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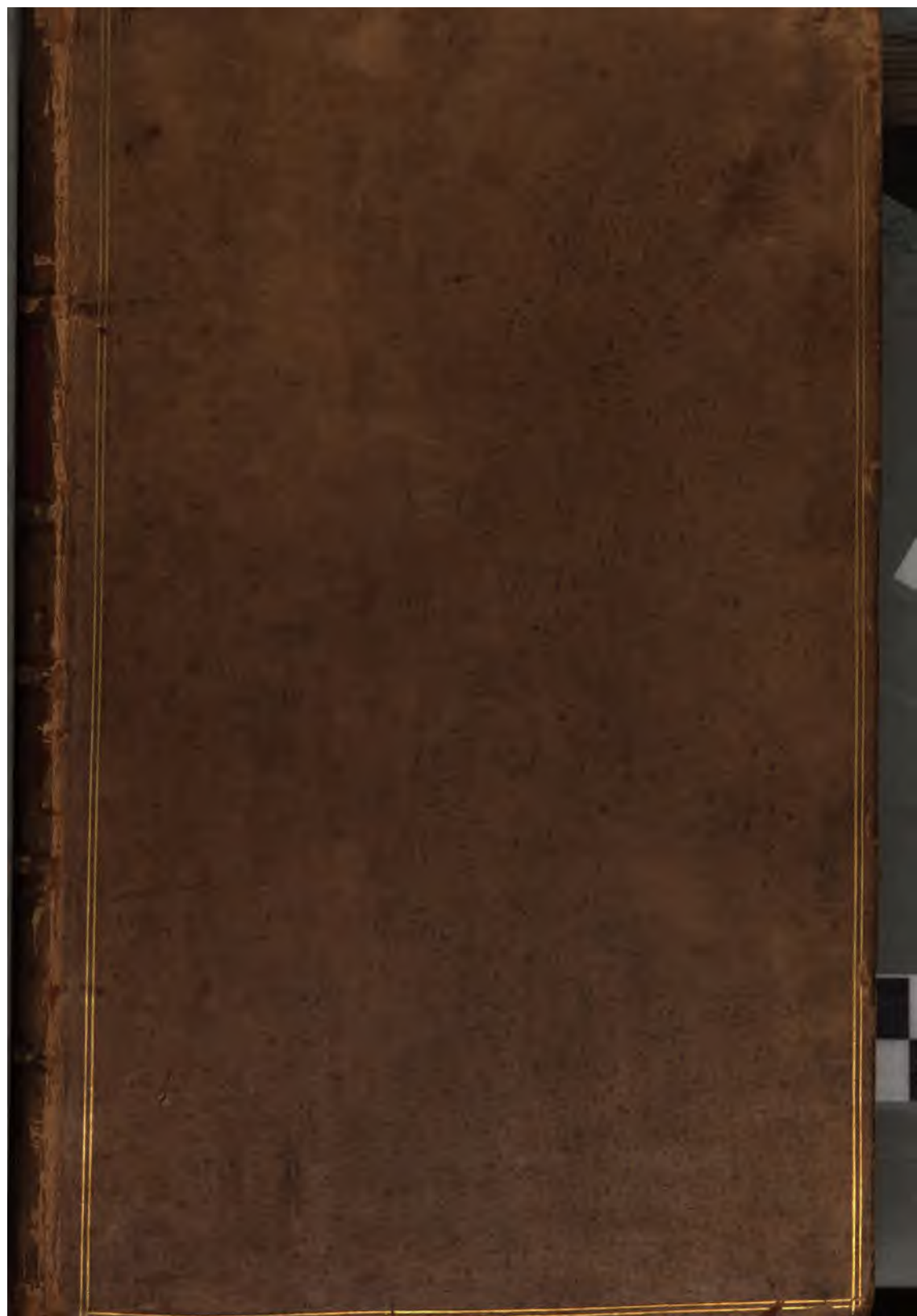
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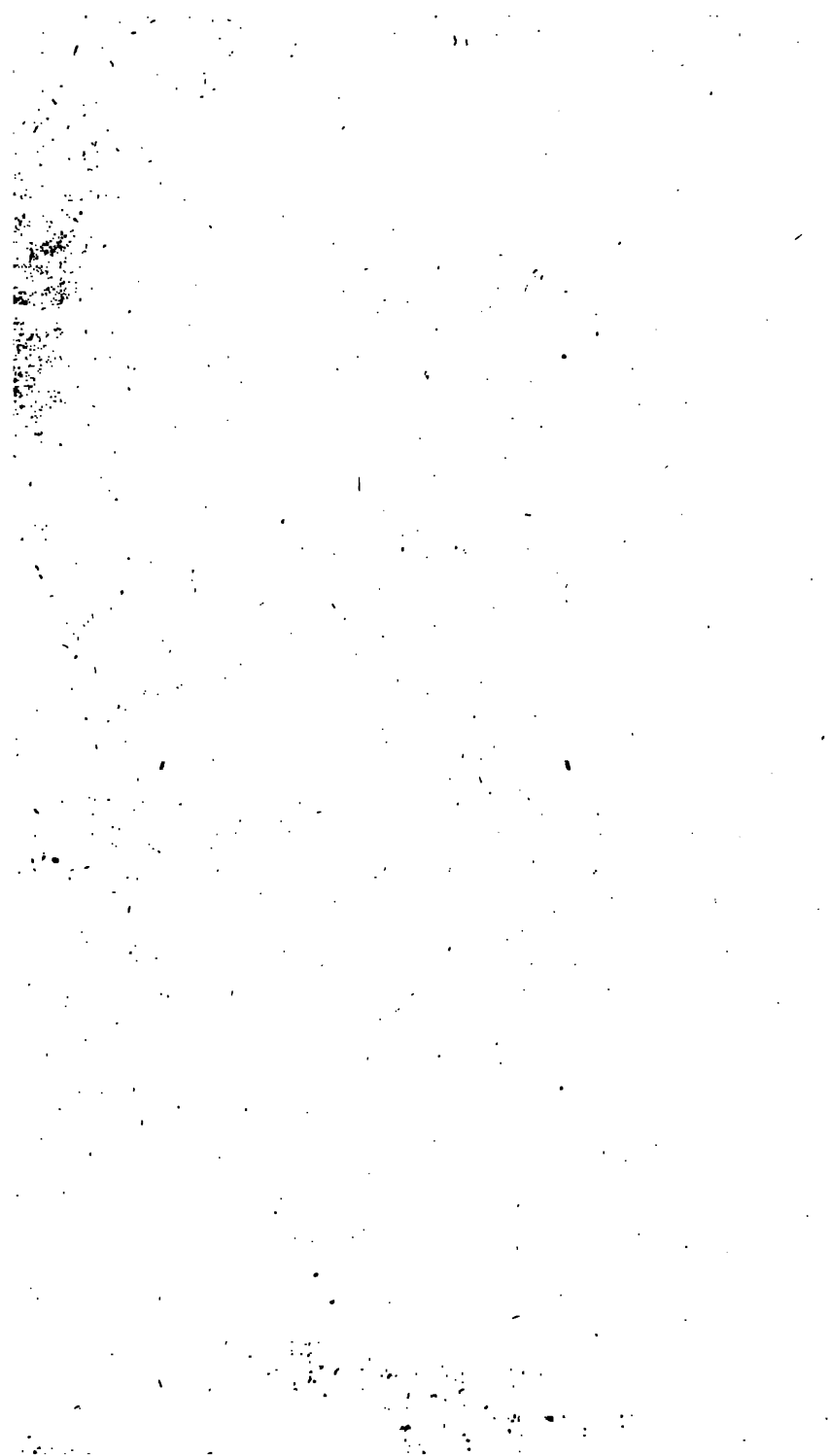






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*“ Quis reprehendet nostrum otium, qui in eo, non modo nosmetipsos habere et languere nolumus, sed etiam ut plurimis profimus enītimur ?”*  
CICERO.

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# T A B L E

OF THE

TITLES, AUTHORS' NAMES, &c. of the Publications reviewed in this Volume.

N. B. FOR REMARKABLE PASSAGES in the *Criticisms* and *Extracts*, see the INDEX, at the End of the Volume.

For the Names, also, of those learned Writers who are the Authors of new Dissertations, or other curious Papers, published in the MEMOIRS and TRANSACTIONS of the Scientific ACADEMIES at Home or on the Continent, and also for the Titles of those Dissertations, &c. which they include, and of which Accounts are given in the Review,—see our *Index*, printed at the End of each Volume.

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## ERRATA in Vol. XX.

- P. 45. l. 4 from bottom, and p. 47. l. 29, for '2d book,' r. 3d book.  
 177. l. 16. for 'sufferings,' r. suffrages.  
 288. l. 14 from bottom, for 'too much circumlocution,' r. too much of  
 circumlocution.  
 329. l. 2. dele 'and' after the word 'Nabob.'  
 386. l. 20. for 1760, r. 1660; and l. 29. for 'seem,' r. seems.  
 486. (Appendix) in the title of Art. 11, the word *Lum* is misprinted for *Zum*,  
 and *friedem* for *frieden*.

# THE MONTHLY REVIEW,

For M A Y, 1796.

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ART. I. *The Progress of Civil Society.* A Didactic Poem, in Six Books. By Richard Payne Knight. 4to. 155 Pages. 10s. 6d. Boards. Nicol. 1796.

THE art of reasoning in verse may be numbered among the rarest of literary attainments. To be at once logical and poetical, to clothe severe reason in all the grace of fancy, to combine precision of argument with the ornaments of poetry without any injury to either, can only be the lot of those few favoured minds, in which the various powers and excellencies of our nature are blended in the happiest and most exact proportions. To adorn without obscuring reason, to insinuate instruction with graceful negligence, and to preserve the most luminous order and the most rigorous method in the midst of apparent carelessness, are among the last efforts of a refined and polished taste. We are not therefore to wonder that the number of excellent didactic poems has, in all ages, been so small: for the didactic poet is in perpetual danger of either sacrificing reason to poetry, or poetry to reason. The simplicity of reason will betray him into dryness, and the charms of fancy will seduce him from instruction. The sublime genius of Lucretius has not exempted him from the just imputation of being often harsh and crabbed. The exquisite elegance of Virgil has been charged with an elevation too uniform for his subject. The various and fertile powers of Dryden are enfeebled in their exertion by negligence and inequality. The compression of Pope has often produced obscurity, and his vigour has been said sometimes to degenerate into epigrammatic poignancy.

With all these difficulties to encounter in the nature of didactic poetry, and with all these instances before us of at least partial failure in the greatest of didactic poets, it will be the inclination of a just and candid critic to treat the faults of such a poem as that before us with indulgence, if, on the whole, it be a

work of real and considerable merit. He is required to point out its defects (if he can) exactly, but he will not be disposed to animadvert on them with severity. With these dispositions, we sat down to the perusal of Mr. Knight's work; and we do not hesitate to affirm that, though it is not without striking inequalities, yet, if due allowances be made for the difficulty of the subject, no competent judge will assign it a mean rank among didactic poems. In delivering this opinion, we shall not be suspected of partiality, when we inform our readers that reviewers are among the objects of his satire: yet we do think that the good sense and liberality of Mr. Knight might have spared the sarcasm against a mode of literary industry, which contributes so much to diffuse some information among that great majority of mankind who cannot be learned; which, even as a profession, cannot be dishonourable, since it was the profession of Bayle; and which is occasionally adopted from various motives of inclination, amusement, or accident, by many men whose talents and literature are not always contemptible, and who are neither professed reviewers nor professed authors.

Mr. Knight has explained the object and plan of his work in a very sensible and well-written preface, from which we shall extract two passages.

'Those who are accustomed to admire the uniform glitter of the present fashionable stile both in verse and prose will certainly think my colouring flat and insipid; but do not let them imagine that any defects of this kind proceed from negligence and inattention. On the contrary, the parts which are least adorned are in general the most laboured; it having been my endeavour to adapt as much as possible the character of my style to the character of my subject; and not like that great orator Mr. Prigg to display as much eloquence upon a ribband as a Raphaël. Great things, if happily conceived, will of themselves find great expressions; but propriety, perspicuity, elegance, and simplicity in little or common things are only to be obtained by labour and study, which must not only be employed but concealed.' P. xiii.

So much for the literary taste of Mr. Knight:—the following passage will enable the reader to judge of his political principles; which, for our part, we thoroughly and heartily approve:

'At a period so awfully eventful as the present, it is impossible to treat a subject of this kind so generally as entirely to exclude temporary allusions and illustrations; and in these I shall probably suffer the fate which moderate and impartial men always have suffered in

\* Can colouring be said to be 'insipid,' without a confusion of metaphors?



*Knight's Progress of Civil Society: A Didactic Poem.* 3

times of violence and prejudice, that of being condemned by all parties.' P. xxii.

The first book of this poem describes the rude beginnings of human society, and paints the manners and characters of hunting tribes. The affections which unite the sexes are well represented in the following vigorous and poetical lines :

' From the same source th' attractive power began  
Which changed the wandering brute to social man.  
First native lust the rugged savage led  
To the rank pleasures of his lawless bed ;  
Promiscuous glowed the fierce instinctive flame,  
Unchecked by reason and unawed by shame ;  
'Till often cloyed with what he oft desired,  
His passions sickened and his nerves grew tired ;  
Then lulled in intervals of soft repose,  
The social thought of sympathy arose,  
The converse of the soul the sense beguiled,  
And dalliance turned to gentle friendship smiled ;  
Still growing habit the fond couple binds,  
Connects their interests and unites their minds ;  
Their rising offspring closer draw the chain,  
Strengthen each link and *bid its force remain* \* ;  
Congenial hopes and mutual wishes rise,  
And weave connubial with parental ties.' P. 8.

The delineation of the progress of these sentiments is just and philosophical ; and the lines, especially those towards the commencement, are nervous and harmonious.

The subject of the second book is pasturage. From the leisure and contemplation of the pastoral state, the author supposes the sentiment of religion to have arisen. The important effects which it produces, and the various forms which it assumes, are the subject of a beautiful and philosophical episode, which our limits will not permit us to extract. We cannot, however, refrain from observing that, if there be any writers who, having themselves the misfortune of doubting the truth of some particular religious doctrines, are yet thoroughly convinced of the importance and necessity of religion to the well-being of society ; they ought surely to abstain from insinuating doubts, the publication of which can only tend to shake that system which they themselves confess to be one of the strongest bulwarks of morality, and public happiness.

In the third book, the author proceeds to contemplate Man in his agricultural state. In this more advanced and improved condition of social life, he supposes the refinements of love to have given birth to poetry ; a name of which he thinks the war-songs of savages are undeserving. Hence he is naturally

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\* This idea is feebly expressed.

#### 4 Knight's *Progress of Civil Society: A Didactic Poem.*

led to an interesting account of the progress of his own art ; in which, however, we have not only to complain of his attack on Reviewers, but of his attempt to degrade the genius of *Peter Pindar* to the level of some inferior bards of the day, whom he also particularizes.

The fourth book treats the important but perhaps unpoetical subjects of arts, manufactures, and commerce. It concludes with a parallel between the beneficial effects of a simple religion and an unfettered faith, and the evils which arise from dogmatical establishments. It is the opinion of the author that

' Each mode of faith if rightly used supplies,  
Sense to the weak and virtue to the wife.'

If our boundaries would allow us to consult our own taste and the pleasure of our readers, we should have extracted the concluding lines of this book, against religious tests. The sense and poetry of these lines appear to us equally excellent.

The effects of climate and soil on Man occupy the fifth book ; which is distinguished by a very singular, and (as most men will think) a very whimsical hypothesis about the original state of the human species. Mr. Knight supposes our primæval ancestors to have been negroes ; and he ascribes the various degrees of fairness, which distinguish the complexion of different races and nations of men, to the action of climate :

' If first beneath the burning tropics bred,  
Man felt meridian sunbeams scorch his head ;  
The *Æthiop's* sable hue and bloated face  
Display the image of his parent race.  
And thus in birds and quadrupeds we find,  
The sable hue still mark the parent kind ;  
And every change or accident still tend  
The shades to soften or the tints to blend.  
' When cicatrized by wounds or scarred by blows,  
In fainter tints the healing surface grows ;  
And from disease or sorrow's cankerous blight,  
Untimely age bestrews the head with white.  
While nature knows no secret to renew  
Youth's \* sable glow and hyacinthine hue.  
' The same effects from climate's cold proceed,  
Pale silvery furs invest each polar breed ;  
Alike the timid hare and wary fox  
In white are clothed on Norway's frozen rocks.' P. 108.

The sixth book consists chiefly of a survey of government and manners in Europe, from the subversion of the Roman empire to the breaking out of the French revolution. The several stages of feudal government, and the various shades of chivalrous manners, are delineated with a masterly pencil. From

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\* Q. What is ' Youth's sable glow ?'

the progress of society through the periods of feudalism and chivalry, have at length arisen those mild and civilized manners which so happily distinguish modern Europe :

' Such was the blissful state that Europe knew,  
Ere Gaul's dire Hydra in its centre grew.' P. 133.

This subject naturally leads the author to an animated picture of some of the miseries and horrors which have desolated France, and to various reflections on the future fate of Europe; more especially of Great Britain. Zealous as he is against the excesses of a lawless and barbarous liberty, he has not, like too many others, been hurried by that zeal into a desertion of the true principles of freedom. His judgment does not suffer him to be *alarmed* into *Toryism*. He believes, with many other wise and good men, that the only mode, which human wisdom can devise for preserving the British constitution, is a reform of its abuses; not such indeed as will accord with the fantastic schemes of visionaries, but such as will afford substantial redress for every real and momentous grievance. He appears, however, to distrust the efficacy even of these means of preservation, and to view the future with sentiments of despondency and melancholy. These gloomy prospects appear to have dictated the following lines, with which we shall conclude our extracts from this poem :

' Hail happy states that fresh in vigour rise  
From Europe's wrecks beneath Atlantic skies;  
Long may ye feel the blessings ye bestow,  
Nor e'er your parent's sickly symptoms know;  
But when that parent, crushed beneath the weight  
Of debts and taxes \*, yields herself to fate,  
May you her hapless fugitives receive,  
Comfort their sorrows and their wants relieve.  
For come it will—the inevitable day,  
When Britain must corruption's forfeit pay,  
Beneath a despot's or a rabble's sway. }  
O while she yet eludes that dreadful doom,  
May this frail body sink into the tomb;  
Here on thy shady banks, pellucid Team,  
May Heaven bestow its last poetic dream;  
Nor let me live in climes remote to know,  
For what fell spoiler thy loved waters flow;  
Here may these oaks in life's last glimmer shed  
Their sober shadows o'er my drooping head;  
And these fair Dryads whom I sang to save,  
Reward their poet with a peaceful grave.' P. 152—153.

\* Why did this learned and ingenious writer forget the precept of Horace? "*Quæ desperat tractata nitescere posse relinquit.*"

From these passages our readers will be able to form some judgment of the merits of this poem. Its excellence is so considerable, that it deserves a more particular examination of its defects than our leisure will admit. We must content ourselves with some general observations on them, which we think it would be peculiarly improper to omit, in reviewing a writer who has made such a considerable progress in poetical excellence since his last production, that we are not without hopes of his one day far surpassing his present efforts. In avoiding the extreme of obscure compression into which Pope has at intervals fallen, Mr. Knight has sometimes been betrayed into the opposite fault of feeble expansion. He has admitted too freely into his language abstract and scientific terms; a fault natural indeed to a scholar in a learned age, but most adverse to the spirit and genius of poetry; and he sometimes permits himself to sink into a languid and prosaic strain, which is not required either by the perspicuity of instruction, the closeness of argument, or the simplicity of good taste. Whatever varieties of taste regarding poetry may exist, it will be generally confessed that its language ought never to be mean, because its object is to adorn and ennoble; nor abstract, because its purpose is to present particular images to the fancy; nor technical, because it is addressed to the general understanding and sympathy of mankind. A little more delay in publication (becoming surely in works which their author, with just confidence, submits to the judgment of posterity,) will enable the good taste of Mr. Knight to compress what is expanded, to finish what is negligent, to exalt what is low, and to smooth what is harshly technical, in his writings. As it is, however, his defects are such as might have been avoided by any of the smooth and unmeaning versifiers of the day, while his excellencies could only be reached by a writer who unites a richly stored memory with a fancy capable of original combinations, and a vigorous and masculine mind.

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ART. II. *A Whig's Apology for his Consistency.*

[Article, concluded from April Review, p. 375.]

**T**O shew that the minister has himself acted on the very principles which he has condemned in Mr. Fox, the author of this interesting pamphlet says:

“ If you will take the trouble to carry these observations with you into the details of our public transactions for two years and more, you will find them correctly to describe the conduct, and possibly to anticipate the fate, of those gentlemen whose example you wished me to follow. They fell into a snare which the sober recollection of past times enabled

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enabled me to avoid. To my view, the service Mr. Pitt required of them was plain and evident. He took these gentlemen along with him exactly as far as the vehement Tory spirit they showed suited his purpose of disuniting us, and not one inch further. The war for which they were so anxious he granted them; but in all that regarded either its principle or its management, whether as to concert with the German princes, or as to the degree in which the English people were to consider themselves embarked in it, he kept his own counsel, without agreement, or consultation with them, of any kind. In many respects, even, his objects were different from theirs. In one it was diametrically opposite; for while the others were pledging themselves deeper and deeper every day not only to the war, but the war system, and cutting off every possibility of *their* retreat, this minister, in the full tempest of his indignation against Jacobins and their adherents, had his eye ever steadily bent towards the way by which *his* could be kept open. Here is, in one word, the cause of all that perplexity, contradiction, weakness, and want of system, which has marked the conduct of the coalesced powers. To keep his place at a peace, he has relaxed the sinews of war. To keep his place at a peace, he has unfeelingly sported with the distresses of the unfortunate emigrants. To keep his place at a peace, he has affixed the national stamp to a mass of perplexed, unintelligible, hypocritical, and fraudulent declarations with regard to the grounds on which the war rests, equally disgraceful to the country holding out such insidious invitations, and destructive of all honest concert with those whom they were intended to conciliate. All this, Sir, was mean and little. To be actuated by such paltry predilections was below the character of a great man. To indulge him in them, was by no means the part to be expected from a wise one. The true friends of the war, by so doing, have destroyed the better half of their purpose. No sooner had they delivered themselves up to him, than they saw that the very first use he made of his power, was to deliver them up to Mr. Fox. They saw, that to secure his retreat he abandoned them on almost every one of the points on which they had grounded their separation from Mr. Fox: that he conceded the question of a republic in France, with a proviso of its being a *good* republic; of which *goodness* he constituted himself the sole judge, giving them, however, no definite principle by which they might guess at his opinions: that he conceded the question of the personal characters of those who execute government in France. They have heard him concede so much as to be convinced, as every body else is, that whenever he attempts to make peace, he must act on the principles laid down in Mr. Fox's letter to his constituents. "Let him paint an inch thick, to this complexion he must come at last." He must not only negotiate with these republicans, which Mr. Burke never would do at all, but negotiate in Mr. Fox's manner, by an authorised minister.

' You know this too. You have begun to learn it in the loss of sixty millions of your money, and of sixty thousand lives, either of British produce or of British purchase. You might have read it yet more clearly in that train of concession which ran through almost every one of his speeches. For how stands the question? First of all, in contra-



vention to Mr. Burke, he has admitted to Mr. Fox, *that we need not have gone to war because France willed her present republic.* Next he has admitted, and for this I desire no more than the fact of his having negociated with an unauthorised agent, *that after the catastrophe of the 21st of January 1793, peace might have been preserved.* Again he has admitted, that peace may now be made, France remaining a republic, and such as she is actually, provided there be left no other subject of dispute. Lastly, he has acknowledged *that the personal character of those at the head of affairs, is no bar to the conclusion of a permanent treaty.* The fair result of all these admissions is, that there was nothing in the invasion of the Netherlands, nothing in the decree of fraternity, nothing in the murder of Louis XVI. nothing in the whole series of extravagancies and crimes committed by the Brissots, and the Roberespierres, by the rabble whom they governed, or those by whom they were guillotined, of force sufficient to prevent our receiving both satisfaction, indemnification, and security, for us, and the rest of Europe, provided these persons for the sake, or on the speculation of keeping their power, had only been wise enough to give it us in sufficient quantity.

The author pursues this subject through many pages; and he shews that even the king has, by the advice of his ministers, been made to recognize, in his proclamations and declarations to Europe, the principles on which the revolution in France was established, *viz.* the right of every people to choose their own form of government. We think that he reasons strongly and soundly on this point: but we are not satisfied that he clears Mr. Fox, and the Whigs who support him, from an imputation of inconsistency in opposing the war merely on a point of *form.* An Anti-gallican, such as Mr. Fox professes himself to be in the old acceptation of the term; or any man who held, as that gentleman holds, that a balance of power in Europe is not an idle speculation, but absolutely necessary to prevent any one state from becoming too powerful for the safety of its neighbours; might, one would have imagined, have felt the most serious alarms for the existence of that balance, and the independence of the other European states, when he saw at least two millions of men in arms in France; Nice and Savoy in the possession of the French; the flag of that nation flying triumphant or *unopposed* on the Mediterranean; the Levant trade of every other state lying completely at the mercy of the French; the Austrians beaten out of the Netherlands, and those rich provinces added to the French dominions; while Holland, by the loss of this her natural barrier, lay open to an invasion, or to the danger of screening herself from it by the fatal alternative of becoming, if not absolutely a province to France, at least a dependant on her, obliged to follow her interests and to share her fate; when all the countries bordering on the Rhine

Rhine were submitting to an invader to whom they could not make any effectual resistance; and the very existence of the German empire, the only bulwark on the continent against the ambition of France, brought into question. At such a time, and under such circumstances, for Mr. Fox, or any man feeling a constitutional jealousy of the growing power of France, to refuse to draw the sword, merely because some preliminary forms were not previously adopted, would be to give ground for saying that he was sacrificing the essence to the letter of his principles. It may be observed, that to enter into an explanation with France might lead to the very end for which the war was to be undertaken; that, if what was proposed to be gained by arms could be procured through negotiation, it would prevent the effusion of blood and treasure which it was the duty of parliament to spare; and, consequently, that to try the effects of a negotiation, before hostilities commenced, could not in truth or reason be called an empty form. It would seem, however, though this were admitted, that it would not repel the charge of inconsistency brought against Mr. Fox and his supporters. Believing, as he did, that we ought to have negotiated before we drew the sword, he acted properly in proposing a negotiation: but that measure having been over-ruled by the majority of parliament, the next question that occurs is, Was he justifiable in opposing the war, merely because he thought it might have been prevented by sending a minister to France? Was the danger, with which the independence of Europe was threatened, in any degree diminished? Had France, displaying a spirit of moderation, withdrawn her armies from Nice and Savoy, or recalled and disarmed Truguet's formidable squadron that swept the Mediterranean, and carried menaces and terror to the doors of the palace of Naples? Were all designs on Italy abandoned? Was Custine recalled from levying contributions on Frankfort, Spire, Worms, and the Palatinate? Were the forces that occupied the Netherlands and threatened Holland withdrawn? In a word, was there any thing which shewed that the power and views of France were such as that even the most Anti-gallican man in England had no occasion to be jealous of them? The reverse of all this was certainly the case. We do not deny that, even under all these circumstances, a man might conceive that he could justify on principle his opposition to the war: but we cannot so much as guess how an *Anti-gallican* could do it without falling into inconsistency.

For our own part, we wish that ministers had not gone to war till they had tried the effects of a negotiation. At the same time, we confess that we never were sanguine in the hope that any good would have arisen from it: we thought  
from

from the beginning, and we think still, that France would not have dared to take steps which could not have failed to alarm all Europe, without having duly considered and weighed her own strength and resources, and those of the powers whose jealousy she was likely to excite. At home she beheld an armed nation; abroad she saw the troops hitherto deemed the finest in the world, flying before her conquering arms. Prussia and Austria being thus humbled by her, it was not unnatural that she should deem herself invincible, and able to over-run the richest as well as the strongest countries in Europe. Holland was dismantled by the conquest of the low countries; and nothing but Savoy and Piedmont stood in her way to the conquest and plunder of the luxuriant and wealthy provinces of Italy. She might well have fancied that England would not have been able, by its fleets, to interrupt her progress by land; and thus she might consider Holland and Italy as already her own, and their immense treasures all transferred to Paris. Under these circumstances, we apprehend that a negotiation, which would have checked her in such a career, would not have been heeded by France, elated as she then was by successes the most rapid and astonishing. In the moment of what she called her moderation, but which might with more truth be called her intoxication, when she was of her own accord setting bounds to her ambition, she declared her conquests to be unalienably annexed to the republic; which in future should know no other bounds than the ocean, the Mediterranean, the Pyrenees, and the Rhine, on four of her sides. She by no means expressed herself clearly with respect to the side adjoining to Italy; so that no explanation, which she had given on this head, could bar her from extending her limits in that quarter, should she attempt at a future time to carry into effect a plan several times avowed by many of her senators, during the present war, for connecting once more all those vast regions which formerly constituted the state or confederacy of states called *Gaul*; and as, in this war, they had so far realized that project as to take in Belgic Gaul, extending their conquests to the Rhine its antient boundary, so they might afterward endeavour also to take in what was by the Romans called *Cisalpine Gaul*, and, having thus obtained a great settlement in Italy, lay the foundation of the conquest of the whole of that great and beautiful peninsula.

The author indeed appears to be aware of the possibility of such a retort as this on Mr. Fox and his friends, and prepares to meet it in this way:

\* It is asked, had France in January 1793, given us no cause for offence or dissatisfaction? Was neutrality the right policy for us to follow



follow while she was seizing province after province, and proclaiming common cause with disaffection and rebellion in all countries? Against this mode of stating the question, I must ever protest. It supposes that we, who contend against the principle on which the war was rested by administration, must have prepared our minds for the entire conquest of Europe by France as a matter of perfect indifference: that we had consented to abandon the ancient foreign system pursued by this country with little exception since the revolution, to limit our views to our own island, and leave the continent to take care of itself. Sir, it will ever form one of my very heaviest grounds of complaint against the administration of that time, and not less so against many of our former associates that, holding as I do, opinions the exact reverse of these, they made it impossible for me to act upon them. With every disposition to curb France, and even to assist them in an endeavour to curb her, I felt that they were determined, for unworthy party purposes, to encumber my assent to the measures necessary for it, with subscriptions to new doctrines, unknown to our fathers, and utterly inconsistent with all sound wisdom, or right principle. They rejected with disdain all offer of support which did not leave the whole of the war, whether with regard to its object, its conduct, or its principle, to their arbitrary caprice. In a spirit of unfair dealing which I did not think was in their natures, Mr. Windham, and others, countenanced a clamour which just then began to be raised against Mr. Fox, as if he had seen with satisfaction the progress of France in the Netherlands, and towards Germany. They countenanced these calumnies, knowing them to be such, knowing from long habits of consultation with him, that his whole foreign system was framed upon a directly opposite view, and from private explanation as well as public avowal, that his sentiments on this point continued unaltered. These gentlemen rejected his support, because it did not go to a war without first separating the principle on which the country was to engage in it, from that contained in the Duke of Brunswick's manifesto. The ministers rejected it because they knew that if the war should stand upon any fair national principle which Mr. Fox could approve, the country would call for him to conduct it.'

What does this prove, after all? It proves that Mr. Fox thought Europe to be in danger, and yet would not join in a war to avert that danger, unless ministers should first disavow the principles of the Duke of Brunswick's manifesto. What was to be the consequence? That, if these principles were not disavowed, France should not meet from him (Mr. Fox) with any opposition to their views of conquest and aggrandizement. Perhaps the more patriotic way would have been first to save Europe, and then to declare on what principles its salvation had been undertaken, and on what principles it had not. The author, in our opinion, rates the abilities of Mr. Fox infinitely too low, when he insinuates that ministers wished to drive him into the arms of the disaffected. Any man must be formidable

formidable at the head of 2 or 300,000 desperate men : but a man of the talents of Mr. Fox, to organize, manage, and direct such a body, would make even the most confident minister on earth tremble for his own safety, even though he should be hardy enough to disregard that of the public. The following passage will serve to shew at once what our author thinks of Mr. Fox and of the ministers on this head, and will also manifest that he is of opinion that France, merely by the invasion of Savoy and the Netherlands, had furnished England with cause for war :

‘ It seemed to be the mutual wish of these parties to draw a line which should separate him from all that was decent, orderly, and settled in political principle ; and to drive him to seek his safety in associating himself and his cause, with the leaders of the English revolutionary societies. Frightened at the proceedings of men who wanted, as they said, nothing but a leader to be in a capacity to pull down King, Lords, and Commons at their pleasure, all was done, in the true character of panick such as theirs, to make them a present of such a leader as Mr. Fox, by passing, as it were, a sentence of outlawry upon him, and shutting him out from all communion with the constitution. If personal provocation could have weighed against a sense of duty, enough in all conscience was offered Mr. Fox, to make him the veriest Jacobin that ever lived. That he did not become so, whose friends of his, who, “ like the poor Judean, cast a pearl away richer than all the tribe,” may thank his honour and consistency rather more than their own judgment or moderation. Suffering with him in the same cause, and guided by his example, I declared then, and am still of opinion, that France by her invasion of Savoy and the Netherlands, did give to Great Britain just grounds for offence : that these just grounds for offence, if not removed by negotiation, would give us a just, and a necessary ground for war. Pursuing this principle as far as it honestly went, I did condemn the minister for not having interfered much earlier.’

Having endeavoured to repel the charge of inconsistency brought on him and his friends, the author labours (and, in our opinion, very successfully,) to fix it on ministers ; whom he represents as constantly shifting their ground with respect to the object of the war, and endeavouring, by ‘ insidious contrivances, to hook in the various parties in France by appearing all things to all men, while in fact they pledged themselves to nothing.’ He condemns Mr. Pitt for having been himself the first to abandon the principles respecting the balance of power of Europe, which England for more than a century had adopted ; and in doing this, he states his own political creed on that subject, which becomes of the more importance, as it may be considered to be the creed also of Mr. Fox : his words are these :

‘ To

‘ To every part of that ancient system of our foreign policy which was established by the just and necessary wars of King William and Queen Anne, and which went to establish a balance of power against France, and to erect the Austrian Netherlands into a barrier for Holland and that side of Germany, I conceived myself to the full as much pledged as ever. But was this the minister’s way of thinking? What are his pretensions to be thought the defender of the liberties of Europe when endangered by France? If report speaks true, when the invasion of the Austrian Netherlands was determined upon, Mr. Pitt caused a communication to be made to the French ministry that they were welcome to the whole of them provided they would agree not to touch Holland. This fact he has never denied, although stated in his presence in parliament more than once. Again, when the King of Sardinia, upon the invasion of Savoy, called upon him to fulfill the treaty of Worms, going out of his way as it should seem to be distinct, he flatly and positively refused it.

‘ Under this explanation, Sir, the neutrality recommended by Mr. Fox claims to be interpreted; a neutrality, the very opposite to that which was followed, as his, the result of resolution, would have been accompanied by armament, and Mr. Pitt’s, the offspring of indecision, was supine and pusillanimous.’

‘ Under this explanation’ of Mr. Fox’s principles, it is to be presumed, that gentleman could not consistently consent to make peace to-morrow, were he minister, unless France should agree to restore all her conquests; and that, if, on an overture for a pacification on the ground of the *status quo*, she should insist on that of an *uti possidetis*, he must, on his own principles, resolve not only to continue the war, but to prosecute it with redoubled vigour. This indeed is admitted in a great degree by our author, when he says; ‘ After having gone so far, I do not scruple to declare for myself, that if France had determined to retain her conquests, even Savoy, my vote should have gone for the war.’ We think that it is now too late to discuss the question, what business had we to go to war? We are now to consider what consequences may arise from it: if we throw down our arms and sue for peace, we may presume beforehand that the conditions of it will be unfavourable to us, and to the general system which we have pursued for more than 100 years; and, should France be left in possession of her conquests, a new description of power may arise ‘ from which we must receive the law for years to come,’—as our author remarks, though with a different view. The peace between France and Prussia is not calculated to check the growth of such a power. The author’s observations on this head are very just, though made rather for a different purpose than that for which we quote them. He says—

‘ Holland in the hands of France gives her the entrance of Germany on the weakest side. From Wezel to Magdebourg there is not  
a fort-

a fortification to oppose to her. This was her advantage before the Prussian treaty. What is it since? Between them, these two powers command the whole direct commerce of the North of Germany, and all that is carried on circuitously through that part of Europe with the rest of the world. They possess all the great northern navigable rivers from the Scheld to the Vistula. If you contemplate power in the sources of power, what a view of it is here! Yet even this is but a pigmy representation. While France holds Holland, the whole of your eastern coast is at her mercy. In her hands the station is unhappily such as to out flank your least defensible side, as well as that of Germany. It is not in my plan to present you with the detail of its naval inconveniences. You will not fail to remark however, that for upwards of a century the naval system of this country has been shaped and measured to the shores of France. You will find it difficult to establish a naval arsenal in the North of Great Britain time enough to afford you protection in those seas. On the eastern coast, that is from the Foreland to Leith Roads, I learn that it is doubtful whether you can create a harbour for men of war. In the mean while your Baltic trade, the sinews of your marine, is open to your enemy's depredations. All the commerce his Prussian Majesty permits you to carry on with the North of Germany, must pass their doors.

'I connect my observations on this part of the subject with the Prussian treaty, because, before that event, France could not derive its full military advantage from the possession of Holland.'

The author thinks that the new description of power from which we may receive the law will be created by our obstinacy in carrying on the war. This may be true: but it can be true only on the supposition that, were a negotiation opened, France would consent to abandon her conquests. Should it, however, so happen that she should peremptorily insist on retaining them, then our author would be himself an advocate for going on with the war; and consequently, if he be right in his positions, an advocate for obstinately carrying on what would create a description of power from which we may receive the law.—He makes many remarks on the Prussian treaty, that are certainly very judicious; we will not follow him through them, however, but we will state one assertion on this subject, as opening a wide range to the imagination of politicians: it is this:

'Your ministers are putting all to the hazard: I fear that under their management, any termination of our immediate evils will be but the beginning of others ten thousand times more intolerable. I repeat to you, Sir: if peace ever shall be made while the Prussian alliance with France continues in force, and *no change of system or disposition shall have taken place in this country with regard to French affairs*, you have no security for its lasting one hour. It will be a peace engendering wars by generations; and the worst of all wars, as partaking of their common stock. They will be wars not of commerce and territory, but of government and opinion.'

Another observation made by this author calls for very serious reflection, not only from the advocates for war, but from the advocates for peace :

‘ A great change in your situation is at hand. With dispositions in government less pacific than ever, possibly you are not very distant from a peace with France. Great as you may suppose the evil, it must come at last. With peace, you must have intercourse ; you must be civil to this republic of Jacobins, reared by the hands of Jacobins of the worst order, if disdain and horror will admit of your distinguishing them. You must bethink yourselves of making some provision for this eventful change ; for eventful indeed it will be, and whether to our prosperity or to our ruin, must wholly depend upon those who are at the head of affairs in the moment of its arrival.’—

‘ Taking it, therefore, for granted as a point of mere dry fact, that one of these days, and not very distant perhaps, you must make peace with a republic of some sort in France ; we shall not differ, I think, in this, that it must be our care to guard our own government from the shock, if any shall be to be feared, of the recognised subversion of monarchy in so extended a portion of the civilised world.’

He pursues this chain of thought with the ability of a statesman who foresees events long before they happen, and makes due preparation for their reception. We much recommend this part of the pamphlet to those readers who see dangers only in the continuance of the war, and think that a treaty of peace will necessarily recall those Halcyon days of prosperity, in which all was calm and happy at home. Our author is of opinion that the peace cannot be the work of Mr. Pitt's hands, because all his advances towards France for the attainment of such an object must, he says, ‘ be so many apologies for his own arrogance ;’ and he goes so far as to assert in these plain words— ‘ It is not to peace on honourable terms, but to peace on any terms, that we must prepare ourselves to submit if we leave the present minister to negotiate it. I would not put into the heads of our enemies the hundredth part of the concessions I think him disposed to make.’ If this be really the case, what becomes of the charge about his *obstinacy* in prosecuting the war ?

The general cry of the minister's opponents is for peace : but our author admits that it must be a most arduous work for any man to accomplish ; and, arduous as he represents it to be, it certainly is not made to appear more so than it is in reality. These are his sentiments on this topic :

‘ It is perfectly true what you suggest with regard to the difficulty both of settling the terms of peace, or providing for its duration, in the present posture of affairs. No man will deny it, but he to whose presumption and self-sufficiency all things are alike easy. The negotiator of such a treaty must bring to it the firmest courage, the most comprehensive



comprehensive genius and sagacity, the most enlarged knowledge of Europe and her interests, added to the most disinterested public spirit that ever were combined in man. Rejecting all imaginary dangers, it will be his to foresee the real ones connected with the establishment of this vast military republic, and to prevent her, if yet it can be prevented, from drawing within her circle any very considerable European power, whose accession to her system might overbalance the rest. His will be the task to choose out for the future allies of this country, those who are best calculated to give him the great *desideratum* of a security for the peace he negotiates. His must be those talents for conciliation, that ability to inspire confidence, that temper and vigilance, which must assemble and keep together, ready to be called out at a moment's warning, all that shall be found to remain of the power and resources of Europe; and his the penetration that must discern, and the courage that must determine, the moment beyond which peace cannot be retained with safety. A minister of expedients is no minister for these objects. There is a degree of extent and combination in any rational plan of a peace for Europe under its present circumstances, which no one can even conceive, who is not a statesman upon system. It is because I think Mr. Pitt the very last you can name to me who can provide, or preserve, the securities on which peace must depend, that I object to his making it. For what is our security, and what our chance of independence, while Holland remains in the hands of France? Bad enough, you will say; but still not wholly desperate so long as other considerable states remain not subject to her power. If we cannot exactly balance that power, we must do our best towards it, and collecting all the fragments of disjointed Europe, throw them into the opposite scale, to make what weight they can. Confederacies, it is true, just at this hour, are in bad repute; but although confederacies to give France a government against her will, have made but a sorry figure, they may succeed better when directed to better objects, and certainly are not to be rejected from any scheme of opposing some barrier to her universal dominion. But any such confederacy, whether to deserve success, as I may think, or to insure it, as you and every body else will acknowledge, must resemble the present as little as possible, both in its objects and in the principles of its combination.

It is evident that, in drawing the picture of the statesman who is qualified to make a good peace at present, and one that is likely to be lasting, he has Mr. Fox, and Mr. Fox alone, in his eye. In giving his sentiments on the British constitution, he labours hard to shew that Mr. Pitt is the last man who ought to be entrusted with the administration of the constitution, and laments most seriously the fatal dissolution of the Rockingham party; not merely because by that event a phalanx of firm patriots had been disunited, but because it discourages the hope of forming any similar combinations in future. He cannot bear with patience that Mr. Pitt's continuance in office should be considered of so much consequence, that people should

believe the internal peace of the country and the existence of the constitution depended on it; the reverse appears to be his opinion, for he seems to think that, for the internal tranquillity of the nation and the safety of the constitution, Mr. Pitt cannot be too soon dismissed from office:—but, though he wishes for a change of men, he is by no means sure that it would be attended with the salutary effects expected from it, unless a change were also to take place in the sentiments both of the King and of the people, whose treatment of Mr. Fox and his friends he lathes in the following terms:

‘ You have here, Sir, the reasons of a very plain man, a friend to practical politics, for adhering with what has been esteemed a criminal pertinacity to the principles in which he was educated: who pretends to know little of their abstract value; but having always found that they led him to consistency in your service, feels that he has no other wish than that they should continue to govern his conduct. What would be a remedy for the evils of which he thinks your situation full, is more than he has the presumption to pronounce. He is far from confident that all remedies will not come too late. One opinion he is not afraid to risque at all events, and that is, that no very great good is to be expected from an unlimited and implicit confidence in the king’s ministers. Whether any better issue may be looked for from a change of men and measures, is a point on which he is by no means unreasonably sanguine. Such an event alone, and supposing it not to arise from a conviction of past errors on the part of both crown and people, he is satisfied would produce only a short suspension of calamity. But the people have much to atone for towards others, before they can be true even to themselves. Suddenly to demand the services of men against whom they have sucked in with malicious relish every species of calumny for these last ten years, to receive that service with ungracious hesitation, to dwell upon its benefits with cold applause, and then probably, in conjunction with a treacherous court and a fawning faction, to turn short round upon us with some cry of fancied mischief, and consign us to disgrace and banishment for the rest of our lives, this, let me tell you, is neither in the right of any people to require, nor, I sincerely hope, in the folly of any men who value their reputation to comply with. They who are in earnest must come fairly forward with the symbols of penitence as well as conciliation. They who now discover the mischief of tearing asunder the legitimate ties which bound them to the constitution, must resume them with fresh endearments, renovated by a sense of their former folly and misconduct. With gratitude in their hearts, and an honest welcome in their looks, they must turn towards the man whom no threats, no temptation, no injury, no galling memory of ill-requested service, whom not the sacred voice of friendship itself has for one moment biassed from the steady line of his public duty. But unless they resolve to co-operate with him effectually, all effort will be vain: without retarding the fate of our country it will only enhance its severity, and sharpen the appetite of our enemies with the desire of revenge as well as dominion.

REV. MAY, 1796.

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' If I could see a prospect of their doing this, I should not so entirely despair of the commonwealth. But while there exists a disposition either in the court, or among the people, to temporise with the vanity of a minister, and to pass by all other services lest the delicacy of his ambition should suffer the pain of some humiliation, then is there a ruinous infatuation, and far-gone depravity indeed in our general habit, against which all further conflict is useless.'

The writer in his conclusion speaks thus of himself and his own conduct :

' For me, whatever may be our common destiny, I shall be numbered with those who have done their utmost to avert this, and every other calamity which has already befallen you. I shall reflect with comfort on having seen to their end the public obligations I had contracted with you. With no hand in the rash measures which precipitated the fall of the Whig party, I have followed it to the grave in sorrow and mortification. In attending its obsequies I have borne, it is my firm opinion, my share in the last mournful rites of the constitution itself. Death can push his victory no further.'

Thus have we laid before our readers the substance of one of the most able political performances that ever came under our consideration. To what we have already said of it, we will add only this one remark ; that, should a change of ministry take place, and call the author to a distinguished office in the new administration, his talents as a statesman will disgrace neither himself nor his colleagues, however high they may stand in fame and public estimation.

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ART. III. *The Life of Samuel Johnson*, LL. D. with critical Observations on his Works. By Robert Anderson, M. D. 8vo. pp. 307. 5s. Boards. J. and A. Arch. 1795.

SO numerous have been the lives and characters of our great moralist and philologer, that we little expected a new work on the same subject, after Mr. Murphy had so ably brought up the rear of the biographic corps. It is, however, a proof that the theme was not thought to be exhausted, but was still likely to interest the public.

In the course of our reading or recollection, we do not remember a similar instance, either in antient or in modern times, of any man, however he may have distinguished himself by "compass, pencil, sword, or pen," having, within ten or eleven years from the time of his decease, been the object of so much literary notice ; and not from ordinary or obscure writers, but from persons of acknowledged abilities and established fame. It is probable that, however this extraordinary person may have irritated party, mortified pride, or awakened envy in his contemporaries, by the peculiarity of his opinions

opinions and manners, as well as by his gigantic abilities, posterity will admire the depth, force, eloquence, moral purity, and originality, of his writings, as long as the language of which he has made use shall remain intelligible.

Dr. Anderson speaks of his predecessors, not as a rival who wished to supplant them, but rather as a panegyrist desirous of recommending them to public favour. He boasts not of a personal acquaintance with Johnson, but acknowledges, in his prolegomena, that 'the facts stated in the present account are chiefly taken from the narratives of Sir John Hawkins and Mr. Boswell; with the addition of such particulars of the progress of his mind and fortunes, as the subsequent narrative of Mr. Murphy, and the most respectable periodical publications of the last ten years have supplied.' However, these facts and particulars are well selected and arranged; connected, also, and illustrated, by reflections flowing from a mind and a pen which are congenial with those of the hero of the narrative; and wherever Dr. A. has quitted his acknowledged guides, he has manifested abilities far above the humble character of a compiler. After having transcribed from Mr. Boswell the account which he has given of the early progress of Dr. Johnson's mind in religious concerns, Dr. A. offers the following reflection; which, we are certain, will be particularly acceptable to the friends of true piety, in these times of scepticism and incredulity:

'Serious impressions of religion, from particular incidents, it is certain, have been experienced by many pious persons; though it must be acknowledged that weak minds, from an erroneous supposition that no man is in a state of grace who has not felt a particular conversion, have, in some cases, brought a degree of ridicule upon them; a ridicule of which it is inconsiderate or unfair to make a general application. How seriously Johnson was impressed with a sense of religion, from this time forward\*, appears from the whole tenor of his life and writings. Religion was the predominant object of his thoughts; though he seems not to have attained all the tranquillity and assurance in his practice of its duties that are so earnestly to be desired. His sentiments, upon points of abstract virtue and rectitude, were in the highest degree elevated and generous, but he was unfortunate enough to have the sublimity of his mind degraded by the hypochondriacal propensities of his animal constitution. The serenity, the independence, and the exultation of religion, were sentiments to which he was a stranger. He saw the Almighty in a different light from what he is represented in the purer page of the gospel; and he trembled in the presence of Infinite Goodness. Those tenets of the church of England, which are most nearly allied to Calvinism, were congenial to his general feelings, and they made an early impression,

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\* This alludes to his perusal of Law's "Serious Call," while a student at Oxford.

which habits confirmed, and which reason, if ever exerted, could not efface. At the latter part of his life these terrors had a considerable effect; nor was their influence lost, till disease had weakened his powers, and blunted his feelings.

After the obloquy thrown on the King for granting, and on Johnson for receiving, a pension, Dr. A. candidly says,

‘ The affair itself was equally honourable to the giver and the receiver. The offer was clogged with no stipulations for party services, and accepted under no implied idea of being recompensed by political writings. It was perfectly understood by all parties, that the pension was merely honorary. It is true that Johnson did afterwards write political pamphlets in favour of administration; but it was at a period long subsequent to the grant of his pension, and in support of a minister to whom he owed no personal obligation. It was for the establishment of opinions, which, however unconstitutional, he had uniformly held, and publicly avowed.’

Not only rival authors and patriots grumbled, but needy courtiers; who observed that 300*l.* a year would have supported a *man of fashion*. Perhaps future historians will find no royal remuneration better bestowed during this long reign, than this pension to a man of such splendid and useful abilities as Johnson, “ not for what he *was* to do, but for what he *had already done*.”

The author's observation on the late Mr. Thrale's attachment to Johnson evidently flows from a good heart:

‘ There is something in the conduct of this worthy possessor of wealth, which the mind loves to contemplate. Next to the possession of great powers, the most enviable qualities are a capacity to discover, and an inclination to honour them. To the credit of Thrale, let it be recorded, that the patron of literature and talents, of which Johnson sought in vain for the traces in Chesterfield, he found realized in Thrale.’

Dr. Anderson's encomiums on the preface and notes to Johnson's edition of Shakespear,—which did not satisfy those enthusiastic admirers of our exquisite dramatic bard, at the time of publication, who seemed unwilling to allow that there were any spots in our theatrical luminary,—seem perfectly just, and will now be readily granted by all but Johnson's enemies:

‘ What he performed as a commentator has no small share of merit, though his researches were not so ample, and his investigations so acute as they might have been. He has enriched his edition with a concise account of each play, and of its characteristic excellence. In the sagacity of his emendatory criticisms, and the happiness of his interpretations of obscure passages, he surpasses every editor of this poet. Mr. Malone confesses, “ that Johnson's vigorous and comprehensive understanding threw more light on his author, than all his predecessors had done.” His *Preface* has been pronounced by Mr. Malone to be the finest composition in our language; and having regard to its subject

subject and extent, it certainly would be difficult to name one possessing a superior claim to such superlative praise. Whether we consider the beauty and vigour of its composition, the abundance and classical selection of its allusions, the justness of the general precepts of criticism, and its accurate estimate of the excellencies or defects of his author, it is equally admirable. He seems to raise his talents upon a level with those of his poet, upon whose works he sits as a critical judge, to rival, by the lustre of his praises, the splendour of the original, and to follow this eagle of British poetry through all his gyres, with as keen an eye, and upon as strong a wing. The *Preface* to his *Dictionary*, correct as it is, must yield the palm of excellence to that prefixed to his *Shakspeare*; but it yields it only because the subject was less favourable to the full display of his powers.'

The sentence passed by this biographer on Johnson's conversation we think not merely severe, but unjust. It was only in large companies, at times when he was irritated by arrogance, and when all were treasuring up his decisions, that he talked for victory: but when his opinions were modestly asked by his friends in private, even by Boswell himself, who put questions to him which no one else had the courage to do, we may be 'sure that he spoke the sentiments of his conviction;'—and on these occasions he frequently became so eloquent, copious, and accurate, that he seemed reading a well-written book. If Dr. A. does not allow that his conversations with Boswell were 'much distinguished by flashes of wit and humour,' we know not where to seek these qualities. We imagine, however, that, if Dr. A., who seems so desirous of being candid, had ever heard Johnson converse with those whom he loved, and who respected him, we should not have had the following period on the subject:

'But for the inferiority of his conversation, to our opinion of the man, he has himself made a prophetic apology, in his first interview with his biographer, who was destined to retail it. "People may be taken in once, who imagine that an author is greater in private life than another man. Uncommon parts require uncommon opportunities for their exertions."

We are very certain that Mr. Boswell has injured the sentiment of his friend, by the cant expression of 'being *taken in*,' which Johnson would never have either written or spoken. The subsequent period of Dr. A. allows him so many virtues, and so candidly apologizes for his failings, (*vices* he had none,) that, if it had been the ultimate delineation of his character, his friends and admirers would have been thankful to his biographer for its lenity:

'With these defects, (says Dr. A.) there was, however, scarcely a virtue of which he was not in principle possessed. He was humane, charitable, affectionate, and generous. His most intemperate sallies



were the effects of an irritable habit; he offended only to repent. To the warm and active benevolence of his heart, all his friends have borne testimony. "He had nothing," says Goldsmith, "of the bear, but his skin." Misfortune had only to form her claim, in order to sound her right to the use of his purse, or the exercise of his talents. His house was an asylum for the unhappy, beyond what a regard to personal convenience would have allowed; and his income was distributed in the support of his inmates, to an extent greater than general prudence would have permitted. The most honourable testimony to his moral and social character, is the cordial esteem of his friends and acquaintances. He was known by no man by whom his loss was not regretted. Another great feature of his mind, was the love of independence. While he felt the strength of his own powers, he despised, except in one instance, pecuniary aid. His pension has been often mentioned, and subjected him to severe imputations. But let those, who, like Johnson, had no patrimony, who were not always willing to labour, and felt the constant recurrence of necessities, reject, without an adequate reason, an independent income, which left his sentiments free, and required neither the servility of adulation, nor the labours of service. It is not uncommon to see a desire to be independent, degenerate into avarice. Johnson did not feel it early, for his benevolence counteracted it; but he declined going into Italy, when worth 1500*l.* besides his pension, because of the expence; and we see the surly dignity, which formerly spurned at an obligation, relaxed, in his refusal of Dr. Brocklesby's assistance, and Lord Thurlow's very delicate offer of the same kind. Some little censure is due to him for his easy faith, occasioned by his political prejudices, in the forgeries of Lauder. That he should have appeared in public, in company with this defamer of Milton, is to be lamented. Yet his renunciation of all connection with Lauder, when his forgeries were detected, is only a proof of his having believed (a common weakness of worthy minds) without examination, not that he was an accomplice with the impostor.'

Johnson always preferred conversation to reading, though it were with the lowest mechanics; and he constantly listened to professional men with respect. His disputes were chiefly with those pretenders to that knowledge and science, of which he was himself at least equally qualified to judge.

For many of his *prejudices*, his warmest friends and admirers are unable to apologize:—but, when we are told, on the authority of Mr. Boswell,

'That he was so prone to superstition as to make it a rule that a particular foot should constantly make the first actual movement, when he came close to the threshold of any door or passage which he was about to enter, or to quit;'

we not only doubt but are able to dispute the fact. He had convulsive motions of the hands as well as of the feet, occasioned by St. Vitus's dance, which, being involuntary, could not be

ascribed to a superstitious arrangement of his steps. His anxiety to ascertain the immateriality of the soul, and the doctrine of a future state, accounts for his solicitude 'to give authenticity to stories of apparitions, and his eagerness to credit the existence of second sight, while he appeared scrupulous and sceptical as to common facts.'

Of his merit as an *author*, a *philologist*, a *biographer*, a *critic*, a *novelist*, a *political writer*, and a *poet*, Dr. A. has in general done him great justice. As a *critic*, he has admirably emblazoned Johnson's excellencies, without concealing his defects; the principal of which are certainly the offspring of prejudice, and want of taste for almost all poetry except heroic and didactic. Perhaps his defective sight prevented him from studying nature, and from enjoying 'the silent beauties of creation.' Dr. A. however, after having censured Johnson's severity, and seeming unwillingness to bestow praise, concludes his character of him as a critic in the most liberal, eloquent, and, we think, just and accurate manner:

'The present writer (says he) is under no apprehension of being charged with an unjustifiable partiality in this opinion of him, by those who know his disposition and the habits of his life. All that is great and genuinely good in Johnson, have had no warmer encomiast. He has uniformly praised his genius, his learning, his good sense, the strength of his reasonings, the sagacity of his critical decisions, the happiness of his illustrations, and the animation and energy of his style: he has acknowledged that there is no satiety in the delight he inspires on moral and religious themes; and he makes no scruple to declare, that, though there are many opinions erroneous, and many observations improper, a great part of his *Lives of the Poets* is such as no one but himself could have executed, and in which he will not be followed with success.'

What Dr. A. has said of Johnson as a *moralist*, a *novelist*, and a *letter-writer*, is written with great force, elegance, and discrimination. The only occasion, on which our candid and judicious author abandons him to unqualified censure, is in speaking of him as a *political writer*. Johnson would never allow a Whig to be right on any occasion, and the Whigs were even with him. Moderation and candour, however, are seldom to be expected to extend to politics, however inherent in the writer on other occasions; and many readers, who are partial to Johnson's writings on other subjects, have no mercy on his *Toryism*. It is to be feared that we have few writers of our own history or politics, on whose veracity a foreigner or an unprejudiced native, desirous of impartial and accurate information, can depend. From the earliest period of our history, we have constantly had two contending parties to warp our judgments: Britons and Saxons, Saxons and Normans, White Rose and



Red, Catholics and Protestants, Cavaliers and Round-heads, Whig and Tory, High Church and Low, Jacobite and Hanoverian, Aristocrat and Democrat! Though these distinctions have been often fatal to the peace of the country, however, as well as to the fame if not the genius of writers who have enlisted under the banner of any one of them, it is perhaps from these crude acidities and internal fermentations that the liberty, which we acquired at an earlier period than the rest of Europe, has been derived.

Johnson's *piety* is treated by Dr. A. with a degree of candour, respect, and reverence, and in a style of gravity and religious sentiments, superior to any of his preceding biographers; and a fair and impressive apology is made even for his *meditations*, which have been often treated with ridicule.

His *style* was suited to his ideas, which were inexpressible by common words:—but Dr. A. judiciously warns those from using his language, whose ideas are of a more diminutive size than those of their prototype.

As a *poet*, our biographer says all that can be said with candour of Johnson's excellence and defects; and in performing this task, he has given an analysis of his hero's tragedy of *Irene* in a very masterly manner. The fine passages and sentiments which it contains will probably keep it from oblivion, as they have saved the tragedy of *Cato*; neither of these dramas having sufficient merit of fable and character to support frequent representation: but, in the tranquillity of the closet, they will always have their admirers among learned readers who are pleased with 'unaffected elegance, and chill philosophy.'

His *Latin poetry* seems fairly classed with that of other admired writers in a language that allows no new expressions and ideas; and in which all that the most successful writer can do is to crop here and there a flower on classic ground, merely to shew how well he is acquainted with its productions.

The discussion of this subject is followed by a seemingly definitive sentence on Johnson as a writer, with which the work might have been well terminated:

'Upon the whole, the various productions of Johnson show a life spent in study and meditation. It may be fairly allowed, as he used to say of himself, that *he has written his share*. His oddities and infirmities in common life will, after a while, be overlooked and forgotten; but his writings will remain a monument of his genius and learning; still more and more studied and admired, while Britons shall continue to be characterized by a love of elegance and sublimity, of good sense and virtue. In the works of Johnson, the reader will find a perpetual source of pleasure and instruction. With due precaution, men may learn to give to their style elegance, harmony, and precision; they may be taught to think with vigour and perspicuity;

cuity; and all, by a diligent attention to his writings, may advance in virtue.'

No preceding biographer of Johnson has here been mentioned without praise and quotation: so candid, and, indeed, so courteous, is Dr. Anderson; and this is the more extraordinary, as his own powers of writing and thinking are of no common sort. The characters which have been extracted from Mr. Boswell, Mrs. Piozzi, Dr. Towers, Sir John Hawkins, Mr. Murphy, Miss Seward, and Mr. Courtney, have appeared so recently, that they will probably be familiar to most of the readers of the present work.

Boswell's anecdotes and *memorabilia* certainly form a treasure peculiar to the biography of this country. Mrs. Piozzi drew from the life at longer and more frequent sittings, perhaps, than any of Johnson's biographers; and though that lady's admiration of the features and tints of his mind was, perhaps, at last a little fatigued, and she became less partial to the subject than at his first sittings, yet the great outline of her picture is well drawn, notwithstanding the colouring may perhaps be less gay and brilliant than it would have been in an earlier stage of their acquaintance.

Though Dr. A. has tenderly touched most of the failings of his hero in his own remarks, he has not suppressed the bitterest invectives that have flowed from the pen of others. We could have wished that, in a juridical capacity, after a critical and careful perusal of his works, and of the lives and characters of him by preceding writers,—as well as considering all the evidence of friends and foes who had personal knowledge of him, and an opportunity of contemplating his private character at leisure,—our author had summed up the evidence, and passed sentence conscientiously, from the dictates of his own heart and judgment.

"To draw his frailties from their dread abode" can now only gratify his enemies and invalidate his valuable precepts. It is necessary that a moral writer should be respected, as well as admired. All Johnson's biographers, and the writers who have drawn his character, have agreed that, though he was a sincere Christian and a man of unblemished integrity and truth, he had his failings, his prejudices, and his weaknesses; yet he is stigmatized by none with *vices*, except by Miss Seward; who tells us that "Envy (the mother of many vices) was the bosom serpent of this literary despot." If Miss S. be accurate in her assertion, it invalidates the account of his benevolence, charity, and friendship given by his other biographers, particularly Dr. A., who seems unwilling to look at Johnson's dark side. Of this we are certain, that, though Johnson may not have been so civil to this lady's productions as she expected, yet had

*she*

*she* died first, regarding her at least as an acquaintance, if not as a friend, *he* would not have tried to blast her character in a magazine.

We could soften censure on account of many of Johnson's infirmities, from our own knowlege; and as this is probably the last time that we shall have to review the life of this venerable writer, whose virtues and abilities we have always respected, and whose station will not be soon filled, we cannot resist the wish to take our leave of him with good-humour.

We have already observed that Johnson, during colloquial debate, in order to obtain victory over arrogance of assertion, and perhaps to manifest his ingenuity and dialectic powers, became a sophist, and sustained positions to which he would never have set his name; and we will add that, if ever the mind of an author was laid open to public view without reservation or disguise, it seems to have been that of Johnson in his printed works.

With respect to his reverence and partiality for the religion of his country, which have been styled *bigotry*, we are fearful that some such intolerant spirit has manifested itself in Scotland (where our liturgy is still called *an ill-mumbled mass*,) against the Catholics in days of fanaticism, and by the Catholics against heretics of all kinds;—and perhaps the present liberality, enlargement, and indiscriminate toleration of all religions and all sects, do not arise so much from *respect* for the religion of others, as from *indifference* for our own. Johnson was so much in earnest in his religious belief and practice, that deviations from the rites and ceremonies of our own church were offensive to him; particularly, if those deviations leaned towards what he thought the irreverent plainness of Calvin, or the total incredulity of French philosophers. To the supererogation of Catholics, Methodists, and Moravians, he was extremely charitable: but for the plain coat of JACK, without button or loop, he had no reverence. Yet there were individuals among Dissenters whom he highly respected: such as Dr. Watts, Dr. Robertson, Dr. Beattie, Dr. Blair, the late Dr. Rose, and several worthy ministers of the church of Scotland, with whom he made acquaintance in his tour to the Hebrides. Much of his pretended abuse of the Presbyterians and Whigs was more playful than malignant. If he talked of *Presbyterian dogs*, and *sinking Whigs*, he meant no greater reproach than the Dissenters and Whigs themselves, who ever denounced him as a *furios Jacobite*, or *rank Tory*! Speaking of his own eye, of which he had long lost the sight, he frequently said, “the *dog* was never good for any thing;” and for his having neglected the performance of some friendly office for an acquaintance, during

during his own sickness, he excused himself by saying, "Sir! every man's a *scoundrel* in sickness; he only thinks of himself."

In our perusal of the life before us, we have found some typographical errors, which the most sedulous attention to the press cannot preclude; there are two or three of a different kind, which will perhaps fall on the author himself: such as *Appleby* in Leicestershire (p. 57) for *Wem* in Shropshire. Previously to that, (p. 50) it might be asked where Mrs. Johnson lodged, when Johnson and Savage 'wandered together whole nights in the street and could not pay for a lodging?' p. 59 and 68, *Cronzaz* is put for *Crowfaz*; and p. 207, speaking of Johnson being more prone to blame than to commend, when the author says, 'through the whole of his *Lives of the Poets*, the desire of praise is almost always overpowered by his disposition to censure,' he surely means 'the desire to praise.' These errors are few, and not very important; and we may venture to say, on the whole, that this work, which we have examined with much pleasure, is written with strength, elegance, good taste, and sound judgment. It is to be prefixed to a new edition of Johnson's *Lives of the Poets*.

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ART. IV. *The Doctrine of Atonement illustrated and defended*, in Eight Sermons preached before the University of Oxford in the Year 1795, at the Lecture founded by the late Rev. John Bampton, M. A. By Daniel Veyfie, B. D. Fellow of Oriel College. 8vo. pp. 240. 5s. Boards. Leigh and Sotheby. 1795.

WE are inclined to regard it as a pleasing proof of the progress of knowledge and liberality, that, even in the official defences of the mysteries or the peculiar doctrines of revelation, modern advocates appear inclined to recede, in some degree, from the high claims of *sound* theologians; and, where a doctrine will admit of two interpretations, are contented to maintain it in that sense which, without entirely passing over to the side of *heresy*, approaches nearest to the natural principles of reason. Of this moderation the discourses before us, delivered for the express purpose of confirming and establishing the Christian faith, and confuting all heretics and schismatics, afford an example.

The doctrine of the atonement has been supposed, by the general body of orthodox divines, to imply a full satisfaction offered in the death of Christ to the offended justice of God, without which the punishment of sin could not have been remitted. Others, without contending for the absolute necessity of an equivalent satisfaction to Divine justice, have insisted on the wisdom and fitness of the measure in order to secure the honour of the Divine government and the authority of the  
Divine

Divine laws. Both theſe grounds this lecturer quits, as, if at all tenable, not neceſſary to be maintained in defending the doctrine of the atonement. Mr. Veyſie, in like manner, wholly excludes from this doctrine the notion, which has commonly been connected with it, of the imputed righteouſneſs of Chriſt. By the term atonement, *reconciliatio*n, ſimply, is in theſe diſcourſes underſtood; and the doctrine of the New Teſtament on this ſubject is ſaid to be that the death of Chriſt has *propitiated God*, reconciled him to ſinful man, and procured for all who believe in him pardon and acceptance.

This is the point which Mr. Veyſie undertakes to eſtabliſh, in expreſs refutation of the arguments brought by Dr. Priſtley, in his *Hiſtory of the Corruptions of Chriſtianity*, to prove that the doctrine of the atonement is not a part of the original ſyſtem of Chriſtian faith. The proof of the point Mr. V. reſts on the expreſs language of the New Teſtament, which aſcribes to the death of Chriſt the general effects of a propitiatory ſacrifice, and which exhibits it as a price, a payment, and a ſin offering; and on a compariſon of the ſacrificial language of the New Teſtament with the nature and deſign of the Jewiſh ſacrifices. From the latter conſideration, it is inferred that the Jewiſh ſacrifices were intended analogically to teſtify the atoning death of Chriſt.

Having maintained this point in three diſtinct diſcourſes, Mr. V. proceeds to reply to the principal objections alleged againſt this doctrine, particularly by Dr. Priſtley. We are not, it is aſſerted, to underſtand the ſacrificial language of the New Teſtament as merely alluſive or figurative, but as analogical; where the name of one thing is transferred to another, not on account of an imaginary reſemblance, but from a real correſpondence or ſimilar relation. Such an analogy, it is remarked, takes place in deſcribing mental operations by words borrowed from ſimilar functions of the bodily organs, as when we ſpeak of the mind as *ſeeing*. Thus, when the blood of Chriſt is ſaid to be our ranſom, we are taught that the blood of Chriſt in the deliverance of man correſponds to a price, or ranſom, in the deliverance of a captive; and when Chriſt is called our ſacrifice, we are to underſtand that his death is to the Chriſtian church what the ſacrifice for ſin was under the Moſaic law, which was a ſhadow of things to come.—The defect of this ingenuous explanation appears to be, that the reader is not enabled clearly to diſcern the precise difference between alluſion and analogy.—Dr. Priſtley's moral arguments are repelled, *firſt*, by conceding that it is not neceſſary to aſſert the doctrine of an adequate ſatisfaction to divine juſtice, but merely to ſupport the fact that God is reconciled to man by the death of

of Christ; *secondly*, by maintaining that the scriptures do not declare repentance and a good life to be of themselves, exclusively, sufficient to recommend us to the divine favour; and *thirdly*, by shewing that the doctrine of the atonement, as before explained, is not inconsistent with the free-grace and mercy of God. The lectures conclude with a practical application of the doctrine.

The author of these sermons has relied chiefly on scriptural authority, and has made little display of erudition. Some part of the difficulties attending the subject he has certainly avoided by his concessions: but there may, perhaps, still be room for debate concerning the meaning of the expression, and the nature and reasonableness of the doctrine, of propitiating God, or reconciling him to sinful man. The discourses are ingeniously planned, and well written: but they will not, we apprehend, be found to have contributed much towards settling the public faith.

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ART. V. *A Sermon preached before the Association for discountenancing Vice, and promoting the Practice of Virtue and Religion; in St. Mary's Church, 5th March 1795. By the Rev. Robert Burrowes, D. D. F. T. C. D. and Chaplain to the Lord Lieutenant.* 8vo. pp. 80. Dublin, Watson. 1795.

**P**ERHAPS there is no one important point in which the partizans of different religious or political systems would be so likely to agree, as in the utility of diffusing knowledge, and endeavouring to promote reformation of manners, among the lower classes of the people. If ever the state of society be ameliorated, the work must be begun on the broad basis of popular instruction and discipline. Circumstances of the most alarming nature have produced in Ireland, among the higher orders, a general conviction of the absolute necessity of some vigorous exertions towards enlightening and reforming the ignorant and disorderly populace of that kingdom. An association for the purpose of discountenancing vice, and promoting the practice of virtue and religion, commenced in Dublin in October 1792, and has increased to the number of about 400 members. The Committee of this institution has already taken many laudable steps towards carrying into effect the important object of the Association. A report of the origin, laws, and progress of the society, constitutes a part of this publication.—

A design immediately adapted to produce a happy alteration in the state of society, in Ireland, may well deserve the attention of this kingdom: we are therefore happy in contributing our part towards bringing it into notice, by announcing it in this manner to our readers.

With



With respect to Dr. Burrowes's sermon, we think it entitled to high commendation. It is not, like many sermons on public occasions, a piece of loose and flashy oratory, but a sensible representation of the importance of the principle on which the Association is founded; and a judicious inquiry into the best means of carrying the design into effect. The preacher, after some unpleasant but (we fear) faithful details respecting the present state of manners in Ireland, relates the measures adopted by the Association to give instruction to the poor by books and catechising, and to restrain by coercion the crimes most prevalent among them; and Dr. B. then proceeds to suggest hints for regulating the future proceedings of the society. Among other obstructions to its success, he insists particularly on the general distaste for reading which prevails in Ireland. His thoughts on this subject, and on the causes of idleness and intemperance, are so sensible and seasonable, that we should gladly have inserted them in our Review, could we conveniently have reduced them, without injury to the composition, within such a compass as might be suitable to our limits.

For Dr. B.'s judicious and liberal remarks on the distribution of books, and the friendly co-operation of the clergy of all persuasions in this good work, and on other topics connected with the objects of the Association, we must also refer to the sermon; which well deserves to be attentively perused by all who are disposed to exert themselves in promoting that best of reforms, the reformation of manners.

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ART. VI. *The Political Testament of Maximil. Robertspierre*; with an Account of the secret Negotiations, carried on under his Direction, with several of the principal States of Europe, &c. Written and signed by his own Hand. Translated from the French. 8vo. pp. 95. 2s. 6d. Rivingtons. 1796.

THE publishers have endeavoured, in an advertisement prefixed to this work, to raise a belief that it comes in reality from the pen of the man whose name it bears. They have called into their aid both external and internal evidence. The former is thus stated:

'This paper, with very many others sufficient to form several volumes, came from Mr. Vadier, who was the colleague of Robertspierre in the committee of general safety, and who consequently, if he could even be supposed to have forged these papers, would be an authority little inferior to Robertspierre himself for the facts contained in them. At the time of Robertspierre's fall Vadier took part against him. The cause of quarrel between them was, that the former had treated with ridicule a report in which the latter had denounced a conspiracy, said to be carried on by a pretended prophets, calling herself

herself Mademoiselle Theos.—Vadier, in the attack which he made on his former friend, attributed the ridicule thrown upon him, to his having brought forward a letter sent from this fanatic, or some of her disciples, to Robespierre, which, in the date and general tenor of the contents, seems to correspond very nearly with a letter mentioned in this Political Testament, as having been received from some one in the name of the Pope. During the short struggle that ensued between the convention and the partizans of Robespierre, Vadier made himself master of the private papers of the accused. Soon after he was himself obliged to fly, and carried the papers with him into Switzerland.

‘ By a near relation of Mr. Vadier they were communicated to Mr. le Gout, a native of that country, and *what* on the continent is called a man of letters. He had been private secretary to the unfortunate Clermont de Tonnerre, in the time of the first national assembly of France, had frequent opportunities of seeing the hand-writing of Robespierre, and was perfectly acquainted with it. He was allowed, for a trifling consideration, to transcribe what was shewn him; and has positively sworn to the hand-writing of the originals, which he transcribed.

‘ Mr. le Gout brought his copies to England with an intention of publishing them. He talked to some booksellers on the subject; but was by them advised to go to Hamburgh, as a cheaper and more convenient place of publication. This opinion he followed; but during his short stay here, he gave the free use of his manuscripts to a friend, and by that friend the Political Testament was selected and translated.

‘ When it was resolved to print it, the propriety of prefixing the most solemn authentication, which could be procured from Mr. le Gout, was suggested. Application was accordingly made to him at Nienhus, in the neighbourhood of Hamburgh, where he now resides; and that produced the affidavit, a translation of which will be found at the end of this advertisement, and the original of which, under the seal of the burgomaster, is in the hands of the publishers.’

The internal evidence arising from the perusal of the work itself, we are told, displays so strongly and so clearly the character and spirit of this tyrant, that he must, on a perusal, be allowed to be the author of it.

We know not how to combat the external evidence, nor to dispute the veracity of a man who gives his attestation on oath. We must, however, declare that, after all that has been said on the subject, we cannot bring ourselves to believe that the publication before us is entitled to any other appellation than that of a forgery. The publishers are men of character, and far above the imputation of being capable of wilfully lending their name to an imposition on the world; so that, if they impose on the public, it can only be because they themselves have been deceived. Nor is it our intention even to insinuate that the person, whose affidavit on this subject is in their hands, has sported with truth; for it is our disposition to give credit to the declaration



tion of any man whose veracity we have never known to have been impeached; and still more so when to that declaration is superadded the solemnity of an oath. Some interested person must have practised on his unsuspecting credulity, and thus made him instrumental in stamping a spurious book with the marks of authenticity.

Referring to the proofs, afforded by the work itself, that it is genuine, the publishers observe that—

‘ The character of the writer is of a forced and unnatural kind, in that false taste of theatrical grandeur, which has distinguished all the eminent actors in the French revolution. It holds up to our view a man of extravagant ambition, of consummate vanity. But these features so notoriously marked Robespierre that the merest bungler could not have usurped his name without assuming these qualities. The work is that of a common-place statesman, tinged deeply with the popular politics of the country; of the school of Favier, whose secret report on the relations of France to all the several states of Europe was found in the cabinet of Louis XVIth, and formed the political creed of all the republican factions of France. The leading articles of faith are a great dread of the house of Austria, and abhorrence of the treaty between France and that power in 1756, a fixed hatred of the English name, a strong jealousy of Russia, and a vehement desire of returning to an alliance with Prussia, as well as of regaining an ascendancy, by means of Poland, in the affairs of the north. A dislike of America was peculiar to Robespierre.

‘ No reader who has the least knowledge of the human heart will be surprised to find the author declaring disgust and contempt “for his unworthy countrymen.” But we have direct proof that such were the actual feelings of Robespierre. Mr. Garat, who describes him as a man of atrabilious temperament, and full of suspicions\*, has preserved a long conversation which he had with him on the state of the country, not long after the assassination of Louis the XVIth. The result of the whole on the part of Robespierre, was an expression which struck the other with the most serious alarm, “I AM QUITE WEARY (said he) OF THE REVOLUTION; I AM SICK.” It is to his indulgence of his first atrabilious impressions against all around him, and not to any system of tyranny, that Garat ascribes all his cruelties; and his new bastilles, scaffolds, and permanent guillotines, are here justified on a plea of necessity, arising out of the worst opinion of the French character.’

The publishers quote a passage from a speech made by Robespierre, and given in the *Moniteur* of May 29, 1794, to prove that a political testament from him was to be expected; and hence it is inferred that this is the testament which he then promised. The speech was made on the occasion of an attempt on his life by Cecilia Regnant.

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\* \* *Mémoires sur la Revolution*, p. 57.

‘ Considering

\* Considering himself as likely to fall by some of those vile people, who, he says, conspire against his country and mankind, "at least (adds he) I will leave a Testament, the reading of which shall make tyrants and their accomplices tremble. *I may PERHAPS discover formidable secrets which a sort of pusillanimous prudence had determined me to conceal.* I will tell on what still depends the salvation of my country, and the triumph of liberty."

It is extremely possible that this very declaration suggested the first idea of this work, and gave birth to the Testament now before us; it was drawn up, probably, by some one who thought that the name of Robespierre would make it circulate rapidly and extensively through the world. In this publication, the name of the supposed author is spelled with *rt*; this circumstance, however, is not unnoticed by the publishers, who say that it is so written in the manuscript copy; and that this spelling has therefore been retained. We must observe that this is the first time of our seeing a *t* in the name; and we think that it has been generally written without the second *r*,—*Robespierre*.

Let us now proceed to the work itself, and see whether the internal evidence which it affords be such as to induce a belief that it came from Robespierre. From him any sentiments but those of compassion, humanity, or justice, might be expected towards Louis XVI.; and yet we find the author of this book pleading the cause of that unfortunate prince, so far at least as to acquit him of the charge of tyranny:

'I may be, perhaps, accused in history of having spilt too much blood; nay, historians may class me among tyrants: but have they not already done the same honour to the meek Louis the XVth, who would still have reigned if he had known how to punish; and of whose weakness nothing is a stronger proof, than that two intriguing women, Mes Dames Necker and Roland, by the revolutions of the 14th of July 1789, and of the 10th of August 1792, overturned a throne within the space of four years, the foundation of which was upwards of fourteen centuries old.'

The following contrast is so honourable to the heart of Louis XVI. that it seems to have been drawn by one who would gladly have saved his life; not by one who had laboured to take it away:

\* From the death of Louis the XVth I aimed at the throne he knew not how to occupy—how to defend. I had been unworthy of reigning with success, if I had not followed steps opposite to those of my predecessor. After the destruction of the faction of the political hypocrite Brissot, I had yet to fear being devoured by the tygers Danton and Marat. By undermining the popularity of the former with the jacobins, I was able to send him to the same scaffold to which he assisted me in sending Brissot and Louis the XVth: and Charlotte

REV. MAY, 1796.

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Cordee

Cordee delivered me from Marat by a death too honourable for such an ignorant fanatic.'

Entertaining more than doubts of the authenticity of this work, we are not disposed to give a detailed account of its contents: but we shall attend to a few farther particulars; first stating that we find a separate article allotted to the discussion of the political interest of various states, of the second and third orders, as well as of the first; and that, at the end of each article, is given an account of (pretended) secret negotiations carried on with the state whose interest was the subject of such article. Speaking of Naples, the author says,

'When France placed a Spanish prince upon the throne of the two Sicilies, it was not supposed that an Austrian princess, and her favourite minister, a renegade Englishman, should one day have power and cunning enough to make that same prince the inveterate enemy of Frenchmen; his conduct, however, since the year 1793, has proved this to be the fact; and if his *gratitude* has not been displayed by doing still more harm to France, it was less from want of will than power.'

It is no objection, we admit, to the authenticity of this Testament, to say that its author was not very intimately acquainted with history; Robespierre was better calculated to strike off heads than to display historical knowledge: it was very possible, therefore, that he might have been the author, and have confounded Ferdinand IV. with his father Don Carlos, who, when a second son of Spain, was raised first to the Duchy of Tuscany, and afterward to the throne of the Two Sicilies; where he reigned till, by the death of his elder brother, he was called to the inheritance of the crown of Spain. Don Philip, the eldest son of Don Carlos, was an idiot, and as such incapable of ruling; he was therefore left at Naples, his incapacity having been juridically proved and recognized; the second son was taken to Spain by his father to be his successor in that monarchy, where he now reigns by the name of Charles IV.—Ferdinand the third son became peaceably and quietly King of the Two Sicilies, by the resignation of his father and brother in his favour; not a shot was fired either to make or oppose his way to the crown. It was not, therefore, by France that he was placed on the throne.

Speaking of Venice, the author of this work thus describes the defenceless situation of that republic:

'In its present state, without soldiers to defend its territory by land, or a fleet to guard it by sea, half a dozen French or English privateers might, in the space of one week, conquer and plunder the whole Venetian state.'

What will those say of this gross ignorance or misrepresentation of the state of Venice, who recollect that, just before the

French

French revolution broke out, the Venetians had a fleet of *seven* or more sail of the *line* actually at sea under the command of the Chevalier Emo, besides frigates, to act offensively against Tunis; and that they were once on the point, about that period, of engaging in a war with Holland, a first-rate maritime power? The author, a little farther on, says that, with the consent of government, 'he had sent an agent with an offer to the brothers of Louis XVI. to conquer for them the Tyrol, the Milanese, and Mantua, and to re-establish the old kingdom of Lombardy, on condition that France should retain her conquests in the kingdom of Sardinia, and have free passage for her troops through that kingdom into Lombardy.' Here we find that the kingdom of Lombardy was to be restored in favour of the brothers of Louis XVI. and yet that France was to have free passage into it; for what purpose, but that of subduing it for herself? If it were meant here that the country now called Lombardy was to form no part of the kingdom which was to bear that name, some sense might be made of that part of the paragraph: but what should we then say of the passage through the *kingdom of Sardinia* into Lombardy, and of France retaining her conquests in the *kingdom of Sardinia*? We know not that she possesses a foot of ground in that *kingdom*; for, though Sardinia belongs to the prince who owns Piedmont, and who did own the county of Nice and duchy of Savoy till they were wrested from him by the French, yet it would be a very inaccurate way of speaking to say that they were *in the kingdom of Sardinia*; or that the best way to march troops into Lombardy would be through Sardinia. Of the pretended fact here stated we will only say that nothing can appear more improbable.

Whether the following statement and observations were dictated by truth or falsehood,—whether they may or may not be considered as an atrocious libel,—we will not pretend to give any opinion:

'How happy it was that the French treasury, the French crown-jewels, and the French resources did not emigrate with the Bourbons. Without these the king of Prussia would undoubtedly, in 1792, have occupied the castle of the Thuilleries, which, thanks to them, is still, in 1794, a national palace, occupied by a French convention. But as I had no share in the transactions of 1792, and as what passed at that time is pretty well known, or at least suspected, I will pass it over in silence.

'K — ff, in Flanders, and K — th, in Germany, have both held secret negotiations with us; and under pretence of treating about exchange of prisoners, communicated the plans of their allied enemies to their declared enemy. But *no money, no Prussian*; France did not obtain these communications gratis. It cannot, however, be de-

nied, that the advantages derived from them were more than equivalent to the expence by which they were gained.'

We will conclude with the following passage relative to England :

' War, eternal war with England.—Never any other peace but armistices, that my troops may breathe a little and recover their strength, in order to obtain new victories over the abominable English nation. Between England and France, to combat must be the national occupation. England must be conquered, must be destroyed, though the destruction of France should be the consequence, for while England exists, the existence of France is precarious and doubtful : and thirty millions of men must live in expectation of death or bondage, not from the bravery, but the abominable treachery of ten millions of Englishmen, if a peace is concluded before the few of that nation who shall survive are obliged to wear French fetters. I say "the few who shall survive," because, whether I die or live, I am certain that our numerous brave armed countrymen will, in a few years, suffer few surviving Englishmen to pollute the earth, and deceive or tyrannize over posterity.

' English treachery has burnt our fleets, kindled the civil war in France, and vomited forged assignats upon the French territories in exchange for French bullion. English treachery has destroyed the trade of France, conquered her colonies, and fed, armed, and protected the rascally emigrants, only because they were proscribed in France, and enemies to their countrymen the French. In a word, all the blood spilt, either upon the scaffold or in the field ; all the sufferings, all the wants, and all the miseries endured by Frenchmen, either at home or abroad, are to be ascribed to English treachery : and unworthy must he be of the name of a Frenchman, who can or will ever forget it. No, to hate and to destroy the English shall be the first maxims a French woman teaches her child ; and thence descending, shall be bequeathed from father to son as long as any Englishmen exist.

' France has reason to hate Austria ; but in respect to England she is bound in duty to detest and abhor it. Austria only intrigues ; England not only intrigues but betrays ; and bribes all other states at war with France to do the same.

' What we have suffered from the other powers at war with us, a few years may repair ; but the sufferings, the losses, which English treachery has caused us, none who do not live to see the destruction of England will ever see repaired.

' Until we are ready to give the grand blow to England, all our efforts must be employed to make Austria, and the other English allies, feel the effects of our strength ; and perceive at the same time our abhorrence of their principal supporter, England.

' The alliance between England and the other coalesced powers cannot long exist in its present state. Prussia, and the German princes in the Prussian interest will, in all probability, before two more campaigns, grow tired of being the tools of the ambition, treachery, and gold of Austria and England : France must then form  
such

such connections as I have pointed out in different parts of this work; but no connection, however advantageous, must be formed, which may prevent France from carrying into execution its favourite scheme, — the destruction of England.

This last extract, it must be owned, breathes the implacable, sanguinary, and destructive spirit of Robespierre.

ART. VII. *Observations upon the Plagues inflicted upon the Egyptians: in which is shewn the Peculiarity of those Judgments, and their Correspondence with the Rites and Idolatry of that People. To these is prefixed, a Prefatory Discourse concerning the Grecian Colonies from Egypt. By Jacob Bryant. 8vo. pp. 441. 7s. Boards. Cadell jun. and Davies.*

PERHAPS we cannot better introduce to public notice these elaborate observations, than in the author's own words:

'The following treatise, together with those with which it is accompanied \*, was written many years ago for my own private amusement and satisfaction. For I then had formed no design of having them published to the world. But since I have been induced to make my thoughts in some other instances public, it has led me farther than I at first proposed; and given me encouragement to produce these likewise to the world; that if any the least good can result from them, I may have the happiness of seeing it in some degree take place. The principal subjects, which I have undertaken to elucidate, have, I believe, been considered by me, in a light quite new. For I do not recollect that any person before, has followed the same mode of illustration. Particularly in respect to the plagues in Egypt, it does not appear, that any writer has observed that correspondence, which seems to subsist, between the offence, and the punishment; as well as between the people, and their customs. It will afford me great satisfaction, if this correspondence should appear universally obvious and precise, and founded in truth. As what I here present to the public is a small part of a large collection, I may possibly, if I live, venture to produce other observations upon similar subjects, and of a like tendency. For my chief labour has been, ever since I have had opportunities of reading, observing, and forming an unbiassed opinion, to do honour to the religion, which I profess, and to authenticate the Scriptures, upon which it is founded.'

Mr. Bryant's motives are good, and his attempt is most commendable: but how far, in the eye of criticism, he has been successful in his endeavours, is a question of another sort; which every competent reader must decide for himself, and will decide, according to the strength and conclusiveness which he may find in the author's arguments. One preliminary observation we cannot here help making: whatever had been the plagues inflicted on the Egyptians, the same learning and ingenuity could easily have discovered in *them* the same peculiarity

\* These will be the subject of a second article.



and correspondence with the rites and idolatry of that people, as in any of the ten that were inflicted.

The first plague was *the river turned into blood* :

‘ This, (says Mr. B.) was a punishment particularly well adapted to that blinded and infatuated people ; as it shewed them the baseness of those elements which they revered, and the insufficiency of the gods in which they trusted :’—‘ The Egyptians looked upon their river not only as consecrated to a Deity, but, if we may believe some authors, as their chief national god.’—‘ This veneration, we may presume, prevailed even in the time of Moses.’—‘ There was, therefore, a great propriety in the judgment. They must have felt the utmost astonishment and horror, when they beheld their sacred stream changed and polluted, and the divinity, whom they worshipped, so shamefully debased.’—‘ It is to be observed, that God might have many different ways tainted and polluted the streams of Egypt : but he thought proper to change it [them] to blood. Now the Egyptians, and especially their priests, abhorred nothing more than blood.’—‘ Hence this evil, brought upon them, must have been severely felt, as *there was blood throughout all the land of Egypt.*’—‘ It is moreover said, *that the fish that were in the river died, and the river stank.* . . What the historian mentions, concerning the fish, is of consequence ; for all the natives of the river were, in some degree, esteemed sacred. In many parts the people did not feed upon them. The priests, in particular, never tasted fish ; and this on account of their imputed sanctity.’—‘ These punishments, then, brought upon the Egyptians, bore a strict analogy with their crime. They must therefore have been greatly alarmed, when they beheld their sacred stream defiled with blood, their land infected, and themselves almost poisoned with their stinking deities.’—

We have given the sum of the author's reasoning in his own words, (somewhat abridged,) that the reader may better see his method, and be able to appreciate his observations. Mr. B. foresaw that it might be objected that this evil was brought not only on the Egyptians, but likewise on the Israelites : but his answer is ready :

‘ It seemed proper, that the Israelites should partake in it, that the impression might be the stronger on their minds. One great reason for this part of the punishment was to give them a thorough disgust to this worship, that they might not hereafter [afterward] lapse into it. For it is to be observed, as they were to be conducted to the land of Canaan, and to the confines of Syria, that there were many nations in those parts, among whom this worship was common.’

The second plague, *of frogs*, ‘ arose like the former from the sacred river. Its streams became a second time polluted and disgraced, to the utter confusion both of their gods and priests.’ Here Mr. B. allows that it is not ascertained whether the frog was among the Egyptians an object of reverence, or of abhorrence :

abhorrence : but ' this much,' adds he, ' is certain, that it was very consistent with divine wisdom and justice, to punish the Egyptians, either by what they abominated, or by what they idly revered.'—Would it not, in this way of reasoning, have been equally just and consistent to punish them by what they neither revered nor abominated?—The author's arguments to shew that the frog *might have been a sacred emblem* are applicable to any other reptile, and seem to display more erudition than judgment.

*The plague of lice.—*

' This disorder was odious in its nature, as being in general the consequence of filth and animal corruption, which of all things the Egyptians abominated most.'—' The priests might look upon the pollution of their river, and the introduction of frogs, with all the subsequent plagues, as great calamities : but *the tradition about lice*, if divulged, would have been an everlasting disgrace to their calling ; an affront to the whole body of the priesthood, as well as to the nation in general, and never to be forgiven.'

Hence Mr. B. thinks that the Hellenistic Jews of Alexandria, who translated the Pentateuch into Greek, ' gave another name to these vermin, that they might not be guilty of any offence to the natives, as their translation could be no secret to the priests of the country.'—All this is *gratis dictum*, and injurious to the Alexandrian translators. We believe that they rendered the Hebrew word (כִּנִּים) conscientiously, and according to their best knowledge ; nor has it yet been proved that they translated wrongly. The authority of Josephus is not equal to theirs, though seemingly\* corroborated by some of the other ancient versions, and strenuously supported by Bochart, Le Clerc, &c. The cause of alarm to the Egyptians, in this plague, was the great multitude of those most troublesome insects, and their appearance at an unusual season ; namely in the month of February, when the cold is in its extreme in that country.

On the fourth plague, that of *the flies*, our author observes :

' There is reason to think, that the Egyptians had particular deities to remedy stated evils.—These were similar to the *dei averrunciones*, and *Dii Averrunci*, of Greece and Rome.—The province allotted to several deities was particularly to drive away flies.'—But this was

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\* We say *seemingly*, because, although the Latin translators of the Syriac and Arabic versions have rendered the respective words *lice*, we very much doubt the propriety of that rendering. Nor has all the etymological learning of Bochart been able to convince our best modern critics that כִּנִּים or כְּנִי, any more than כִּנִּים, specifically denotes lice. Philo has justly and minutely described the animalcule in question ; and we believe, with Oëdmann, that it is the *culex reptans* of Linnæ.



not all: these insects were in many places worshipped.'—'There was a Deity called *Deus Musca*, who was worshipped under the character of a fly. The God *Achor* of Cyrene seems to have been of this denomination; and that the word *Achor* denoted a fly, may be inferred from the city *Accaron*, or *Accaron*, which we mistakingly render *Ekron*, where the same insect was supposed to be worshipped by the name of *Zebub*, a fly. We generally join it to the word *Baal*; and represent the deity as the *lord of flies*, in the plural: but to my apprehension it was not so. And here it is proper to remedy a mistake into which we are led by our version concerning Ahaziah, who is supposed to have inquired of Baal-zebub, at the place above mentioned:—but neither that place, nor its deity, is referred to in that passage.'

'Our most early version, the Septuagint, expresses the term *Zebub* in the singular, *θεον μυιαν*, distinct from the title *Baal*; and at the same time it makes *Accaron*, instead of a place, to be the proper name of the deity; the *Deus Musca*, or Fly-god.'—'The like occurs in Josephus; who says that the King, being ill, sent to inquire of *Accaron*, the God-*fly*; for that (*Accaron*) was the name of the deity.'

We cannot subscribe to this interpretation. It is well known that the Greek version of Kings is much corrupted, and was originally inaccurate: nor can the Hebrew text be thus rendered without the greatest violence. Nay the Greek itself, even in the present copies, will not easily bear our author's translation of it: for, not to mention the difference of reading in the Roman and Complutensian editions, it seems plain to us that, however we dispose of the words *εν τῷ Βααλ μυιαν*, the words *θεον Ακκαρων* must be rendered *god of Accaron*, or *Ekron*. Were the words even inverted, as Mr. B. places them, *θεον μυιαν*, they could scarcely be rendered *god-fly*: we recollect no such compound in the Greek language. At any rate, as they now stand, we are convinced that *Βααλ μυιαν* is the title of the god, that *θεον* is an appellative, and that *Ακκαρων* is the town *Ekron* in the land of the Philistines.—Were we to indulge conjecture, we should imagine that the Complutensian edition has partly preserved the true reading of the Greek; *ἐπερωτησατε δια τῷ Βααλ μυιαν, θεον Ακκαρων*. If any MS. shall be found to have *μυιας, θεου*, instead of *μυιαν, θεον*, it would come nearly to the version of Symmachus, *πυθεδε παρα τῷ Βεελζεβυλ θεῷ Εκρων*.

With respect to Josephus, on whom Mr. B. lays so much stress, we judge very differently from our author. 'As to Josephus (says he) it is manifest, past contradiction, that he speaks determinately of the term *Ακκαρων* as the proper name of the deity. On this account, we may be assured, that the reading in the next page is faulty, where it is made to refer to a place, *Ekron*, and its inhabitants.' On the contrary, we are of opinion that, if there be any fault in these two passages, it

It is manifestly in the former; and that *Αναρων* should be either *Αναρωνος* or *Αναρωνιτων*. Perhaps *Αναρων* is here left undeclined, as it is in the Septuagint: though in general it is inflected by Josephus. Mr. B. indeed avails himself of this circumstance. 'If there had been any reference to a place, he would have used the word with the Greek inflexion.' We may as well say, if there had been any reference to the name of a god, he would also have used the inflexion; as he does with regard to a similar deity *Δαγων*, which in the oblique cases he every where inflects. On the whole, we believe the true reading in both places to be *Αναρωνιτων*; nor do we think the ellipsis either 'too bold or unwarrantable:' it is rather elegant and emphatical.—At any rate, or whatsoever judgment may be formed on either the Septuagint or Josephus, this much we affirm to be certain, that the original Hebrew text can bear no other version than that in our English Bible. *Go, inquire of Beelzebub, the god of Ekron, &c.* Mr. B. urges, however, that the original text has been corrupted, and that instead of *אֱלֹהֵי צִקְרֹן* we should read *אֱלֹהֵי צִקְרֹן*; and 'this reading (says he,) seems to be, past contradiction, ascertained from the context, and from the history given of the deity.'—Again we are so unlucky as to differ from Mr. B. We think the present reading far more agreeable to the context, and to grammar, than the one which Mr. B. would substitute from testimonies which we have shewn to be, at best, suspicious, and unfit for the support of our author's hypothesis.

What Mr. B. calls a *more determinate proof* remains to be considered. This he finds in these words: *the angel of the Lord said to Elija the Tisbbite: go up to to meet the messengers of Abaziah, &c.* 2 Kings, i. 3.—Now, we learn from 1 Kings, xvii. 1. that Elijah is called a *Tisbbite* and *of the inhabitants of Gilead*.

'But both Thisba and Gilead were far removed from Samaria, and much farther from Ekron.—How could the prophet be sent to meet the messengers, if they were gone to the S. and S.W. in a direction from him? For this was the case, if they went to Ekron towards the extremity of Judah.'—'There was not a place from Dan to Samaria, from which the prophet could have set out, and confronted the messengers, had they been sent to [Ekron in] the land of the Philistines.'—'But if they were sent to Tyre, they were at every step advancing towards him; and he could easily go up and meet them.'

Very true: but all this is founded on a mere supposition, that Elijah resided then at Thisba, or in Gilead. Is there any thing in the text or context that authorises this supposition? He might, at that very period, have been either in Samaria itself, or in its neighbourhood. When he is first mentioned, we find him

him in Samaria, addressing himself to Ahab. Thence he goes *eastward* to the brook Cherith. We next find him at Zarephath of Zidon: whence he seems to have returned to Samaria at the end of the three years' famine. Having invited the people to Mount Carmel, and there restored the worship of Jehovah, he runs before Ahab to the entrance of Jezreel. Thence he flies, from the wrath of Jezebel, to Beer-sheba, and goes a day's journey into the wilderness. He is then sent towards Damascus; when, indeed, he may have passed through the land of Gilead; and it is not improbable that, on returning from the wilderness of Damascus, he visited his original residence, or birth-place, Thisba: from which place he may have been sent to meet Ahab at Naboth's vineyard. After this, we hear of him no more until he is sent to meet Ahaziah's messengers. If Mr. Bryant would infer, from what we have said of the probability of Elijah's coming from Thisba to meet Ahab in Jezreel, that he *must* have also come from that place to meet the messengers of Ahaziah, it is an inference which can never pass for an argument with critical inquirers. In the last stage of Elijah's pilgrimage, we find him at Gilgal, at Bethel, and at Jericho: but, except in the probable cases above mentioned, we never once hear of him as being either in Gilead or at Thisba. Were we to fix on any place, from which Elijah met Ahaziah's messengers, besides Samaria, it would be Bethel; where we know there was at that time a school of prophets, who, being in the tribe of Benjamin, still adhered to the God of Israel. See 2 Kings, ii. 3.

We have dwelt the longer on this subject, as it concerns a text of scripture which we deem perfectly genuine in the present Hebrew copies, and which our learned author has attempted to *solicit* by a dazzling display of erudition and ingenious hypothesis, through thirty laboured pages.

*The fifth plague, or the Murrain of Beasts, 'must have had a great effect on the minds of the Egyptians.'*

'Here we may observe a particular scope and meaning in this calamity; which would not have existed in respect of any other people. It is well known that they held in idolatrous reverence the lion, wolf, dog, cat, ape, and goat,—but, above all, the ox, the heifer, and the ram.'—'This judgment therefore displayed (upon the beasts, particularly) upon the kine of Egypt, was very significant in its execution and purport.—They saw the representatives of their deities, and their deities themselves, sink before the God of the Hebrews.'

*Sixth plague, boils and blains.*

'This plague, like those which preceded, was particularly well calculated to confound the Egyptians, and to confirm the faith of the Israelites. This instance of divine punishment particularly shewed the

the baseness and imbecility of the Egyptian deities; who could neither ward off the evil, when impending; nor afford any alleviation, when it was brought on. Yet the Egyptians had many gods, and those of high rank, who were supposed to preside over pharmacy and medicine; among whom *Esculapius* was held in particular honour.'—

'In these deities they placed the greatest confidence:—hence it pleased God to order his judgments accordingly, and to bring upon them a fearful disorder, which their deities could not avert, nor the art of man alleviate. He could have caused commotions in the earth; and shaken their high edifices to their basis [bases]; or brought on a supernatural inundation, by which their cities had been swept to the deep: but this would not have been sufficiently significant,' &c. &c.'

We will venture to say that, if such an earthquake, or such an inundation, had been numbered among the plagues of Egypt, Mr. B. would have found either of them equally significant, and equally appropriate, with the plague of *baile*.

After this, it will be easy for the reader to conceive how ingeniously all the four remaining plagues are made subservient to the author's purpose. It seldom either rains or thunders in Egypt—a swarm of locusts is a dreadful evil—the worship of the sun, the source of light, was a part of Egyptian idolatry—therefore, the plague of rain and thunder, the plague of locusts, and the plague of darkness were all most peculiarly apposite judgments on that people. If, however, as our author affirms, the Egyptians adored *darkness* as well as *light*, they might have considered the presence of that divinity for the space of three days as a favourable omen, not as a punishment; or, if it were a punishment connected with their religion, three days of perpetual sunshine might have been equally terrifying and portentous:—but no;

'Night and shade are mere negatives: but we have seen that the Egyptians introduced them as real, sensible, and substantial beings, and gave them a created power. They were therefore very justly condemned to undergo a palpable and coercive [*sic scribitur*] darkness; such as prevented all intercourse for three days. In short, they suffered a preternatural deprivation of light, which their luminary Osiris could not remedy; and were punished with that *essential* night, which they so foolishly had imagined, and at last found realized.'

Such is our author's conclusion of the article of the 9th plague.

There is one plague yet to be considered: *the death of the first-born.*—

'This calamity must be great and adequate to extraordinary mourning; since no nation was so addicted to tears and lamentations, as the Egyptians.'—But their grief, at this season, was to exceed every thing either real or artificial, that had ever preceded. It was not the loss of Osiris, a remote and imaginary misfortune, which they were

to lament, but a more intimate and affecting evil.'—'They were to be indulged in grief, to satiety, and glutted with tears and lamentations.'

[To be concluded in our next Number.]

ART. VIII. Dr. Plowden's *Church and State*.

[Article concluded from p. 298. vol xix.]

THE 3d book of this elaborate production treats 'of the *Civil Establishment of the Episcopalian Protestant Religion in England*.'

In the first chapter of this book, the author justly observes that, if there never had existed a *civil* establishment of the Christian religion, our ideas of the *temporal* and *spiritual* powers would not have been confused, but clearly and distinctly marked:—that, during the first three centuries of Christianity, the true religion was generally persecuted by every state, but never sanctioned nor supported by any; an irrefragable argument that *civil* sanction was neither necessary for the establishment nor the continuance of Christianity. The author does not attempt to prove that civil establishments are serviceable to the real interests of religion: but, says he,

'As the English constitution always did give a *civil* sanction and establishment to the Christian religion, which forms a species of agreement or *concordatum* between the church and state, it will be my remaining task to consider and explain more in detail the origin, nature, and effects of the civil establishment, by which the Episcopalian Protestant religion is now supported and maintained in England.'

His considerations are here directed to three distinct heads—*ecclesiastical revenue* or property—*ecclesiastical courts*,—and the *king's supremacy*. Speaking of the first, he observes that the power of the church, being purely spiritual, could by no possibility extend to property; which, being, of a temporal nature, must necessarily, in whatever hands it may be placed, continue subject to the controul of the temporal power, whose authority and jurisdiction must be equally the same over clergy and laity, in every thing not included in the commission received from Christ by the former; and which, relating solely to the concerns of the soul and of the other world, can give no dominion over the *bodies* of the faithful, nor over the things of this world. Hence he concludes that to the possessions of the church no other exemptions or privileges can attach, than such as are granted by the state or temporal power; which, as it gave them, may take them away. Property in the hands of private persons differs widely from that which is possessed by a spiritual corporation. In the former case, an individual may be entitled to the fee-simple of land, and can then alienate it

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at pleasure: but, in the latter, the possessor has only the use of the estate, and cannot by any act dispose of a particle of it, unless authorized so to do by a particular law of the state.

Tithes, and every other species or source of revenue enjoyed by the church, Dr. P. considers in the same light, equally granted, equally resumable by the state, without the most distant ground for an imputation of sacrilege. The state, he thinks, is bound by nothing in the resumption but expedience and discretion.

Dr. P. observes that the state, being possessed of the supreme right and dominion over *all* property, cannot be said to be guilty of robbery in seizing a *part* of the national property. Here, we think, he argues weakly. The dominion of the community over property is not absolute but qualified. It would be absurd to say that, when men agreed to live in society, and sacrificed a portion of their property, in order that they might secure the peaceable enjoyment of the remainder, each laid the whole of his property at the mercy and caprice of the state. The dominion of society over property must in its nature be subject to certain principles and limitations, or it might be perverted to purposes the most oppressive and tyrannical. The state may and ought to have a right to regulate or tax the mass of wealth, but not to take from an *individual*, nor from a *particular* class of individuals only, sums of money to be expended for the *general* good. Still less has it a right, from selfish motives, to deceive and seduce men into measures, which they never would have adopted if they had not been seduced and deceived. The state tells a man to-day that he may endow an ecclesiastical corporation; and under the authority of this declaration he leaves to the church a property, which, but for the state, he would have left to his heirs. To-morrow comes, and the legislature dissolves the corporation, and appropriates its possessions to its own use. In this measure, two acts occur; one strictly just and constitutional; the other unjust and rapacious. A nation has a right to create or dissolve a corporation, but not to appropriate to its own use such parts of the possessions taken from the dissolved body, as had not originally been given to it by the public. Every part of them that had been acquired by grants from private persons ought, *de jure*, to be restored to the heirs of the donors, if they can be found; if not, the state might justly take them on the principle of its being heir to every one who has no other heir.

The second chapter of the 2d book shews that the author is well read in the fathers and councils. It contains much useful information; and although our limits will not allow us to go into particulars, there is one point to which we must at-



tend, on account of its singularity, and which Dr. Plowden treats with humour and good sense. It should be remembered that he has all along contended that all censures and bulls of the popes, which have for objects things in no degree of a spiritual but purely of a temporal nature, are necessarily null and void. "If (says he,) the object be *temporal* or *civil*, it is out of the competency or resort of the church to affect it; and all the censures, excommunications, and anathemas issued in support of such a decree, are in no manner operative, binding, nor compulsory." Speaking of the famous *bulle cœnæ*, he makes the following curious and ludicrous application of it:

"The author of the *Bulle Cœnæ* is unknown: it began to be published from the time of Martin V. A.D. 1420: and Pius V. declared, that the old bull should continue in force until the promulgation of a new one. Although pope Gangenelli had good sense enough to stop its annual publication on Maunday Thursday, yet I do not find, that it has ever been repealed or annulled: whatever operation therefore it ever had, it still retains."—

"There is, besides many other curious crimes, for which the faithful are thus delivered over to Satan, contained in this bull, one in particular, which in the present circumstances is singularly harsh upon this nation and upon our gracious monarch, who has lately acquired by force of arms the kingdom of Corsica. "We also excommunicate and anathematize all those, who by themselves or others directly or indirectly under whatsoever title or pretence shall presume to invade, destroy, occupy, or detain, either in the whole or in part, the holy city of Rome, the kingdom of Sicily, the islands of Sardinia and Corsica, &c. and also all their adherents, abettors, and defenders, or who in any manner help, advise, or favour them." If my Reverend Correspondent approve of the present measures of Government, by means of which they have lately invaded, occupied, and detained the isle of Corsica, he will, I fear, *inter fautores et defensores eorum*, incur this dreadful sentence of excommunication and anathema.

"To some persons it may appear of little moment, that a king and whole nation should be excommunicated by the Pope, who neither admit nor allow of any supremacy in the See of Rome: but the matter becomes more serious to Roman Catholics, when the tremendous thunder comes to threaten the *tiara* itself; *striunt sua tela nocentem*. I have read, that his present Holiness has very recently most humanely liberally and opportunely given every possible succour, favour, and protection to a British Squadron in his ports, and to British troops landed in his territories, whom he supplied with stores, provisions, ammunition, and every necessary article for a fleet and troops in a strange climate upon a hazardous and uncertain expedition. He is further reported to have honoured each land officer with a golden, and each private soldier with a silver medal, as a token of his approbation of their cause, and a wish for the success of their enterprise. I incline to believe, that these very Squadron and troops composed the chief part of the excommunicated invaders of Corsica. However I am not  
a little



a little anxious, that his present Holiness, whose conduct towards my countrymen I admire and applaud, should for this act of humanity and beneficence at least escape the anathematizing effects of the *Bulla Cœnæ*; the 20th article of which says, "We also excommunicate and anathematize all those, who send or transmit to the Saracens, Turks, and other enemies of the Christian name, or to heretics expressly and nominally declared to be such by any sentence of us or of this Holy See, any horses arms iron wire tin steel and any kind of metal and military weapons cords hemp ropes made of hemp, and any other materials, the materials themselves, and any other such things."

'It is well known, that all Protestants are declared by the church of Rome to be heretics and schismatics; and that, the English forces both naval and military being composed of such, the act of succouring them brings his Holiness within the case of this bull, the very first article of which denounces the same excommunication and anathema against all denominations of heretics and schismatics "and those, who determinately withdraw themselves, and recede from their obedience to us and the Roman Pontiff for the time being." This article also includes those persons, who may receive and encourage them, *coramque receptatores, fautores, &c.* Hence it is evident, that those, who wilfully and reflexedly disavow the tenets and reject the authority of the See of Rome, must unquestionably be included in those, whom the excommunication of the 17th article is intended to deprive of all the means of carrying on war or bearing arms. But if unfortunately his present Holiness should have fallen under the rigor of this sentence, he must be endowed with a new sort of power to free himself from it, in case of his repentance, which I have never hitherto found mentioned by any writer upon papal authority, which will be *self-absolution*.'

The 3d chapter of the 2d book turns on the test law; and here our author, losing sight for a time of his Catholic adversary, and unawed by the weight and authority of a name, ventures to act offensively against Bishop Warburton, and pulls to pieces his famous "Alliance between Church and State." On the unaccountable prejudices of that Right Rev. Prelate he touches in the following passage, which we strongly recommend to the perusal of the many dogmatic expounders of the inexplicable book of revelations:

'From the principles, which I have endeavoured to establish, it lies not with me to upbraid others for following the bias of their own *sincere* convictions, how widely soever they may diverge from my own; although I impute no moral guilt (of which I am not authorized to judge) to the well-meaning adoption of the most absurd and bigoted prejudices: yet I wonder to find them fasten upon enlarged and well informed minds: and I must confess myself lost in astonishment to see Warburton carrying with him to the grave even an enthusiastic belief, that the prophecies relating to Antichrist were to be accomplished in the bishop of Rome. His reverend biographer and panegyrist, the Bishop of Worcester, in his account of the life, writings, and character of Warburton (p. 106.) tells us, that "under this persuasion then in

1768 he gave 500*l.* in trust to Lord Mansfield, Sir Eardly Wilmot, and Mr. C. Yorke for the purpose of founding a lecture at Lincoln's Inn in form of a sermon to prove the truth of the revealed religion in general from the completion of the prophecies in the Old and New Testament, which relate to the Christian church, and particularly to the apostacy of papal Rome." And (p. 107) he tells us, "It was afterwards in the bishop's contemplation to double the original endowment." We have before us at present, in the person of Mr. Richard Brothers, the unprecedented instance of a man being kept in close confinement for the treasonable practice of giving his own interpretation to these prophecies; which may indeed vary in part from what Bishop Warburton presumed would be put upon them by his lectors. Roman Catholics rejoice to find such honor done to their doctrine of submitting private to the church's public interpretation of the scriptures, when the Vigornian prelate puts St. Augustine's words to the Manicheans into the mouth of his deceased friend to strike dumb and confound some modern *free interpreters of the word*, (p. 119) *Ye who believe what you will in the gospel, and disbelieve what you will, assuredly believe not the gospel itself, but yourselves only.* This was very consistent with the doctrine of this holy Father, who declared, as I have said before, that he would not submit to the scriptures unless the authority of the church moved him to it. Roman Catholics in all their doubts submit to the declarations of their church upon the revealed word of God.'

We will not attempt to follow the author through his refutation of the Warburtonian system, but will content ourselves with remarking that to the admirers as well as adversaries of Warburton, to the advocates for test laws or their declared enemies, to the friends or foes of Mr. Paley, this chapter cannot be uninteresting: it is replete not only with sound reasoning, but with critical and political learning.

The 4th chapter gives an historical account 'of the papal power and the civil establishment of the Roman Catholic religion in England before the Reformation;' in the course of which the writer takes notice of the controversy between the famous Sir Edward Coke, and Father Parsons the jesuit, occasioned by the opinions of the former reported in *Caudrey's case*.—As our author was not afraid in the preceding chapter to enter the lists with Bishop Warburton, neither is he in this daunted in the smallest degree by the high reputation of Coke; for he boldly accuses him not only of inaccuracy, but of downright extravagancy respecting 'the origin, nature, and effects of the real spiritual jurisdiction, by which the church of Christ is, and must ever (according to the divine promise) continue to be, governed.' One short passage will serve to shew what kind of a fanciful brain the great Coke possessed:

'Sir Edward Coke notwithstanding his usual minuteness method and precision appears through this whole report to be unaccountably inattentive

inattentive to the origin nature and effects of the real *spiritual jurisdiction*, by which the church of Christ is and must ever according to the Divine promise continue to be governed: he confounds it with what he calls the *jus regis ecclesiasticum*. In discussing a matter, which required some knowledge of practical theology and a large portion of impartiality and candour, we must not wonder that this great lawyer should have fallen short of his usual accuracy and success in argument. There needs surely no other proof of this than his extravagant attempt to derive the *spiritual jurisdiction*, by which the church of Christ is governed, from the ceremony of anointing the sovereign at the coronation. *Reges sacro oleo uncti sunt spiritualis jurisdictionis capaces.*'

Father Parsons, though of Dr. Plowden's own religion, finds no favour from him when he thinks the jesuit in the wrong.

In this chapter, the author touches on many important topics, and may be said to place them in a very clear light; such as 'the meaning of the term, church of England;' 'the rights and liberties of the church of England mentioned in Magna Charta;' 'statute of Mortmain;' 'parliaments disposing of the trees in church-yards;' 'excommunication;' 'statute of provisors;' 'and what was done concerning religion under Henry IV. Henry V. Henry VI. Edward IV. Rich. III. Henry VIII.' For the entertainment of such of our readers as are lawyers, and who may think that the great Coke was always accurate, and well acquainted with all decisions of the courts recorded before his time, we will give a short extract to shew that the object of their admiration was not more infallible than his less renowned contemporaries. We confess that it shews more, at least it charges him with more, for it directly accuses him of insincerity and a wilful suppression of the truth. The point to which the passage refers is the difference between the spiritual and the temporal jurisdiction given to a bishop: the latter our author says, and we think clearly proves, was, in Catholic times, in this country, derived from the King, —the former from the Pope.

Our Catholic ancestors, as he proves from acts of parliament, understood well the difference between spiritual and temporal jurisdictions: for, while they acknowledged the former to exist in the Pope and the Church, they were ever ready to resist both, if they presumed to encroach on the civil power of the state; and (for the sake of truth, not for any affection to the church of Rome) we the more readily extract a passage on this head, as it is calculated to refute an opinion long entertained, that popery and slavery are synonymous terms:

'This transcendent and exclusive superintendence of the *civil establishment* of religion, was as fully acknowledged by our Roman Catholic ancestors to reside in the State, whilst they admitted the *spiritual supremacy* of an universal bishop, as by their successors, who

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have refused that supremacy to the See of Rome. It is well known that the abandoned and profligate King John sent Sir Thomas Herington Sir Ralph Nicholson and Sir Thomas of London as secret ambassadors to the Grand Turk Admiralius Murmelinus, to offer to embrace his religion and to make his kingdom tributary to him, which the generous infidel nobly declined accepting of, from the contempt he had of the base proposer. This same King in the very next viz. the 14th year of his reign (by his charter of the 5th of May) surrendered his kingdoms of England and Ireland to Pope Innocent III. *cum communi consilio baronum*, as he inserted in the charter, binding himself from thenceforth to hold both his kingdoms as feodary to the Pope, paying for them annually 1000 marks. He did homage and fealty to the Pope by the hands of Pandulphus his legate, and this was accepted and ratified by the Pope, as it is expressed in the *Bulla Aurea*. It was not necessary to live to the 18th century to see the futility of this surrender to the Pope. For we find among the Parliament rolls (Rot. Cl. An. 3 Ed. I. m. 9. in sched.) "Pope Gregory demanded of King Edward I. by letter the annual tribute of 1000 marks. The king answers, that without the prelates and nobles of his kingdom he can give no answer: and that he was bounden by his coronation oath to preserve the rights of his kingdom entire, and not to do any thing, which could affect his crown without their consent and advice." And afterwards in the 40th year of Edward III. the Pope demanded of the King homage for his kingdom and all the arrears of the annual tribute granted by John (but never it seems paid) and threatened to proceed against him for recovery thereof: whereupon he convened his parliament and they passed a very special act, which is not amongst the printed acts, but is to be found, (Rot. Parl. 40 Ed. III. num. 8.) and in it they recite the whole matter and enter minutely into the nature of the sovereignty and independency of this realm, and the unfounded claim, which his Holiness set up to a temporal authority over it; alleging truly by "the prelates dukes earls barons and gentlemen, that the said King John nor any other could put himself nor his kingdom nor his people in such subjection (or vassalage) without their consent and agreement; and that it appeared by much evidence that if it were done, it was without their consent." And they pledged themselves to resist any attempts, that might be made by his Holiness to enforce his claim.—

"Notwithstanding our ancestors were so submissive to the *spiritual* jurisdiction of the See of Rome, yet so jealous and tenacious were they of that See's usurping or assuming any *temporal* power over the State, that the King and Council stopped the Pope's legate at Calais and would not permit him to come into England, until he had sworn to attempt nothing against the King or his crown. One and the same spirit and principle must have actuated our Roman Catholic ancestors, who demanded this oath of the Pope's legate to attempt nothing against the King or his crown and their Roman Catholic posterity, who have sworn that the Pope has no *temporal* power direct or indirect over this realm."

"Under Edw. IV. we find the Judges disallowing the claim of sanctuary made by the prior of St. John within his priory, as granted by

by the Pope : for by no right could the Pope affect or interfere with the municipal laws of this land : but to secure criminals from legal process by granting them a privileged recess within this realm, would certainly be a direct and immediate interference with the civil laws of the country : therefore the civil or legislative power was intitled to resist every encroachment and attempt upon its own rights. We also see these Roman Catholic Judges determining, that any application to Rome by the clergy for any redress in ecclesiastical matters, which could be procured from their ordinary within the realm was within the statute of *præmunire* (9 Ed. IV. 3.) "*Si clerke sue autre home en court de Rome de chose espirituel, lou il poit aver remedy de ceo en le court son ordinarie deins le royaume, il aura un premunire, quia trahit ipsum id placitum extra regnum, ideo in casu statuti.*" This evidently proves, that our ancestors allowed a supremacy of *spiritual* jurisdiction in the See of Rome ; for to a supreme court alone can an appeal be made ; and this determination of the court supposes, that there may be *spiritual* matter, where a clergyman may not have remedy from his ordinary, but only from the Pope. Upon this case Sir Edward Coke most unwarrantably concludes, that every application to Rome was liable to a *præmunire*, when the year-book says conditionally that he shall not have recourse to Rome, where he may have his remedy in the court of his ordinary.'

In this last extract, we were sorry to find Dr. P. giving, as an historical fact, what is now generally and justly considered as a calumny originally invented for the purpose of blackening the character of King John. Our author calls the person, to whom John is said to have sent ambassadors, '*Admiralius Murelinus*,' and states him to have been the Grand Turk ; had he given himself due time for reflection, he could not have fallen into such a number of errors as we find in so small a number of words. Matthew Paris, we believe, was the first who mentioned this embassy from King John : but, instead of calling the prince to whom it was sent "*Admiralius Murelinus*," he describes him as the *Miramolin* of Africa, (a name of office rather than of the man,) and a *Black King*. Neither the *complexion* nor the *country* could apply to the Grand Turk ; nor indeed was the name or title Grand Turk known in the days of King John ; a name or title, which can scarcely be said to have been used till after the fall of the Greek empire and the capture of Constantinople by Mohammed II. in 1453, that is to say 237 years after the death of John. In prince Cantemir's history of the Turks, we do not recollect to have ever seen such a name as *Admiralius Murelinus*, purporting to be that of the sovereign of the nation. The Saracens were the people who owned Palestine in the time of King John, or at least with whom the small Christian kingdom established in that country had to contend. The Turks, we have reason to believe, were scarcely otherwise known at that period than as a

band of mercenaries in the service of the Saracens:—but, had they been as formidable in the 13th as they were in the 15th century, and seated in the Imperial city of Constantinople, they could not have given John any aid against his barons. In aftertimes, they carried their exertions by sea as far as the coast of Italy and the shores of the Mediterranean, but without venturing to extend their conquests or cruizes to the ocean: the gulph of Lepanto witnessed the extinction of the terror of their naval operations. These different circumstances might well have made Dr. Plowden reject as absurd, and unworthy of a place in his book, the ridiculous story of King John's embassy to the Miramolin.

Chapter V. treats of 'spiritual or ecclesiastical courts.' The author here retracts an opinion laid down in his "*Jura Anglorum*," which excluded *all divine mission and authority* from those courts; he now admits that, where the thing that comes under cognizance is purely of a spiritual nature, the bishops in the ecclesiastical courts are vested with a power of deciding, not derived from temporal authority. In all other cases, the institution and jurisdiction of those tribunals are creatures of the civil power, and liable to be controlled or new-modelled by it. The subject of this chapter is treated with great ability.

The VIth chapter gives an able dissertation 'on the King's supremacy over the church of England.' This is a grave and important subject, deserving very serious attention: it is in its nature delicate; and it certainly required great ingenuity and dexterity in a Roman Catholic to discuss it with freedom, and without giving offence. Such ingenuity and dexterity Dr. P. has unquestionably manifested on this occasion; and we earnestly recommend this part of the work in particular to the serious consideration of the legislature, whose duty it is to frame the oaths which it imposes on the people in such a way as that they shall clearly explain themselves, and not require a comment; which, when not made by legislative authority, cannot by scrupulous persons be considered as truly explanatory of the intention of the law-maker. Dr. P., through the whole of his argument on this head, carries to a laudable and conscientious nicety his sense of the sacred obligation of an oath; on which his sentiments appear to be those of his whole communion, still labouring under disabilities, because, the oath of supremacy continuing in its present form, the Roman Catholics cannot prevail on themselves to take it, notwithstanding the many explanations given to it, by which prelates of the church of England and even the crown itself have declared that it is by no means implied by that oath that any spiritual authority, or power of the keys, is imparted to the King by the act

which bestows on him the name of supreme head of the church.

In one point in this chapter, the author appears to maintain a doctrine, inconsistent with one which he supports in many other parts of his work. It is on the subject of marriage. To make out this charge we shall begin with an extract, which will place the author's opinion in a clear point of view.

'The natural contract of marriage is in all things liable and subject to the control of the state, which consequently regulates legitimacy and affixes to it all the consequences, which are still variable and mutable in every different state. But our blessed Redeemer in the new law superadded to the natural contract a special sacramental blessing or grace, which he generally required all his followers to procure, which being in its nature a mere *spiritual* effect, can only be produced by or proceed from the power of the church. It is then generally true, that such matrimonial causes only fall under the cognizance of the *spiritual* or *ecclesiastical* power, as relate to the application of the sacramental blessing or grace to the natural contract. It will therefore belong exclusively to the church to fix and determine, at what age or times, to what parties, with what publicity and solemnity and under what conditions the sacrament may or shall be conferred upon the contracting parties. With deference therefore to the better opinion of divines and under full correction I presume, that the church has made the conformity with the respective laws of the state, in which the parties contract the general previous condition for applying or conferring the sacramental blessing or grace. If this be the fact, then by the positive *spiritual* or *ecclesiastical* law, which binds all Christians, no parties having contracted marriage against the injunctions or requisitions of the civil or municipal laws of the state, can receive the sacramental blessing or grace of the Christian church \*.'

The author had told us, in fifty places, in the course of his work, that the spiritual and temporal powers were completely independent of each other; and that neither had a right to control the other. That being the case, the next thing to consider is, whether marriage was erected into a sacrament by Christ? Dr. P. as a Catholic will admit that it was, though a Protestant would deny it. Now the power of administering the sacraments was given to the church, not by the state, but by Christ himself; consequently the church, according to Dr. P.'s own principles, has a right to confer the sacramental

\* \* Upon this principle a question is simply resolved, that affected a late much spoken of connection in very high life in this country. The natural contract could not be entered into by the parties in defiance of the marriage act, which is a positive civil law of this community: and the sacrament could not be conferred on those parties, who had not contracted marriage according to the laws of their country.'



grace on a well-disposed couple, without inquiring into the forms of contracting marriage established by the civil power. We are not speaking here of the *property* of the contracting parties, over which the state unquestionably possesses a control, and can consequently regulate conditions on which it shall descend, declaring the issue of a marriage performed in a particular way capable of inheriting, and incapacitating the issue born of a couple contracted in any other way : but it is not on the descent of property that the validity of marriage depends in the eye of Heaven ; nor is either the grace or the efficacy of the Christian sacraments to depend on the will or decrees of the civil power. As well might Dr. P. say that, were the state to forbid infant baptism, to declare it felony in any one to confer it on a person who was not an adult, and to render the infant receiving it incapable of inheriting the estates of its family, such a law would destroy the validity of the sacrament administered to a child, and render it necessary that it should be repeated when the child should have arrived at the age prescribed by law,—as to say that the sacramental grace of marriage cannot be conferred in England on any one who is not married in consequence either of a licence or publication of bans. Surely Dr. P.'s clerical adversary will laugh at this system, which restrains the operation of divine grace on the south of Tweed, under the same circumstances under which it leaves it at liberty to act on the north of that river. Were the Archbishop of Canterbury to give episcopal consecration to a clerk not presented to him for that purpose by the King, or not under the authority of a late special act of parliament relative to America, his Grace would certainly incur severe legal punishment ; yet who will say that the clerk was not *validly*, though not *legally* consecrated ;—and who would presume to say that, should such clerk be afterward taken into favour by the crown and promoted to a bishopric, it would be necessary to consecrate him again ? *In foro externo*, it is true that the existing laws of the state determine who are and who are not to derive civil advantages from marriage, and what is or is not a legal marriage :—but *in foro conscientie* the same persons may be so united in the sight of God, though their union be not recognized by the state, as that neither can conscientiously contract another marriage, while the other party is living. We believe that on this head we speak the language of Catholic divines ; Dr. P., being better acquainted with them than we are, can set us right if we be wrong : but we think that they make the validity of the sacrament of marriage so little dependent on the temporal power, that when the marriage of a Catholic is dissolved by act of parliament for adultery, the Catholic husband

or wife, though completely set free by the law, is not at liberty conscientiously to marry again, until the *death* of one of the parties, *not the law of the state*, shall have dissolved the union. Indeed the law of England in a great measure acknowledges the principle for which we contend, and recognizes the consequences or validity of an act done even in defiance of law. For instance: before the repeal of some of the severest penal laws, a Catholic could not receive ordination from a Catholic prelate either in England or beyond seas, without incurring guilt; and yet should a Catholic clergyman, so ordained *against* law, conform to the established church, no one ever thought of having him re-ordained; his original ordination, though *illegal* in the extreme, was universally received as *valid*; and thus it would appear that the *spiritual* power of the church was acknowledged in this instance not to be dependent on the law of man, although orders be not considered any more than matrimony as a sacrament by the church of England.—This principle, applied to our author's doctrine about marriage and a late delicate connection in high life, will make his inconsistency on this head appear glaring indeed.

At the end of the work, we find a valuable appendix, in which the author touches on many important points, such as the famous dispute of the Gallican church with the Pope, and the spirit of temporizing: on each of these he displays fairness, candour, learning, and judgment. He likewise gives a short account of the Inquisition; on which he makes many just and judicious remarks, which will certainly do honour to his feelings as a man, and to his principles as an advocate for the right of every class of men to toleration in religious matters: *viz.*

‘ No institution was ever set on foot since the establishment of Christianity, which has in all its consequences been productive of more scandal to the cause of religion, than the *Inquisition*. Our countrymen had at all times too much sense to admit of it, as well while they continued in communion with the see of Rome, as since they have separated from her. I have therefore said nothing of the Inquisition in the body of the work, as it could have no particular reference to the British constitution. But in as much as in other countries it has been the great state engine of ecclesiastical policy, I have thought it so far connected with the principles of this work, as not to be at liberty to pass it over quite unnoticed.

‘ The Inquisition exhibits a striking though melancholy proof of the folly and mischief of not drawing strongly the line of demarcation between the *spiritual* and *temporal* power. I am far from intending to enter into a history of the Inquisition. This subject must be odious and reprehensible to every man of candor or liberality. Yet few histories abound with more exaggerated falsehoods, than this does. There are too many grounds for harsh reflections upon the whole in-

quisitorial system, to render necessary the invention or fiction of prejudice or malice. Suffice it to recollect, that in as much as the Inquisition produces any *civil* effect, such as are external coercion, pecuniary mulcts, corporal punishment and loss of reputation honor member or life, it cannot proceed from the *spiritual* or *ecclesiastical* power of the church of Christ. The defects or vices therefore of the *inquisitorial* establishment ought not to be attributed to the church or the cause of religion, but to those states, that have been so inconsiderate and intemperate as to adopt and enforce it within their respective jurisdictions. For wherever the Inquisition has footing, every thing that relates to it, is a particular law of that particular state, where it is established: precisely as our old statutes *De Hæretico comburendo* and against Lollardy were laws only of England; and however intolerant unjust or mischievous they might have appeared to foreigners, the imputation lay at the door of our parliament, and not at that of the church, of which the individual legislators were members, as well as other legislators of other countries, who had no such laws. The confused encroachments of the church and state upon each other's rights are the baneful seeds of scandal disunion and mischief in both. The original intent of the Inquisition may have been laudable and even pious, and considering the coarseness ignorance and barbarity of the times, when it was first established, might possibly have been productive of some good: although the institution were from its nature super-eminently liable to immediate and important abuses. We read in the life of St. Dominick about the beginning of the 13th century that in the south of France, "the effect of these his labours was, that by his most holy life and heavenly doctrine, and by miracles, which our Lord wrought by him, he converted almost a hundred thousand souls, that were strayed and lost to the true and Catholic religion, and having taken upon him, by the Pope's command, the office of Inquisitor against the Heretics, he exercised it with great authority, making use of all *spiritual* arms to reduce chastise and repress them. And afterwards Catholic princes joined their *temporal* arms to his *spiritual* &c." Had the inquisitorial powers been always confined to the *spiritual* arms, as it seems, St. Dominick properly applied them, our histories of the Inquisition would not have displayed an uninterrupted tissue of bloodshed cruelty and barbarity. It has rarely happened, that any authors have ever spoken of any state engines of religion upon the true and fair principle of their misapplication to objects out of the resort and competency of the *civil* power.

In noticing a passage in G. Dugdale's narrative respecting the Inquisition, Dr. P. gives a strong proof that he himself is perfectly free from the smallest taint of a persecuting spirit; and that the man, who was complaining of persecution when directed against Protestants, was, in reality, a persecutor in his heart, and ready to persecute any sect but one.

'Cruel inhuman and unjust as this author has represented the *Inquisition*, yet so far from proceeding herein upon principle, he expressly

prefers says in his appendix to the tract, that "the institution of this Spanish Inquisition at first was not only necessary (as the condition of affairs then was) but exceeding laudable, had it been kept within the bounds at first intended: but instead of being used on the Jews and Moors it hath been turned on the Protestants." Why did not Mr. Dugdale reprobate the system of punishing any man for his religious convictions and scout the folly of controlling opinions by coercion? These are principles, to the benefit of which Jews and Moors are as much entitled as Protestants.'

The author concludes his account of the Inquisition with the following observation:

'Without attempting to give in detail any of the inhuman practices and punishments, with which all the histories of the Inquisition are truly or falsely blackened; I shall close the subject by concluding, that the very principles of the Inquisition are directly anti-christian, by applying the sword to the purposes of preserving or propagating the gospel; and that it is transcendently destructive of civil liberty, to introduce any tribunal into any country, that encourages informers, favours secret examinations, and discompenances and intimidates the defenders of the accused. Such being the principles of the Inquisition, it evidently militates both against the general laws of God and man.'

We have now travelled, nearly step by step, to the end of this book; and we will only add to the character which we have already given of it, that, though it might be very considerably shortened by the omission of many repetitions, it is a work that will continue a lasting monument to the honour of Dr. P. as a man, a lawyer, a scholar, and a Christian; and it cannot fail to be highly serviceable to the cause of truth, by the powerful attack which it makes on the prejudices of Christians and legislators, of different persuasions, who, on false grounds, build up systems of persecution which have nothing but error to support them, but which nevertheless deprive thousands of worthy men, of various religious denominations, of their most valuable civil rights.

\* \* In p. 45. l. 4. from the bottom, and in p. 47. l. 29. for '2d book,' read 3d book.

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ART. IX. *Observations on Morbid Poisons, Phagedæna, and Cancer:* containing a comparative View of the Theories of Dr. Swediaur, John Hunter, Messrs. Foot, Moore, and Bell, on the Laws of the Venereal Virus. And also some preliminary Remarks on the Language and Mode of Reasoning adopted by Medical Writers. By Joseph Adams, of London, Surgeon. 8vo. pp. 328. 5s. Boards. Johnson. 1795.

**I**N the preliminary remarks which the title-page announces, Mr. Adams adduces instances from medical books of vague terms (chap. I.), and inconclusive arguments (chap. II.): A writer of much less shrewdness might easily add to the number.

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Our author's strictures fall on the moderns ; some he criticises with civility, as Mr. Abernethy ; against others, as Mr. Foot and Dr. Swediaur, he plays off that rough kind of literary engine vulgarly called *banter*—fully as much, perhaps, to his own amusement as to that of the by-standers.

Chapter III. of this work is intitled *Observations on Morbid Poisons*, which are defined to be 'poisons that convey a diseased action from one animal to another.' In the beginning of this chapter, Mr. A. illustrates the terms susceptibility, disposition, and action : but we doubt whether he will be thought to have freed Mr. Hunter's use of *disposition* from all objection. He himself, indeed, is obliged to allow that it is only action not yet obvious to the senses. The yaws, the sivvens, and the Canadian disease, pass in review before him ; and he undertakes the difficult task of distinguishing and ascertaining other morbid poisons, often confounded with the syphilitic. In this investigation, he is very properly minute : for, as he observes, his arrangement may not be altogether useless ; since, if it should not teach us what a disease is, we may at least learn what it is not. He relates a very curious case, which, with the other observations in this chapter, may serve to inculcate circumspection in the employment of a very powerful medicine. Chap. IV., after some discussion, offers the following classification of local actions induced by morbid poisons :

1. SLOUGH, with consequent fungus and scab, as in yaws.
2. —, with suppuration and scab, as in small-pox.
3. —, preceded by ulcer, and when separated followed by immediate skinning, as in several anomalous poisons;
4. —, with ulceration, and each in succession, as in the Sloughing Phagedæna.
5. ULCERATION, kept up by the irritation of the secreted pus, as in common Phagedæna.
6. —, with a thickened edge and base, as in the venereal.

In chap. V. the author describes the processes by which the parts are restored either with or without medicine. When a loss of substance is induced by a morbid poison, the surface skins over as soon as the diseased action ceases, without granulations ; and, if the lost substance be replaced, it is by a subsequent process under the skin. This is the great law which regulates the primary action of the noxious powers here considered. In secondary ulcers, (except those which are the same as the primary, which is in the case with small-pox pustules,) lost substance is supplied by granulations. This is the general law of constitutional ulcers. In exemplifying these laws, the author discovers no ordinary share of ingenuity and acuteness ;

which, if we mistake not, will appear from the following extracts from his observations on a very frequent and interesting disease:

‘ The pustules of the small-pox, (he observes,) are equally infectious, whether primary or secondary. They are all of them distinguished by a slough, and no way differ from each other, but by a higher degree of inflammation, which though constantly observable in the primary pustules, is not entirely confined to them. On this single circumstance of the degree of inflammation depends the consequent pitting. It is well known, that all inflammations, whether they terminate in suppuration or slough, run through these stages as well as granulate and cicatrize, with a rapidity in proportion to the violence of the first symptoms. With the same regularity in this disease, if the inflammation is considerable, all the stages of sloughing, separation of the slough and skinning are quickly run through. Hence the law that distinguishes morbid poisons is preserved, the part is skinned over without previous granulation, and the concavity or pitting remains. But where the inflammation is slighter, the slough not being cast off so early, the healing process, which in this instance would be skinning, cannot commence. The consequence is, that the pustule approaches nearer to a common ulcer, and from the presence of the slough, as an extraneous substance, a fungus rises up, which with the remaining pus, slough and cuticle, hardens into a scab. If this lasts long enough, the influence of the poison will so entirely cease, before the healing process is completed, that the lost substance will be renewed, as after any other abscess. Hence it is, that in the casual small-pox, we have usually pits only in the face, or where the inflammation is most considerable. In the inoculated, we have invariably a cicatrix in the arm, and if the inflammation is considerable in that part, rarely any pits in the face, and never, excepting in pustules, which show high inflammation. It is not a little curious to trace the gradations of these appearances.’

Again, p. 112.

‘ On the single circumstance of the higher degree of inflammation, attending parts first irritated by the novelty of the stimulus, seem to depend all the advantages of inoculation. We have already seen in the chicken-pox and venereal, the early symptoms will sometimes be slough, though contrary to the law of the poison. But no sooner have the constitution or parts recovered from the first shock, than the true character of the poison discovers itself. The character of the small-pox is slough, with circumscribed pustules, or as Mr. Hunter would call it, adhesive inflammation. But sometimes so violent is the inflammation, consequent on the first shock, especially in irritable habits, that it degenerates into the erysipelatous, and spreads like it. The disease, however, soon recovers its character, the subsequent pustules are properly circumscribed, and those in the face, which at first showed a disposition to spread, remain stationary.’

Again,

‘ Hence it appears, that if we could introduce the poison in such a manner that the first action it produces, shall be confined to a smaller spot,

spot, we should have little to apprehend from the subsequent stimulus. And such is actually the case. For though the inoculated part frequently shows every symptom of confluence, yet being small compared with the face on which the casual first fixes itself, the subsequent or secondary fever is hardly observable. If this reasoning be admitted, it will not only show why the disease is so generally milder, but account for the occasional deviations from that rule; especially as Baron Dimsdale and others have remarked, that in proportion as the inflammation in the arm is considerable, the subsequent symptoms are generally milder.'

In the latter part of this chapter, views well worthy of attention are offered, concerning the diversified use of mercury in ulcers of different characters. The VIth is a miscellaneous chapter. It assigns reasons for the alarm on the appearance of syphilis, notwithstanding that ulcers, occupying the parts which that disease commonly first attacks, were familiar. The conjectures on the origin of certain morbid poisons would make an interesting extract, if we could afford room for it.

In the VIIth chapter, Mr. A. steps on to *cancer*. Of the affections confounded under this name, he assumes carcinoma for the designation of the most formidable,—that which so frequently invades the mamma. The hydatid cyst, he thinks, is not only found in true carcinoma but constitutes its character. As another circumstance peculiar to this disease, he mentions a disposition to fungate before the skin is broken.

' This is generally to be discovered in a certain degree in breasts that have been amputated before ulceration. But if the disease is suffered to proceed till the skin ulcerates, the usual appearance is a fungus, which being no longer confined, very soon grows, sometimes to a considerable extent beyond the lips of the ulcer. It appears as if its previous confinement gave it a hardness unusual for substances of this kind. At least I have observed in several instances a difference in the firmness of the fungus, where the skin has been destroyed by art or by ulceration. To this fungus we are to impute the discoloration and unequal surface of the skin which preceded ulceration.'

As characters which may enable us to distinguish a carcinomatous tumour at an early period, Mr. A. specifies great hardness, exacter circumscription, peculiarity of pain, and unusual weightiness, when of the breast. To such objections as are likely to arise against the first of these characteristics, the author replies at length. Towards the close of the chapter he expresses a wish that 'the faculty would select some individual, in whom integrity, industry, and accuracy are united,' for the exclusive study of these dreadful maladies.

The VIIIth and last chapter extends to great length. It is a comparison of the theories of various writers on the laws of the venereal virus. Besides some of the older systematics, Doctors Simmons



Simmons and Swediaur are here reviewed, in company with Messrs. Hunter, Foot, Moore, and Benj. Bell. The author is very severe in his animadversions on the last-named gentleman; and we must acknowledge that he appears to convict him of great precipitancy in the statement of facts and arguments. The work to which these strictures refer is Mr. Bell's late treatise on *Gonorrhoea virulenta* \*.

In concluding, Mr. Adams is struck with the severity of his own language. He apologises for the incorrectness which he apprehends will be detected in his observations, and gives his reasons for thinking that his first two chapters are not extraneous from his subject.

The present publication, doubtless, deserves to be distinguished from those common-place productions, which every day brings forth on medical subjects. The author has attained his purpose of throwing some light on the darkest part of pathology; and we hope and trust that he will receive encouragement to prosecute those analogous inquiries which he announces. It would, in our opinion, be of great advantage to his readers, if he could in his future labours correct a considerable fault which, we think, pervades his style. We do not mean inelegance, nor want of precision, but a peculiar kind of obscurity, which arises chiefly from an indistinct method of referring to what has preceded. This fault of style is discernable not only in the preference of the terms 'the former' and 'the latter' to repetition of words, but in a variety of similar modes of expression. In running the eye over the pages, we shall not fail to catch instances. P. 56 'Though the venereal has existed for three centuries, and a specific remedy for it been known almost as long, yet till our own days no author has undertaken to trace the series and order of *the two*.' Here we have, besides, a gross vulgarism, from the omission of a substantive. One example more, 'p. 91 'If an extraneous body *is* present . . . as often happens with a piece of dead nail, or as *was described with the issue*:' no express mention having been made of an issue, students, who are not absolutely stupid, may be baffled by this reference, which we suppose is to p. 89. A little care would easily obviate such imperfections.

We should be glad to receive from the hand of Mr. Adams an exposition of Mr. Hunter's whole physiological and pathological system. The present work is avowedly a commentary on some of the opinions of that ingenious investigator of animated nature.

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\* See Rev. N. S. vol. xiv. p. 410.

of their naval institutions and customs, as he was enabled to observe; many of which, however inferior in general to our own, he thinks, deserve consideration. Among the regulations, in which we might improve by attending to their example, the author mentions the judicial institutions of their navy; all of which, and the punishments allowed to be inflicted, as well as the cases to which they apply, are strictly defined. It is positively directed that no "French citizen" shall, on any account whatever, be struck: but, adds the Major, 'he may be pushed as violently as may be found necessary. For giving a box on the ear, an officer would be cashiered; but to dash a man's head against the ship's side so as to crush his nose or beat out his teeth, by suddenly rushing upon him, is allowable.' Their regulations differ from ours in nothing so much as in the distribution of prize-money. Hitherto, among us, he justly remarks, 'this important part of the reward of naval toils has been apportioned with the most cruel and insulting contempt of the feelings and necessities of the lower orders.' Major Tench also praises the liberality of their medical establishments, a 74 gun ship being allowed a surgeon and five assistants. Every ship is likewise furnished with a complete set of charts of every part of the known world, at the public expence. Preceptors for youth are ordered for each ship, who, besides their other qualifications, are required to be men of good moral characters, and *great suavity of manners*. Receiving-houses are provided for the accommodation of those seamen who, from bad weather or from any other cause, are detained on shore all night; where they are fed and lodged till they can be sent to their ships;—and in Brest, the writer was assured, 'there are no less than three covered docks, under which the workmen can carry on their operations in all weathers.' Among these regulations, there are certainly some things worthy of imitation.

The author had been removed, in consequence of the proposed arrangement for his accompanying the Admiral, to Quimper. Great, then, was their disappointment, at being both sent back again to the prison-ship. The French fleet were preparing for sea, and shortly after did sail on that disastrous cruise, which, from the violence of the weather and bad seamanship, proved so fatal to their marine. 'During the whole month of January, (says the author,) I have not seen a fire; and on Christmas-day, I was one of fifteen English officers with the Admiral at our head, whose dinner consisted of eight small mutton chops and a plate of potatoes.' The 21st of January was observed as a festival, being the anniversary of the execution of Louis XVI. 'Even here, (the Major remarks,) I feel pleasure in saying, all sensations of pity are not

not extinguished.—This very day, a Frenchman whispered in my ear, “His death, (the King’s,) in spite of the veil which the Convention threw over the real sentiments of the people, struck the hearts of the majority of Frenchmen with amazement and horror.”

Of the influence of public authority on popular opinion, another, but much more reasonable, instance fell under the Major’s observation. In the preceding letter, he says,

‘When we were taken, I was perpetually stunned with exclamations of *Vive la Montagne! Vivent les Jacobins!* But suddenly *La Montagne* is become the theme of execration and the Jacobin club is cashiered. I had observed the diffuse of these ridiculous cries for some days, and had overheard a conversation which railed my suspicions. To ascertain their justness, I had one of the boys call out as before. Ah! said he, that is forbidden: *à présent il faut crier, au Diable la Montagne! à bas les Jacobins!* which he immediately ran along the deck exclaiming.’

At length the day of promise arrived; and they were released from a situation which, from a disagreement with their gaolers, was becoming daily more unpleasant. They were embarked on board a small vessel, (the officers of which treated them with great civility and regard,) to be conveyed to Quimper. Being obliged to anchor at the mouth of the river which leads to that place, *Monf. Conseil*, the commander of the vessel, being a man of a pleasant unsuspicious temper, offered to accompany them on shore, after dinner, for a walk. So welcome an invitation was eagerly embraced. They landed with their conductor, and walked to a large handsome looking chateau of the Marquis of Kerfalaun. An engineer who was stationed on the coast, and who is a friend of the Marquis, was permitted to reside in the Chateau, with two of the Marquis’s old female servants. The woods had in part been cut down for the use of the republic, and what remained was in a state of requisition, and soon to be felled, to be sent to Brest. The leaden pipes had been cut up and cast into bullets. The Marquis, they were informed, was between 81 and 82 years of age. He was obliged to reside in Paris; and, in return for stripping him of his estate, he had been *promised* a pension.

All the remainder of these letters, the last excepted, are dated from Quimper. We shall content ourselves with observing of them, that few publications of this kind have afforded us so much entertainment; and we do not believe that our readers, from any other attainable source, can derive a more just and discriminating idea of the present manners and disposition of the French people. The style is clear and unaffected; and the observations are such as might be expected from a man who well

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understood,

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understood, and was in a good disposition towards mankind. Without entering into farther particulars, we feel it a duty to notice the account given of 'the humane benevolence exercised by the Lady Anne Fitzroy and her brother, to all ranks of their poor countrymen in captivity;' and likewise the friendly behaviour of Admiral Villaret, and the French representatives who were at Brest, at the time of the author's departure for England;—with whom a very interesting conversation is related.

We shall conclude this article by presenting our readers with the following extract, from the last of the letters which the author wrote in France :

' National prejudices and political antipathies, I consider as a vile state engine, which, in the hands of a few crafty men, has for more than five thousand years wrought the misery of the human race. Englishmen and Frenchmen, the Charib and the Hindoo, the philosopher of Europe and the naked savage whose wanderings I have witnessed at Botany Bay, shall one day, I presume in humble confidence to trust, be assembled before the "living throne" of a common father; and look back on that diminutive speck, which in the boundless ocean of infinity, nothing short of divine irradiation could make visible to their eyes;—to review with unqualified contempt, sorrow, and repentance, those false principles, and sanguinary conclusions, which rendered it unto them a theatre of contention and horror, and caused their days to be "few and evil!"

' If such be my sentiments, I have no right to wish calamity to France. I do not.—May she conclude peace with her neighbours; and labour to settle her own government; and render happy her numerous children! But when I look forward to the completion of such an event, I think I foresee so many long years of havoc, which have yet to urge their course in this devoted country, that I will drop the curtain.'

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ART. XI. *The Influence of Local Attachment with respect to Home.* A Poem. 8vo. pp. 68. 2s. 6d. Boards. Johnson. 1796.

PERHAPS no theory with respect to the human mind has been more ingeniously elucidated, nor more satisfactorily established, than that concerning the association of ideas; and in proportion as the subject has been discussed, the influence of this principle has been extended to more and more of the mental phenomena. In particular, nearly all the sensations attached to *locality* have been referred to this source; and so much has been done by the *philosopher* in proof and illustration of this point, that nothing would seem left to the *poet*, but to avail himself of the lessons deducible from it. The writer before us, however, who dates from Oxford, and whose performance displays an elegant and cultured mind, has chosen to treat this subject

subject with a mixture of philosophy and poetry; and though we think that the first might have been spared, or have been more weightily employed, yet, as serving for a kind of frame for the second, it may pass as well as that which is generally made the basis of didactic or argumentative poems.

The general design of this piece much resembles that of the very beautiful poem intitled *Pleasures of Memory*\*; and, indeed, so many of the illustrations are exactly the same, as to afford some charge of *too close* an imitation of that popular work†. It is written in the stanza of Spenser; which, according to the opinion of Dr. Darwin, is better suited to such a subject than the common heroic measure. Yet the frequency of the rhymes will always produce an intermixture of expletive, mean, and improper words; while the equality and length of the stanzas will give occasional stiffness and languor to the matter. In general, however, it is managed by the present writer with considerable skill and facility.

As a sample of the performance, our readers will accept the following verses, which will probably excite in them a desire of perusing the whole. The poet is illustrating, by examples, the preference given by the natives of each country to their own soil and manners, over those of foreign lands, however intrinsically more inviting; and his instance is a contrast between Britain and Egypt.

- Yes! o'er his acres the green barley blade.  
He values more than fields of clustering rice;  
And rather shapes his way thro' plashy glade  
Where crackles, at each step, the sheeted ice,  
Than mid gay groves of cassia, that entice  
The soul to pleasure, far diffusing balm:  
To him more dear the oak-crown'd precipice,  
Than the deep verdure of date-crested palm,  
Where all is lap'd in ease, one languor-breathing calm.
- To him more sweet thro' ashen woods to rove,  
As eddying winds the foliage round him whirl,  
Than cull the blossoms of an orange-grove  
Skirted by rose-tree bowers, where rivulets purrl  
Mid basil tufts, and odorous breezes curl  
The stream besprent with many a silver lot;—  
While, on the smooth canal, light ships unfurl  
Their sportive sails, and gently as they float,  
Flutter the billing doves, and croud the neighbouring cote:

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\* See Rev. N. S. vol. viii. p. 121.

† See pages 11, 14, 15, 21, 28, 37, 38, 55, and the very notes. In a writer of so much promise, we are sorry to perceive such extensive obligations to a cotemporary, unacknowledged.

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While the gay-gilted mosque shines, half conceal'd  
 By tamarinds and the broad-leav'd sycamore,  
 And, as beneath their trembling verdure veil'd,  
 Edew-born, delicious incense pour  
 Softening the savours of the summer-hour !  
 While rich pomegranates bid their cooling seeds  
 To the parcht palate a keen sense restore,  
 And, round each whispering illet of cane reeds,  
 Its melon's grateful pulp the tepid water seeds.  
 Not ivory palaces, their roofs inlaid  
 With massy gold, where thrones of coral glow  
 Starr'd with the gems of Ormuz ; not the shade  
 Ambrosial, waving its peach-flowers that blow  
 To pearly grapes, and kiss the turf below,  
 The genuine son of Albion could induce  
 His dairy-meads, his fallows to forego :  
 Not all the fruits, that bloom o'er every spice,  
 Would, in his mind, outvie the redstreak's vermeil juice.  
 Nor, if to innocence a gentle smile  
 Beam, placid as the May's mild morning-break ;  
 If, with a modest blush, to mark our isle,  
 Mantle to veins of azure the fair cheek :  
 Are not the charms of foreign beauty weak,  
 Beauty, that waitions with voluptuous air ?  
 Can jetty ringlets that adorn the neck,  
 Seek as they glisten to the sunny glare,  
 Rival, O Albion's dames, your amber-brightening hair ?  
 Yet pleasure views, and trembles at the gaze,  
 Those glossy tresses their luxuriance spread  
 To roscate effences ; the diamond-blaze  
 Of many a crescent on the turban'd head,  
 Or the pearl lustre as by rainbows fed ;  
 The full dark eye ; the panting of the breast  
 Thro' gauze that seems to kindle ; limbs that shed  
 Purpureal light by silken folds carest,  
 And the rich zone that checks the thin transparent vest.  
 See, as the rose-lipt Almé weave the dance,  
 To melting airs they move, in amorous play ;  
 Or, arch with nods and wreathed smiles, they glance  
 Their nimble feet to frolic measures gay :  
 The cymbal's notes to love new warmth convey :  
 The burning aloe breathes its fragrance round.  
 O'er all the light saloon with sparkling ray  
 The diamond trembles to the dancer's bound,  
 While with fantastic mirth the dizzy roofs resound.  
 See glowing virgins lave the polish'd limb,  
 What time they bid the musky bath exhale  
 Its steaming odours, and along the brim  
 The dalliance of the loves lascivious hail :

Or, when the clear night wafts her cooling gale,  
 See their fine forms, as eve's last colours die;  
 Slow on the flower-embroider'd terrace sail;  
 While, glittering thro' its whole expanse, the sky  
 With its deep azure shade relieves the wearied eye.

Much of the second book is taken up with a story of a pair of lovers, referred to the time of Elizabeth, which we think neither greatly to the purpose, nor very happily related. The stanza form is certainly not favourable to narration, whatever it may be to sentiment. The Devonian old man, and the Winchester school boy, are, in our opinion, much happier drawings.

ART. XII. *Military Reflections on the Attack and Defence of the City of London.* Proved by the Author to have been the most vulnerable Part of Consequence in the whole Island, in the Situation it was left in the Year 1794, &c. &c. By Lieut. Col. George Hanger! Most respectfully addressed to the Right Honourable Thomas Skinner, Lord Mayor of London. 8vo. pp. 118. 3s. sewed. Debrett.

IT must be obvious to every reader that the subject of this pamphlet is important, and we have no scruple in adding that the author's observations are distinguished by some ingenuity:—we shall therefore follow him step by step: but we must premise that the assertion in the title-page is by no means 'proved' to our satisfaction, and that we shall have to dispute many of his positions.

Speaking of the defenceless state of the capital, the Colonel says,

'I am confident that the enemy might, last year, have marched to it unopposed, with so small a body of men as 10,000; for at that time there were not 4000 under the command of Lord Townshend (Townshend) at Warley; that officer's well known abilities would have availed him little; he would have had the mortification of being beaten, and afterwards of seeing the enemy march into the capital, without his being able to hinder them.' P. 7.

'The only place they (on the Essex side) could land at, to effect a coup de main against the capital, before we could have collected our forces from distant parts, is *in the Hope*, between East Tilbury and Mucking.' P. 20.

'Before an express could be sent to the duke of Richmond at Brighton, and he could have marched one third of the way to London, they would have completed their business, and would have been on their return to their shipping. Brighton is fifty-six miles from London, and Mucking is only twenty-eight.' P. 21 and 22.

Thus a numerous fleet, capable of carrying 10,000 men, was to elude the vigilance of all our cruizers, sail into the Thames, cast anchor, and land an army; and this army was



afterward to march twenty-eight miles, through a country admitted to abound with the strongest positions of defence, (ably pointed out by Col. Hanger,) and sack and burn a capital, containing upwards of a million of people; though opposed, from the moment of their landing, by a body of 4000 troops under an 'experienced and gallant officer, who shared in the glories of Wolf\* and Monkton†,' hourly reinforced,—by the corps of artillery at Woolwich,—by the four battalions of foot guards left in the vicinity of the metropolis,—by the two regiments of life guards,—by the Squadron of royal horse guards,—and by all the light dragoons on the king's duty, in the environs: independently of the city militia, associations, &c. &c.!!!

As the Colonel speaks so despairingly of the assistance to be expected from the army at Brighton, he in course makes no account of the encampment at Hithe, nor of the troops stationed at Dover and other parts of Kent.

We have, however, in *our corps*, gentlemen who have seen service, as well as the honourable author; and if he will take their word, we may venture to assure him that, though Brighton be 56 miles from London, and Mucking only 28, yet an army acting unopposed in their own country, zealously assisted with carriages, horses, &c. &c. by the farmers and peasantry, and every thing previously prepared for their movement, (as was the case with the troops under the duke of Richmond, who, the Colonel will recollect, repeatedly changed their position,) would march the 56 miles sooner than the enemy, though opposed by barely half their number of troops, would penetrate the 28.

'Notwithstanding the duke of Richmond's well-known abilities, which even his enemies never denied him,' (P. 8.) the Colonel will 'boldly declare that the position of the army at Brighton was *false* and *unmilitary*.' (P. 9.) Its object, he affirms, could only be 'to have it *apported* to the relief of Portsmouth.' This is an object sufficiently essential: but, with due deference to Colonel H. we insist that it could be equally well *apported* to the assistance of London, and the whole coast of Sussex:—A coast, in the year 1794, much more exposed to a *coup de main* than any part of Essex.

At that time, the enemy's marine was crippled by the loss at Toulon. They were in possession of no part of Holland, nor even of Flanders:—on the contrary, the allied armies were acting offensively in France, and besieging one of their frontier towns (Landrecies). It was not till after the defeat at Fleu-

\* Wolfe.

† Monkton.

As, at the latter end of June, that Flanders could be said to be lost. Ostend was not evacuated till July, previously to which Lord Howe's decisive victory of the 1st of June had given a second blow to the marine of France; and, in order to invade Essex, before they had possession of Ostend, and other more northern ports, they must have passed our fleet in the Downs.

The French did not get possession of Holland and the Dutch navy till January 1795; and before the ships could be cleared from the ice, sufficient preparations had been made for the naval defence of our eastern coast. This fact is too notorious to require any elucidation. The Colonel, however, insists that, 'if ever so powerful a British fleet had been stationed in the Downs, the wind blowing strong at east, they could never weather the North Foreland to come into the Thames.' (P. 15.) Not to mention the danger to which a foreign fleet would be exposed, in a gale of wind; in so intricate a navigation as the approach to our capital river, Col. Hanger cannot be ignorant that, when the wind blows at east, with such violence as to prevent our men of war from weathering the North Foreland, such a sea must set into the Thames as would make the debarkation of an army in the *Hope* a very difficult enterprise.

The Colonel also objects to Yarmouth Road, and insists on a squadron being stationed in the mouth of the Thames. Did he not know that this was actually the case? Had he forgotten the armament at Sheerness, and at the Nore, where Vice Admiral Buckner has had his flag flying ever since Holland has been an hostile coast? Had he given himself the trouble of going to Deptford, or to Woolwich, neither would he have complained of a want of floating batteries, &c. for, even as early as the spring 1794, he would have seen a *flotilla*, which the writer of this article viewed at those places, far superior to any that the enemy could on a sudden send to sea, and which our government had begun to form immediately after the reverse of affairs at Dunkirk.

In the Colonel's *plan of defence*, we with pleasure remark several intelligent observations: but we are surprised that he says nothing of firing the villages through which the invaders are to pass; nor of cutting down the trees on each side of the road, and letting them fall across,—thus opposing to the enemy a kind of perpetual *abbatis*.

London, the author admits, is in no danger of being carried by a *coup de main*, from the Kentish side:—but we think that the enemy's being in possession of the borough of Southwark would be a much greater calamity than he seems to ap-

prehend.

prehend. Every attentive person must have observed that, for *several miles* from London Bridge, eastward, the Thames is almost choaked up with shipping; the ignition of which would immediately spread, in a tremendous conflagration, to the opposite shore, and no doubt lay a great part of the city in ashes. If the inhabitants were that pusillanimous set which they are implied to be, (when the Colonel talks of 10,000 men overcoming all the impediments which we have stated, and sacking and burning the capital,) we confess that we should think that the three bridges barricadoed, with mines in the houses contiguous to them, would be but a sorry defence against an enemy, fired with that invisible enthusiasm which the Colonel gives to the French, when he supposes them to land in Essex.

General Lloyd is produced to shew the difficulty of passing rivers. Where, however, there is one example of an army successfully opposing the passage of a considerably superior force, there are a thousand instances of the contrary, even where there were no solid bridges.

Portsmouth, our grand naval arsenal, is not deemed by the author of sufficient importance to be defended at the risk of, in any degree, exposing London; and, as a proof that the loss of the former place would not be so serious a calamity as is generally supposed, he instances our having been in possession of Toulon. The case, however, is not strictly similar—Lord Hood's object, till the place became untenable, was not to destroy but to conciliate.—For this and other reasons, he kept possession of Toulon to the last moment; and when the hour came in which it was necessary to fly, it is not surprising that, in such a crisis, the forces of *five* different nations, acting under an indefinite command, did not *all* possess that degree of coolness and attention which was necessary to complete the destruction of the enemy's ships and arsenal.—Very different would be the situation of Portsmouth, after having been in possession of an enemy of one nation, one interest, and acting deliberately on one specific object—that of destroying. No two planks would be left together!—Yet, incomplete as the destruction of Toulon was, it gave a fatal blow to the French navy, and paralysed their commerce throughout the Mediterranean. France, however, by her local compactness, and immense population, is enabled to carry on even an offensive war without a navy, and without commerce. This is not the case with England.

It has been a generally received opinion, says the Colonel, that 'as long as our fleets are superior at sea, we never can be invaded. In my opinion, this is the most extravagant and the wildest idea that ever entered the mind of man; it originated in  
*folly,*

fully, and has been nursed in the lap of national insolence.' (Page 14.) We, however, are *foolish* and *insolent* enough to retain our confidence in the good old wooden walls of England; and to give our opinion that no administration would so far misapply our naval force, as to send the whole of it cruising in the Atlantic, while preparations for an invasion were making in the enemy's ports.—On such an occasion, a sufficient force would certainly remain in our own roads, or, at farthest, off Ushant: Lord Howe, we admit, in the last war, went with the grand fleet as far as Gibraltar: but it was because the enemy's greatest efforts by sea, as well as by land, were directed against that important fortress.

Colonel Hanger brings forwards, as a serious charge against the executive power, the fact 'that an actual survey of a very considerable part of this island was ordered to be made by some of our most skilful draftsmen, and that *those charts*, before the present war broke out, were sent to Paris to be engraved.' *Those charts*, he might have known, were intended to be *published* for the general benefit of navigation; we can therefore only lament that they could be engraven cheaper and better at Paris than in London.

For the author's secondary observations, we refer to the book. We must observe, however, that they are so diffusely given, and that many ideas are so often repeated, that the whole might have been compressed into 50 pages, without being the less perspicuous: nor can we omit to notice that Col. Hanger's style has no pretension to elegance, nor even to grammatical accuracy; and the orthography of his work has a fault which is peculiarly reprehensible in a military publication—that of mis-spelling the name of almost every General mentioned in it; a few of which errors we have already rectified, *en passant*.

Although, with the freedom with which the Colonel himself writes, we not only firmly repeat that he has *not proved* that London was left defenceless in the year 1794, but also, on the contrary, positively assert that more efficient measures were never before taken for its security,—yet, as his own mind was fully impressed with the idea of imminent danger, his country is certainly indebted to him for endeavouring to avert a calamity which he conceived to be impending; and we must do him the justice of adding that his work deserves the perusal of every military man. His address to the soldiery is suited to their capacity, and at once displays the author's loyalty and humanity.



ART. XIII. *Paradise Regained*, a Poem, in Four Books. By John Milton. A new Edition, with Notes of various Authors, by Charles Dunster, M. A. 4to. pp. 280. 18s. Boards. Cadell jun. and Davies. 1795.

WORKS which have a tendency to elucidate and explain the beauties of Milton will be always pleasing to the lovers of true poetry; and that tribute of respect and admiration, to which genius and virtue have an unquestionable right, is seldom refused by a grateful posterity. From accidental circumstances, indeed, which may tend to corrupt the taste or overpower the good sense of a nation, it sometimes happens that distinguished merit in literature, and in the higher regions of poetry, may for a time be disregarded. That this was the fate of Milton is well known. The general sentiments of the nation were adverse to the political opinions of the author; and that false, frivolous, and vicious taste which Charles the II<sup>d</sup>. brought with him from France, could not relish the beauties of a sublime and religious poem. Sir William Temple, who wrote in the reign of king William, enumerating the epic poets of modern Europe, does not mention Milton; and Dryden seems, in some degree, to have questioned the pretensions of *Paradise Lost* to the appellation of an epic poem. That wonderful work does not appear to have been much read, when Addison wrote his famous remarks on it in the *Spectator*; which, though elegant, are in many respects defective; yet that criticism had the good fortune effectually to recommend to a general perusal the noblest poem in the English, or in any modern language. Since that time, the reputation of Milton, as a poet, has been increasing; and, like his great predecessors Homer and Virgil, the more he is read, and the better he is understood, the more will he be admired.

The late Bp. Newton published an edition of Milton's poems, with copious notes, critical and explanatory: a work of learning, taste, and ingenuity; and in which he was assisted by Thyer and Warburton. Mr. Thomas Warton, — a name dear to the friends of English literature and of liberal criticism, — published a few years since an edition of the juvenile poems of Milton\*; in which he displays a great knowledge of English poetry, much sound criticism, enriched with many curious literary anecdotes, and traces with wonderful acuteness the sources whence Milton derived a large share of that information which, when refined and illumined by his transcendent genius, was after-

\* See Rev. vol. lxxix. in which that edition is the subject of three articles.

ward, destined to fill the world with astonishment and admiration.

Mr. Dunster, who seems ambitious of treading in the steps of the learned critic and ingenious poet just mentioned, has now favoured the public with an edition of *Paradise Regained*; a poem which, he thinks, has not hitherto been praised as it deserves. It must be confessed that, although in sublimity, in spirit, and in that principal requisite ACTION, it is confessedly inferior to *Paradise Lost*, it yet abounds with many excellencies; and if any thing can bring it into more universal notice, it must be the labours of such an editor as Mr. Dunster: who, to a due portion of critical accuracy, joins extensive learning, elegance of taste, a liberal cast of mind, and a disposition favourable to the cause of virtue and religion.

As a specimen of Mr. D.'s labours, we shall transcribe the concluding note of the 3d book:

‘ Among the various beauties, which adorn this truly divine poem, the most distinguishable and captivating feature of excellence is the character of *CHRIST*; which is so finely drawn, that we can scarcely forbear applying to it the language of Quintilian, respecting the Olympian Jupiter of the famous sculptor Phidias, “*cujus pulchritudo adiecisse aliquid etiam receptæ religioni videatur, adeo majestatis operis deum æquavit.*” L. xii. c. 10.

‘ It is observed by Mr. Hayley, that, as in the *Paradise Lost*, the poet seems to emulate the sublimity of Moses and the prophets, it appears to have been his wish, in the *Paradise Regained*, to copy the sweetness and simplicity of the evangelists: *Life of Milton*, p. 125.

‘ The great object of this second poem seems indeed to be the exemplification of true evangelical virtue, in the person and sentiments of our blessed Lord.—From the beginning of the 3d book, to ver. 363 of the next, practical Christianity, thus personified, is contrasted with the boasted pretensions of the heathen world, in its zenith of power, splendor, civilization, and knowledge; the several claims of which are fully stated, with much ornament of language and poetic decoration.

‘ After an exordium of flattering commendation addressed to our Lord, the tempter opens his progressive display of heathen excellence with an eulogy on glory, ver. 25; which is so intrinsically beautiful, that it may be questioned whether any Roman orator or poet ever so eloquently and concisely defended the ambition of heroism. The judgment of the author may also be noticed, ver. 31, &c. in the selection of his heroes, two of whom, Alexander and Scipio, he had before introduced; B. ii. 196, 199, as examples of continency and self-denial. In short, the first speech of Satan opens the cause, for which he pleads, with all the art becoming his character. In our Lord's reply, the false glory of worldly fame, ver. 47, is stated with energetic brevity, and is opposed, ver. 60, by the true glory of obedience to the divine commands. The usual modes of acquiring glory in the heathen world, and the intolerable vanity and pride with which it was claimed

claimed and enjoyed, are next, ver. 74; most forcibly depicted, and are finely contrasted, ver. 88, with those means of acquiring honour and reputation, which are innocent and beneficial;

But, if there be in glory aught of good,  
It may by means far different be obtained,  
Without ambition, war, or violence;  
By deeds of peace, by wisdom eminent,  
By patience, temperance,——

\* These lines are marked with that peculiar species of beauty, which distinguishes Virgil's description of the amiable heroes of benevolence and peace, whom he places in Elysium, together with his blameless warriors, the virtuous defenders of their country.

*Hic manus, ob patriam pugnando vulnera passi,  
Quique sacerdotes casti, dum vita manebat,  
Quique pii vates, et Pbæbo digna locuti,  
Inventas aut qui vitam excoluere per artes,  
Quique sui memores alios fecere merendo;  
Omnibus his niveâ cinguntur tempora vittâ. Aene. vi. 660.*

\* In the conclusion of the speech, ver. 96, an heroical character of another kind is opposed to the warlike heroes of antiquity; one, who though a heathen, surpassed them all in true wisdom and true fortitude;—such indeed was the character of Socrates, such his reliance on divine providence and his resignation thereto, that he seems to have imbibed his sentiments from a source “above the Castalian spring;” and while his demeanour eminently displays the peaceable, patient, and christian-like virtues, his language often approaches, nearer than could be imagined, to that of the holy penmen. The artful sophistry of the tempter's further defence of glory, ver. 109, and our Lord's majestically plain confutation of his arguments in the clear explanation given, ver. 121, of the true ground on which glory and honour are due to the great Creator of all things, and required by him, are both admirable.—The rest of the dialogue is well supported; and it is wound up, with the best effect, in the concluding speech, where Satan, ver. 204, offers a vindictory explanation of his conduct, in which the dignity of the Arch-angel, (for though ruined, the Satan of Milton seldom appears less than an Arch-angel,) is happily combined with the insinuating art and “sleeked tongue” of this grand deceiver. The first nineteen lines are peculiarly illustrative of this double character: the transition that follows, ver. 223, to the immediate temptation then going on, and which paves the way for the ensuing change of scene, is managed with the happiest address. The poet now quits mere dialogue for that “union of the narrative and dramatic powers,” which Dr. Johnson, speaking of this poem, observes must ever be more pleasing than a dialogue without action. The description, ver. 251, of the specular mount, where our Lord is placed to view at once the whole Parthian empire, at the same time that it is truly poetical, is so accurately given, that we are enabled to ascertain the exact part of Mount Taurus which the poet had in his mind. The geographical scene, from ver. 268 to 292, is delineated with a precision that brings each place immediately before our eyes, and, as  
Bishop



Bishop Newton remarks, far surpasses the prospect of the kingdoms of the world from the mount of Vision, in the eleventh book of the *Paradise Lost*. The military expedition of the Parthians, from ver. 300 to 336, is a picture in the boldest and most masterly style. It is perfectly unique in its kind, that I know not where in poetry, ancient or modern, to go for any thing materially resembling it. The fifteenth book of Tasso's *Jerusalem*, where the two Christian knights, who are sent in search of Rinaldo, see a great part of the habitable world, and are shewn a numerous camp of their enemies, does not appear to have furnished a single idea to our author, either in his geographical or military scene. The speech of Satan, ver. 346, professing the purpose why he shewed all this to Jesus, judiciously reverts to the immediate subject of the temptation; and by urging our Lord to avail himself of the Parthian power, that he might gain possession of David's throne, and free his countrymen from the Roman yoke, it applies to those patriotic feelings which he had expressed in the first book of this poem, where he declares that one of his earliest sentiments of virtue, more than human, was marked with a wish

To rescue Israel from the Roman yoke.

Our Lord's reply, ver. 386, is close and pointed, and serves further to unfold the character of our great pattern of every virtue.'

Perhaps there is not a passage in the whole poem more truly deserving of admiration, than the description of Athens, with the characters of her most celebrated poets, orators, and philosophers. The account of the academy and public gardens of Athens, extracted by Mr. Dunster from Dr. Falconer's historical view of the taste for gardening and laying out grounds among the nations of antiquity, would not, we are persuaded, be displeasing to the generality of our readers: but we have not convenient room for it.

We shall here conclude this article,—sincerely recommending the present edition of the SECOND of Milton's most capital productions, to the perusal of those who have a taste for sublime poetry and ingenious criticism, and whose hearts are feelingly alive to moral and religious impressions.

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ART. XIV. *Miscellaneous Works of Edward Gibbon, Esq.* with Memoirs of his Life and Writings composed by himself: Illustrated from his Letters, with occasional Notes and Narrative, by John Lord Sheffield. 4to. 2 Vols. pp. about 700 in each. 2l. 10s. Boards. Cadell jun. and Davies. 1796.

HOWEVER variously the character and writings of Mr. Gibbon may be appreciated, according to the varieties of taste and of political and religious opinion which prevail among men, no one can with reason deny that he reached such a degree of literary excellence, that any posthumous work of his composition must be expected with eagerness and perused with interest  
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by the public. The natural and reasonable avidity, with which the remains of celebrated writers are sought, is peculiarly strengthened when a picture of the character, the manners, the dispositions, and the studies of the writer, forms a part of these interesting papers. We have a recent proof of the force of this general propensity, in the success of Mr. Boswell's interesting narrative of the Life of Johnson :

— *quo fit ut omnis*  
*Votiva pateat veluti descripta tabella*  
VITA SENJS.

Hor. Serm. Lib. II. 1.

No narrative, however, of the life of a great author, even by his most constant companion and confidential friend, can approach the interest of memoirs written by the author's own pen. It is impossible to justify the composition of such biography better than has been done by Mr. Gibbon himself in the following passage :

‘ A sincere and simple narrative of my own life may amuse some of my leisure hours ; but it will subject me and perhaps with justice to the imputation of vanity. I may judge however, from the experience both of past and of the present times, that the public are always curious to know the men who have left behind them any image of their minds : the most scanty accounts of such men are compiled with diligence and perused with eagerness : and the student of every class may derive a lesson or an example from the lives most similar to his own. My name may hereafter be placed among the thousand articles of a Biographia Britannica : and I must be conscious that no one is so well qualified as myself to describe the series of my thoughts and actions. The authority of my masters, of the grave Thucydides and the philosophic Hume, might be sufficient to justify my design ; but it would not be difficult to produce a long list of ancients and moderns, who in various forms have exhibited their own portraits. Such portraits are often the most interesting and sometimes the only interesting parts of their writings ; and if they be sincere we seldom complain of the minuteness or prolixity of these personal memorials. The lives of the younger Pliny, of Petrarch, and of Erasmus are expressed in the epistles which they themselves have given to the world. The Essays of Montaigne and Sir William Temple bring us home to the houses and bosoms of the authors : we smile without contempt at the headstrong passions of Benevenuto Cellini and the gay follies of Colley Cibber. The Confessions of St. Austin and Rousseau disclose the secrets of the human heart. The Commentaries of the learned Huet have survived his Evangelical Demonstration ; and the memoirs of Goldoni are more truly dramatic than his Italian comedies. The heretic and the churchman are strongly marked in the characters and fortunes of Whitton and Bishop Newton, and even the dulness of Michael de Marolles and Antony Wood, acquire some value from the faithful representation of men and manners. That I am equal or superior to some of these, the effects of modesty or affectation cannot force me to dissemble.’ — Vol. I. p. 3, 4.

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We may even add to what has been here offered by Mr. Gibbon, that the display of vanity, which is perhaps inseparable from such narratives, is more than compensated by the charm which attends an ingenuous and unreserved disclosure of peculiarities and foibles;—an exhibition of character in that state of simplicity and nakedness, of which the restraints and disguises of society so rarely permit us to catch a glance.

From the memoirs of Mr. Gibbon, we shall make more ample extracts than is our usual custom; both on account of their own merit, and of the size of the expensive work in which they are joined with other materials of unequal value.

Edward Gibbon was born at Putney in the county of Surrey in April 1737. He was the first child of the marriage of Edward Gibbon Esq. and Judith Porten. We shall not extract his account of his family and lineage, though we are far from pretending to blame the indulgence of that natural and universal propensity, which disposes men to investigate the history and display the merit of their ancestors; nor do we think it necessary to follow the author in the account which he gives of his childhood, though it contains many pleasing and amusing particulars.

In April 1752, he was entered a Gentleman Commoner of Magdalen College, Oxford; and the style in which he speaks of the discipline and institutions of that celebrated university will be considered by his readers, according to their various opinions and prejudices, either as the language of pragmatism, freedom, or as the hasty and undistinguishing censure of petulance. For our own part, we neither presume to dispute nor even profess to examine the justice of many of his animadversions: but we cannot help thinking that he has precipitately made a general inference from his own particular case; and that even, supposing many of his remarks to be well founded, their force would not have been impaired by the use of a more decorous and respectful language towards these renowned seminaries, in which the flower of our English youth have for so many ages been reared. One more observation only we shall permit ourselves to make: 'We may scarcely hope,' says Mr. G., 'that any reformation will be a voluntary act; and so deeply are they rooted in law and prejudice, that even the omnipotence of parliament would shrink from an enquiry into the state and abuses of the two Universities.' P. 35. The difficulty of reforming abuses, in which great and powerful bodies of men are interested, has ever been a general and natural subject of complaint:—but ought a philosopher really to lament that the rights and privileges of great societies are not, even for the specious

object of reformation, subjected to the discretion of the legislature? If, even for the most apparently salutary objects, these rights and privileges could be trampled under foot, there could no longer be either fixed law or secure liberty in a nation. The privileges of orders and bodies of men are the mounds and barriers which protect the rights of individuals. The most dangerous projects are generally carried on under the cover of the most specious pretexts; and it is better that reformation should be difficult (which at least ensures it against precipitation) than that law should be uncertain, and the enjoyment of many lives, and properties, precarious.

During Mr. G.'s residence at Oxford, he became a profelyte to the doctrines of the Roman Catholic church. This extraordinary change was chiefly effected by the works of Bossuet; and his reconciliation to the church of Rome was speedily followed by the determination of his father to recall him from Oxford, and to try the effect of the Calvinism of Swisserland towards recovering him from the errors of popery. Let us hear him justify his juvenile apostacy, by the illustrious examples of Chillingworth and Bayle:

‘ While Charles the First governed England, and was himself governed by a catholic queen, it cannot be denied that the missionaries of Rome laboured with impunity and success in the Court, the country, and even the Universities. One of the sheep

— whom the grim wolf with privy paw  
Daily devours apace and nothing said

is Mr. William Chillingworth, Master of Arts, and Fellow of Trinity College, Oxford; who, at the ripe age of twenty-eight years, was persuaded to elope from Oxford to the English seminary at Douay in Flanders. Some disputes with Fisher, a subtle Jesuit, might first awaken him from the prejudices of education; but he yielded to his own victorious argument ‘ that there must be somewhere an infallible judge, and that the church of Rome is the only Christian society which either does or can pretend to that character.’ After a short trial of a few months, Mr. Chillingworth was again tormented with religious scruples: he returned home, resumed his studies, unravelled his mistakes, and delivered his mind from the yoke of authority and superstition. His new creed was built on the principle, that the Bible is our sole judge, and private reason our sole interpreter; and he ably maintains this principle in the Religion of a Protestant, a book which, after startling the doctors of Oxford, is still esteemed the most solid defence of the Reformation. The learning, the virtue, the recent merits of the author entitled him to fair preferment; but the slave had now broken his fetters, and the more he weighed, the less was he disposed to subscribe the 39 articles of the church of England. In a private letter, he declares with all the energy of language, that he could not subscribe to them without subscribing to his own damnation; and that if ever he should depart from this immovable resolution, he would allow his friends to think him a madman or  
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An atheist. As the letter is without a date, we cannot ascertain the number of weeks or months which elapsed between this passionate abhorrence, and the Salisbury Register, which is still extant: "Ego Gulielmus Chillingworth—omnibus hisce articulis—et singulis in iisdem contentis volens, et ex animo subscribo, et consensum meum iisdem præbeo, 20 die Julii 1638." But alas! the Chancellor and Prebendary of Sarum soon deviated from his own subscription; as he more deeply scrutinized the article of the Trinity, neither scripture nor the primitive Fathers could long uphold his orthodox belief, and he could not but confess that the doctrine of Arius is either a truth, or at least no damnable heresy.

From this middle region of the air, the descent of his reason would naturally rest on the firmer ground of the Socinians: and if we may credit a doubtful story and the popular opinion, his anxious enquiries at last subsided in philosophic indifference. So conspicuous, however, were the candour of his nature, and the innocence of his heart, that this apparent levity did not affect the reputation of Chillingworth. His frequent changes proceeded from too nice an inquisition into truth.' P. 47—49.

To this eloquent account we have only one objection, that it too lightly adopts that rumour which was propagated against Chillingworth by the bigots and impostors of his own age, of his having 'subsided into that philosophic indifference,' which might have been honourable in the eyes of Mr. Gibbon, but which we do not believe to have been so in those of Chillingworth. To adopt the charges of bigots is not worthy of a philosopher. Chillingworth was called an infidel by the zealous of his age, because he was moderate, candid, and rational; in the same manner that impostors, clad in the disguise of bigots, now call Priestley worse than an atheist! The Christianity of Chillingworth is certainly not altogether in dogma, and not at all in spirit, the same with that of Horsley: but it is perfectly coincident both in doctrine and spirit with the Christianity of Locke and Clarke, of Watson and Paley. As long as the religion of the gospel continues to be professed and defended in its own genuine spirit, by the greatest masters of human reason, it can neither be exposed by the scoffs of enemies, nor even endangered by the fury of pretended friends.

The next example of a great man who was early converted to popery, and who finally rested in scepticism, is more unexceptionably correct,—it is that of Peter Bayle; and we quote *in amore*, as the character of the greatest of *Reviewers*.

Bayle was the son of a Calvinist minister in a remote province of France, at the foot of the Pyrenees. For the benefit of education, the Protestants were tempted to risk their children in the catholic universities; and in the twenty-second year of his age young Bayle was seduced by the arts and arguments of the Jesuits of Toulouse. He remained about seventeen months in their hands, a voluntary captive.

L. Rev. MAY, 1796.

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faithful friend, and Mademoiselle Curchod is now the wife of M. Necker the minister, and perhaps the legislator of the French monarchy.' P. 73—75.

It is impossible not to pause after the perusal of this passage, to contemplate the strange reverses which more resemble the adventures of a romance than the events of real life; and to be filled with melancholy reflexions on the subsequent fate, and on the present fortunes, of Susan Curchod and her husband. In the midst of these serious emotions, however, it is difficult not to smile at the writer who describes his own youthful love with the same stately and unbending dignity of style, in which he related the conversion of Constantine, the imposture of Mohammed, the conquests of Timur, the laws of Justinian, or the licentious amours of Theodora.

[To be continued.]

ART. XV. *A Letter on the Celibacy of Fellows of Colleges*: addressed to the Senate. By a Member of the University of Cambridge. 8vo. 1s. Johnson. 1794.

**T**HAT abstinence from marriage should ever have been considered as a mark of Christian perfection is one proof, among innumerable others furnished by ecclesiastical history, of the mischievous tendency of superstition. For the prevalence of a notion so pernicious, and literally destructive, to the human species, during a period of gross ignorance, we may easily account: but, when the world began to be enlightened by the revival of learning and philosophy, it might have been expected that an opinion, so palpably contradictory to the first law of nature, with every practice to which it had given birth, should instantly disappear. To the no small discredit of the reformers of the world, the opinion, however, even through ages of increasing knowledge, has still remained: or perhaps it might more properly be said, the practice arising from it has existed long after the parent notion has in reality been dead. Not only have the whole body of the Romish priesthood been kept by infallible authority in the unnatural state of celibacy, but a considerable body of protestant clergy, in conformity to ancient Romish institutions, have been obliged, in order to possess certain academical honours and emoluments in our universities, to deny themselves the enjoyment of domestic comforts. It is impossible that a restriction of so serious a nature should not long have been lamented as a grievous burden;—yet so difficult is it to alter ancient establishments, that this grievance still remains; and at the close of the eighteenth century, a letter of serious complaint

plaint on the subject of Celibacy of Fellows of Colleges is addressed to the heads of our universities.

The author of this letter places in a demonstrative point of light the absurdity of the practice concerning which he writes, and decisively refutes every plea that can be urged in its favour. Sometimes, as might be expected on so tempting a subject, he is rather jocular: but, in general, he argues seriously and forcibly against the unnatural tantalization to which the fellows of colleges are condemned during the better part of their lives, and, in conclusion, very justly pronounces it to be one of the most cruel combinations of folly and superstition that exist in any country in Europe.

To exemplify the manner in which this sensible (but inaccurate) writer argues, we shall copy his reply to the only plausible objection to an abolition of the state of celibacy; viz. that academical discipline requires the residence of the fellows in the colleges, where there is not room for wives and families:

‘ The present system of academical discipline, or, perhaps, the present established form of the University, could not subsist, we are told, were matrimony conceded to the Fellows.’ To this I answer, fewer Fellows, were it conceded, would reside; much fewer than do at present: many would marry and settle in the country. The consequence then of this change in their place of residence is the matter to be considered: for I will, for the instant, imagine, that the peculiar emoluments necessarily attached to residence may induce a certain portion of the Fellows to reside; sufficient, together with the Master, to transact all the business, and maintain all the discipline of the Society.

‘ Those who *would* marry if they *could*, promote the benefit and discipline of their respective societies, as residents, in no other manner, if they are not tutors, than by the example which they exhibit to the undergraduates of studiousness and good conduct. All, then, that would be lost to the University by their residence in the country would be their example\*.

‘ How then is the loss of these examples to be supplied? By the more constant and uniform attendance, and inspection into the welfare of the society, which might be given by a tutor, who is (like the master) allowed to be married, and living the whole year within the walls of the college.

‘ But it may be asked, where is he to find room for a family? I answer, in the rooms left vacant by the Fellows retired with their wives. But it may be said, will a master and a tutor be competent to the whole management of the concerns of the society? It does not

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‘ \* Which would be a very great acquisition to the village in which they might be placed. I will not dwell *here*, but will presently notice more particularly the manifest benefit to be derived to a parish from the family of a resident minister, greater than from the solitary, inconstant, and irregular appearance of a hasty Curate, perhaps once a week.’



follow that every other Fellow will marry and retire, because he may do it. It may answer the purpose and inclinations of some to continue single and resident. Or, a Fellow who is married, and lives in the town, may come without any great inconvenience to himself or the college, and give his lectures in the Hall, as Mr. Vince has done for years.

The custom of the tutor, as such, giving Lectures, is an innovation upon the rules of the societies:—(that is the office of the lecturers)—discipline, and the inspection of the accounts of their pupils, is their only *statutable* duty. Should they decline giving lectures, they will have more leisure and opportunity to assist the master, and alleviate the fatigues of his office.

The most industrious graduates resident in the University, (it is, perhaps, too obvious to need to be particularly mentioned,) are those who are either married, and not resident in college, or who give publick lectures to the University; and whose emoluments depend upon their industry, and the popularity of their lectures.

The publick lectures at present given by Mr. Vince, Professors Harwood, Farish, Wollaston, and Hey, require greater application in the lecturers, and are attended more regularly and more eagerly by the pupils, than any college lectures given by any resident and unmarried tutor in the University. And the reasons for this are obvious. What greater motives to render their lectures worth attending can exist, than what operate upon some of these gentlemen? A wife and a family call upon them for provision and protection. And, which is of great moment, the pupils attend in preference the lectures upon that science to which their taste and future profession naturally introduce them.—At present a young man must be a mathematician, or need be nothing.

If, then, a wife and a family are incentives to industry, a wife and a family may be pleaded as arguments in favour of matrimony in any case, and for the abolition of all injunctions upon celibacy in ours. And it does not appear that such a change in the condition of the tutor will at all operate to the disadvantage of the pupil.

When the happy days of peaceful reformation shall commence, the moment will not (we hope) be far distant, in which this absurd relic of popery will cease to disgrace our universities.

ART. XVI. *The Immortality of the Soul*; a Poem: from the Latin of Isaac Hawkins Browne: translated by John Lettice, B.D. late Fellow of Sydney College, Cambridge. To which is added, the Original Poem; with a Commentary and Annotations, by the Translator. 8vo. pp. 312. 4s. 6d. Boards. Cadell jun. and Davies. 1795.

It has of late been too much the practice of the advocates for revelation, to depreciate the value of those arguments for a future state, which are drawn from natural and moral considerations.

derations. Although it must be owned that much of the reasoning in Plato's celebrated dialogue on this subject, entitled *Phædo*, is fanciful and unsatisfactory, there are natural arguments which men of sound understandings and deep reflection have thought of great weight, in establishing the expectation of a future existence independently of revelation. These have been exhibited with advantage in a poetical dress by several writers: particularly by Dr. Young in his *Night Thoughts*, and by Mr. Browne in his elegant Latin poem, *De Animi Immortalitate*. At the present time, when the evidences of revelation are by multitudes either overlooked or discredited, the author of the work now before us is rendering an essential service to the cause of religion and virtue, by bringing the natural arguments for the immortality of the soul before the public in a new translation of Mr. Browne's poem; accompanied with an extensive commentary, in which the arguments of the poem are drawn out in one connected view, and with numerous notes, chiefly intended to illustrate and confirm the doctrine of the poem, by the citation of striking passages from a variety of writers antient and modern. The translation is not unworthy of the original; of which our readers may find an account in the *M. R.* vol. x. p. 11. Nor will Mr. Lettice's performance suffer disparagement by being compared with the early versions, by W. Hay, and by R. Grey, see *Rev.* vol. x. p. 218. nor even with that from the elegant pen of Soame Jenyns: see *M. R.* vol. xxv. p. 227. By making use of blank verse, Mr. Lettice has been enabled to adhere more closely to his original than some of the former translators. The publication is on the whole a very respectable and seasonable one, and does credit to the patronage which it has received from the University of Cambridge.

We transcribe a short specimen of the translation, with the corresponding passage in the original:

Accipe rem quæ nunc deducam. Quisque fatemur  
Esse Deum; Jam si sapiens, justusque sit Author,  
Hunc Mundi ornatum qui protulit atque gubernat,  
"Quodcunque est sit ritè;" canit prout Ille poeta;  
Nec patitur jus fasque, bonis ut sit male semper,  
Improbis aut semper ovals incedat; at isthuc  
Res reddit, omnino si morte extinguimur omnes.  
Quodcunque est sit ritè, velis si cernere Summam;  
Contra, si nostri nihil ultra funera vivit.  
Vir bonus et sapiens vitam connectet utramque.  
At sunt, hærentes verborum in cortice nudo,  
Singula qui, non rerum ingens Systema tuentur,  
Atque hodiernam omnem cogunt in tempora scenam.

Advolat huc furum turba omnis, et omnis adulter;  
Hanc sibi perfugio petit et sicarius aram.'

\* Now listen, whither my researches tend:—

Th' existence of a God acknowledg'd stands

Man's universal creed: if wise, if just

The world's Creator, by whose hand arrang'd

This beauteous system rolls, well sings the Bard:

"Whatever is, is right." Justice wills not

Unceasing ill the righteous to assail,

Nor Vice t' exult in unrestrain'd career.

This yet were true; if one eternal Death

Await us all—Whatever is, is right

To him, who scans, with comprehensive view,

The system's plan entire; far otherwise

To him, who bounds our Being with the tomb,

The Good, the Wife, in just connexion, join

To this frail span a never-ending life.

Fix'd on the empty shell of words, content,

There are, who mindless of the Universe,

That grand infinity of parts combin'd,

Crowd all into the narrow space of world

Here visible: To this Asylum flies

The robber's clan; th' adulterer's wanton crew;

Th' assassin seeks his shrine of refuge here.'

## MONTHLY CATALOGUE,

For M A Y, 1796.

AFFAIRS OF FRANCE.

Art. 17. *Costumes des Représentans du Peuple Français, &c.* Dresses of the Representatives of the People, Members of the two Councils, and of the Executive Directory: also of the Ministers, Judges, Messengers, Ushers, and other Public Officers, &c. &c. From the original Drawings given by the Minister of the Interior to Citizen Graffet S. Saveur. The whole illustrated by an historical Description, translated from the French. 8vo. 10s. 6d. Hardinges, Printers, Pall Mall. 1796.

NATIONAL character, being the result of a number of co-operating causes, cannot permanently be changed by the alteration of one of them. An absurd affectation of democratic equality might, for a time, render Frenchmen coarse, slovenly, and inattentive to external appearance: but the habitual love of elegance and decoration, displayed in pretty trifles or more dignified objects of parade, was so interwoven in their very nature, that it was certain to re-assume its sway as soon as the force of opposite principle had a little spent itself. The same people, which have overthrown all the gaudy distinctions of a court and monarchy, have now adopted a *costume* for the several branches of its new government, more peculiar and fanciful, perhaps, than

than that of any other European state. We are far from intending to pronounce their attentions, on this head, to be as really frivolous as they may seem to a hasty observer. Much sound policy may be couched under a system of distinction, which might appear rather to have resulted from a council of tailors and milliners than of legislators:—at least, they have been as respectably employed as a board of General officers over a button or a lapell.

Whatever be thought of the importance of the business, however, there is no doubt that the curiosity of the public will be gratified by this elegant display of legislators and ministers, *à la nouvelle mode de Paris*. Besides the plates and their direct explanation, there is subjoined a brief account of the constitution and functions of the several public offices here depicted.

Art. 18. *État des Finances, &c. i. e.* State of the Finances and Resources of the French Republic to the 1st January 1796. By M. D'Ivernois. 8vo. pp. 133. 3s. Elmsley.

This pamphlet contains the additional two chapters to the *Coup d'Oeil sur les Assignats*, which are here reprinted a-part for the purchasers of the original edition: see the article p. 515 of the Appendix to our sixth vol. published with this number. The author is a master of the Polygraphic Art.

Art. 19. *State of the Finances and Resources of the French Republic, to the 1st of January 1796: being a Continuation of the Reflections on the War, and of the Cursory View of the Assignats, and containing an Answer to the Picture of Europe, by Mr. de Calonne.* By François d'Ivernois, Esq. Translated from the original French. 8vo. pp. 136. 3s. Elmsley. March 1796.

This translation of the work noticed in the preceding article is no less instructive than the original: but of the declamatory passages the bitterness has been suppressed, or studiously concealed.

#### NATURAL HISTORY.

Art. 20. *A Naturalist's Calendar, with Observations in various Branches of Natural History; extracted from the Papers of the late Rev. Gilbert White, M. A. of Selborne, Hampshire, Senior Fellow of Oriel College, Oxford.* 8vo. pp. 146, with a Plate. 5s. Boards. Whites. 1795.

The knowledge and the accurate observation of Mr. White were formerly displayed in his very pleasing work on the natural history of Selborne. The present publication is a selection, from his Diaries from the year 1763 to 1793, of what was thought worthy of being laid before the public, and which he himself had not already used in his former work. These relics, we are informed by an advertisement, here prefixed, were put into the hands of Dr. Aikin; from whom they received their present form and order.

The work consists of three parts; a Calendar, miscellaneous remarks, and meteorological observations. The mode of composing the Calendar has been, to copy from the Journals the circumstances worthy of note, marking the earliest and latest dates of their recurrence; so that it exhibits the extreme range of variation in the first occurrence.

occurrence of all the phenomena mentioned, which relate to the various changes of nature through several seasons of the year. The miscellaneous remarks contain observations on different birds, quadrupeds, insects, worms, and vegetables. The meteorological observations consist of a few remarks on particular phenomena, such as thaw, fleet, mist, &c. and a general summary of the weather from the year 1768 to 1792.

The calendar is comprehensive, and, from its being in general the result of the annual experience of 24 years, is of considerable value. The miscellaneous observations contain many curious facts, among which is a description accompanied with a beautiful coloured plate of a Hybrid pheasant, shot in Lord Stawell's grounds.

The book before us does credit to the memory of Mr. White, by furnishing additional instances of his accuracy and minute investigation; and though, from their nature, the materials afford no profound nor elaborate disquisition, they are by no means void of considerable information and amusement.

We shall give the following extract as a specimen:

GREAT SPECKLED DIVER, or LOON.

As one of my neighbours was traversing Wolmer forest from Bramshot across the moors, he found a large uncommon bird fluttering in the heath, but not wounded, which he brought home alive. On examination it proved to be *Colymbus glacialis*, Linn: the great speckled diver or loon, which is most excellently described in Willughby's ornithology.

Every part and proportion of this bird is so incomparably adapted to its mode of life, that in no instance do we see the wisdom of God in the creation to more advantage. The head is sharp, and smaller than the part of the neck adjoining, in order that it may pierce the water; the wings are placed forward and out of the center of gravity, for a purpose which shall be noticed hereafter; the thighs quite at the pædix in order to facilitate diving; and the legs are flat, and as sharp backwards almost as the edge of a knife, that in striking they may easily cut the water; while the feet are palmated, and broad for swimming, yet so folded up when advanced forward to take a fresh stroke, as to be full as narrow as the shank. The two exterior toes of the feet are longest; the nails flat and broad resembling the human, which give strength and increase the power of swimming. The foot, when expanded, is not at right angles to the leg or body of the bird: but the exterior part inclining towards the head forms an acute angle with the body; the intention being not to give motion in the line of the legs themselves, but by the combined impulse of both in an intermediate line, the line of the body.

Most people know, that have observed at all, that the swimming of birds is nothing more than a walking in the water, where one foot succeeds the other as on the land; yet no one, as far as I am aware, has remarked that diving fowls, while under water, impel and row themselves forward by a motion of their wings, as well as by the impulse of their feet: but such is really the case, as any person may easily be convinced who will observe ducks when hunted by dogs in a clear pond. Nor do I know that any one has given a reason why the wings

Of diving fowls are placed so forward : doubtless, not for the purpose of promoting their speed in flying, since that position certainly impedes it; but probably for the increase of their motion under water, by the use of four oars instead of two; yet were the wings and feet nearer together, as in land birds, they would, when in action, rather hinder than assist one another.

' This *Colymbus* was of considerable bulk, weighing only three drachms short of three pounds avoirdupois. It measured in length from the bill to the tail (which was very short) two feet; and to the extremities of the toes four inches more; and the breadth of the wings expanded was 42 inches. A person attempted to eat the body, but found it very strong and rancid, as is the flesh of all birds living on fish. *Divers* or *Loons*, though bred in the most northerly parts of Europe, yet are seen with us in very severe winters; and on the Thames are called *sprat loons*, because they prey much on that sort of fish.

' The legs of the *Colymbi* and *Mergi* are placed so very backward, and so out of all center of gravity, that these birds cannot walk at all. They are called by Linnæus *compedes*, because they move on the ground as if shackled, or fettered.'

#### EDUCATION, SCHOOL BOOKS, &c.

Art. 21. *Essays on Education*, or Principles of Intellectual Improvement consistent with the Frame and Nature of Man. By John Weddell Parsons, A. B. Vicar of Wellington, in the County of Hereford. 12mo. pp. 222. 4s. Boards. Cadell.

This tract is a republication of two essays on education and genius, which appeared separately about three years ago. We then remarked (Rev. vol. vi. p. 55.) a degree of obscurity either in the writer's conceptions, or in his manner of communicating them, which rendered it difficult for us to form a decisive judgment concerning the value of his plans of improvement. These two essays are now incorporated into one, with considerable additions and elucidations. In their present form, they will be read with more satisfaction and effect than in that in which they first appeared.

The writer looks for the amelioration of the state of society from improved plans of education, rather than from alterations in the forms of government. In this country, he is of opinion, our prosperity is rather to be attributed to the manly virtue and habits of the people, than to its singularly excellent constitution of government. An enemy, therefore, to political reform, (though, by the way, very acquiescent in what he calls the arbitrary bend of the law to the times,) he places his confidence on a public institution of youth, in which the labouring classes should be assiduously trained to industry, and those who possess property should have the utmost force given to their abilities. For our public schools, and for the plans adopted there, Mr. P. is an advocate chiefly on account of the vigorous exercise of the mental powers which a classical education affords. In the management of these, he observes two material defects; the first, that the morals of the boys are exposed to great hazard by their being left, in the hours of amusement, entirely to their own discretion: the second, that a due regard is not paid to their health, in the regulation of their sports and pastimes.



pastimes. An historical review is taken of the revolutions which have occurred in English education; the character of which, before the reign of Elizabeth, was entirely martial and romantic, and during that period became literate. The education of the antient empires, it is remarked, was purely athletic. The Grecians and Romans practised various manly exercises in their schools. In modern education, *intellectual* has been separated from *corporeal* discipline. This separation the author laments, on the rational principle that *animal* must be the basis of *mental* vigour. The plan of improvement, which he proposes, is that these two branches of discipline, corporeal and mental, should be again united, by providing in all schools an *arbiter elegantiarum* or monitor; who should preside and watch over the private hours of scholars, and regulate their exercises and diversions in a manner most conducive to health and morals. In this part of the volume, the reader will meet with many just and important observations. The latter part is a sensible disquisition concerning the nature of genius; the circumstances which either obstruct or expedite its progress; the symptoms by which it discovers itself; and the best methods of bringing it forwards and applying it to public benefit. The author concludes with recommending the establishment of a national seminary for the reception of indigent genius. Is not almost every college in our universities an institution of this kind? If not, it certainly ought to be.

Art. 22. *The First Step to the French Tongue*: containing, I. The Verbs. II. A Methodical Vocabulary. III. Concise Rules of Speech. IV. Grammatical Definitions. The whole rendered extremely easy and familiar, and intended chiefly for the Use of Schools: to which is prefixed a Letter, in which is exposed the surest Mode of teaching that Language. By Louis François Isidore le Fort. 12mo. pp. 150. 1s. 6d. Law. 1795.

This is a very good introduction to the French Grammar. The verbs are given at full length, with the English annexed throughout. In the vocabulary the words and phrases are well chosen; to prepare the learner for conversing in French. An accident of this kind may, perhaps, at first be found more convenient to young scholars than a larger grammar.

#### BIOGRAPHY.

Art. 23. *The Life of Caius Julius Cæsar*; drawn from the most authentic Sources of Information. By Charles Coote, LL. D. 12mo. pp. 278. 3s. 6d. sewed. Longman. 1796.

As far as diligence of collection, fidelity of communication, and accuracy of arrangement are meritorious, we see no reason to withhold our commendation from this performance. The life is also correctly written, and the remarks, sparingly dispersed through the work, are pertinent and liberal. Though, however, there may not have been any separate publication of the life of Julius Cæsar, the present was, perhaps, hardly necessary: for a mere compilation of the series of his exploits can only be a repetition of what is already well known to every one, who is conversant with the Roman history. In a life of Julius Cæsar, the public might reasonably expect, besides a plain narrative



native of facts, an inquiry into the merits of his personal and public character, and into the influence which his political conduct had on the state of society in the period in which he lived, and in subsequent ages. As little of this kind is found in the present work,—though it may be useful to young persons in aid of their school books,—we cannot suppose that it will attract much attention in the higher classes of readers; we therefore dismiss it with this general notice.

AGRICULTURE.

Art. 24. *Essays on Agriculture*: occasioned by reading Mr. Stone's Report on the present State of that Science in the County of Lincoln. By a Native of the County. 8vo. 1s. 6d. Richardson. 1796.

These *Essays* being, in effect, a review of Mr. Stone's *unpublished* Report, *we*, who cannot be supposed to have seen it, are the less able to review the critique of this unread reviewer;—who sets out with telling us that, “except Mr. Stone's, the author has never read but one small octavo anonymous book upon the subject.”

The topics occurring in this pamphlet are drainage, inclosing, farm-yards and buildings, labourers, soils, arable, pasturage, live cattle, wood, entering upon and quitting farms, sea ports, victualling offices, manufactures, agricultural societies. Many practical remarks are interspersed in these *essays*, but very few that are either new or important.

Speaking of inclosures, the essayist brings forwards a class of claimants on the rights of commonage, that are generally, we believe, overlooked by the law;—these are men who live by ‘fishing, fowling, getting fuel, and a thousand such trifles, which their poverty obliges them to attend to; but which are yet exclusively their own, so long as the commons remain uninclosed.’

This class of *proprietors*, for such they may be construed in the fen countries, are not incumbent on commonable lands in general (the *sportsmen* at least,) and are of little weight or consideration in a general inclosure bill. They are, indeed, merely the idle and dissolute, who should be better occupied; and, in fen inclosure bills, they ought certainly to have a suitable provision made for them.

The above remark, and many others in the pamphlet before us, are entitled to some degree of attention, in the fen counties, and most especially in Lincolnshire: but few of them apply to the kingdom at large.

We seriously advise this *original* writer, whose first faults we freely forgive, to read before he write again; as in doing this he may be prevented from exciting the risibility of his readers, by such a passage as the following:

‘As natural grazing grass, when once destroyed, is many years before it returns upon the same piece of land, and as it is so very valuable, we ought, if practicable, to contrive a method of cultivating it, and not leave it to the slow process of its own spontaneity. I doubt whether *this plant* produces any seed, and in this case it must be cultivated by transplanting. I wish I could see a good botanical description of *the plant*.’

Now

Now it is recorded not only in the volume of nature, but in books of man's making, that the herbage (or sward, as it is commonly called,) of old grass ground is not formed of one but of an almost endless variety of plants; and we may fairly conclude that a man 'who was brought up a farmer,' yet is unacquainted with this obvious fact, is not deficient in reading only, but in common observation.

**Art. 25.** *First Report from the Select Committee of the House of Commons, appointed to take into Consideration the Means of promoting the Cultivation and Improvement of the waste, uninclosed, and unproductive Lands of the Kingdom.* 8vo. 1s. Debrett.

Every man among us being more or less interested in this great national concern, it is incumbent on all, who have it in their power to promote it, to be informed on the subject. The reader will here find, not only the sentiments of the committee of the House of Commons on it, but a variety of resolutions passed by the Board of Agriculture, previously to its being brought before parliament; together with an address by the President of the Board on this subject, and extracts from the reports made by their surveyors in different parts of the kingdom; pointing out the advantages of a general inclosure bill.

#### POLITICAL and COMMERCIAL.

**Art. 26.** *Hints addressed to the Electors of Great Britain, preparatory to the next Dissolution of Parliament.* By Charles Faulkener. 8vo. pp. 72. 1s. 6d. Robinsons. 1796.

This is a publication of no common merit. We have not perused it without perceiving that the author possesses comprehensive political views, is well acquainted with the history of the war and the present state of the country, and is capable of suggesting to his fellow-citizens important *hints*, at a period in which it may be necessary to employ the whole stock of national wisdom in the preservation of the state.

The writer's main object is to estimate the real merit of the Minister, in order to assist the electors of Great Britain in determining their suffrage at the present general election. Relying on strong facts and sound arguments, he avoids vituperative language; yet his expression is clear, nervous, and energetic: he displays a happy union of penetration, firmness, and coolness.

The review of Mr. Pitt's administration commences with the opening of the French revolution. The indifference and neutrality with which the Minister surveyed the commencement and progress of this revolution are remarked and censured. The impolicy with which he sanctioned and nourished, by not disapproving, the intemperance of Mr. Burke, is next noticed, in the following terms:

'On subjects of national importance the generality of men are unable to think for themselves, that a publication or a speech from those who are, may occasionally produce effects that are scarcely to be calculated. No historian can present a faithful picture of the American revolution, without admitting into his canvas the pamphlet of "Common Sense;" and he who writes the annals of the French revolution will equally be obliged to notice the "Reflections of Mr. Burke."

Burke." Posterity, who will judge coolly of those times in which they are not themselves to act or to suffer, will be aware, that the Constituent Assembly was, from the first, the great chance and the only hope, for those who wished well to the cause of limited monarchy and practicable liberty in France, and of alarmists in England. To vilify or even to speak coldly or without approbation of the members of this body, to depreciate their labors, to magnify their errors, to justify the royal party in their opposition to them, to endeavour to excite against them the suspicions and the hatred of this country and of the powers on the Continent, when the result was to be, either, that the ancient despotism was to be restored, or the country left to the disposal of men of inferior rank in the state, of less property, and less information, was a line of conduct the most preposterous, that a man like Mr. Burke, animated, as it is natural to believe, by the purest intentions, could possibly have pursued. To a petulance so puerile, to an irritability so dangerous, as was unhappily exhibited by Mr. Burke, the mind of Mr. Pitt should have been, from the first opening of the revolution, decidedly superior.

' The orator and the writer, his pamphlets and his speeches, an able minister would have taken every opportunity to silence and disapprove. From the high party in this country Mr. Pitt had nothing to fear, but by indulging their intemperance.—On his influence with them, as the minister of this country and the opponent of Mr. Fox, he could with certainty depend.—He should have attached himself to the low party.—He should, at all events, have united himself to the moderate men, wherever they could be found. It must have occurred to him at the same time, that Mr. Burke's pamphlet was too unqualified a defence " of the powers that be," to render any real service to " the powers that ought to be ;"—it was evident, that it must prove a dangerous friend to any cause which it espoused. Whatever might be its eloquence and its attractions, Mr. Pitt must have been conscious that it contained in no part whatever twenty pages together of correct reasoning. Its brilliancy was sure to attract notice ; its declamatory assertions, and inaccurate conclusions, could not fail to render it a victim to any writer that attacked it. The soldiers of the East, by the glitter of their apparel and the cosiness of their accoutrements, did but invite the assault and secure the victory of the Macedonian phalanx. While Mr. Burke was founding the tocsin of his eloquence, and employed in the needless office of encouraging the selfishness and quickening the irritability of his fellow-creatures ; what the world required was, if possible, to have been lulled into a transient repose ; to have been charmed into a temporary oblivion ; to have been soothed and calmed, and persuaded to make a pause ; to have escaped from the influence of all it had lately known and still but too feelingly remembered ; that extremes might have been successfully encountered and prudently avoided ; that opposing interests and opinions might have been mutually conceded, accommodated, and balanced ; that the good might have had power to execute, what the wise might have had leisure to resolve. Mr. Pitt, at this juncture, seems unfortunately to have been as incapable as Mr. Burke of understanding the real situation of mankind, and the species of conduct which



which the interests of this country, of France, and of all Europe, at that time required. To this veteran Phaëton was the chariot, in fact, intrusted by our thoughtless Apollo, and the world was immediately on fire.

The conduct which the Minister should have pursued during the latter months of the year 1792 is next traced, and the system of alarm and violence which he adopted is reviewed. An unfavorable exhibition is made of the arguments used in the senate, and admitted in the nation, at that crisis, as solid and irrefragable reasons for the war; and a reference is made to the public letters of Lord Grenville and M. Chauvelin, to determine the question concerning its justice and necessity. The inconsistency of our public declarations is remarked, and notice is taken of the various pretexts for hostilities that were in succession adopted and abandoned. The conduct of the Minister during the prosecution of the war is condemned as impolitic, unjust, and, however unintentionally, cruel: but, instead of a detailed review of the measures of administration, the author enters into general discussions on the subject of government, and on the present political state of this country. His good sense and moderation may be seen in the following extract:

“The great majority of mankind are constantly and anxiously employed in making provision for the day that is passing over them. Ignorant and unaccustomed to the exercise of their faculties on subjects of importance, they are unequal to the task of thinking coolly and of reasoning correctly; they are therefore little able, it must be confessed with sorrow, thoroughly to understand their political interests; and this inability has been always, and is likely still to continue, an insuperable objection to any form of government, where the influence of the people can be directly employed or continually felt. That power therefore, which they are incapable of using, must be entrusted to those few among them, who, by their virtue and their talents, may be enabled to stand in the breach and save them from themselves. Yet, such is the unhappy constitution of human nature, that one difficulty is no sooner avoided, than another is encountered; and if every thing is to be apprehended from the many, much is also to be feared from the few. The people may be hurried, it is true, into the most horrid excesses, by the arts and harangues of wild and furious demagogues; but they are not less exposed, on the other hand, to the arts and harangues of plausible and presumptuous ministers. By the one they may be urged to madness, by the other deluded into ruin. The power, indeed, which the minister of every regular government has of deceiving the community, is but too unlimited; the real circumstances of the case cannot often be known: the deception, how gross soever, is sufficient to answer the temporary purpose for which it was employed; and before, or even after it is detected, it is swept away from the mind by the influx of new events, fresh delusions, the more interesting occupations of business, or the frivolous avocations of trifling amusements: and thus will it invariably be found, that even when the people might be expected to understand their political interests, they are never unanimously agreed except when their opinion is inaccurate and erroneous; and that what is called a national cry is sure-

sure to originate in some stupid prejudice, some furious misapprehension, or some gross delusion, and to have for its object the oppression of a few unresisting dissenters from the national religion, the degradation of some enlightened patriot, or the prosecution of some calamitous war.

Power, when committed to the many, becomes inevitably the destruction of all; but its effects are not less certainly injurious even when entrusted to the few. Given where it may, it has for ever a tendency to intoxicate and corrupt. The captain of a slave ship, the driver at a plantation, the jailor, or the minister, may not be men more adapted by nature than others to acts of cruelty and folly; but the plenitude of their power impairs in a degree very nearly proportionate to the measure in which it is enjoyed, the vigour of their understandings, and the sensibility of their hearts. From these general reasonings may be immediately seen the real merits of our invaluable Constitution, and more particularly the danger of having a popular minister. The effect of our Constitution is, to rescue us from the many, and in a great degree to protect us from the few; but this protection can be but imperfectly enjoyed, if we add to the natural influence of the situation of a minister the preponderating weight of our own partiality. To be governed by a minister of this description, more especially if he has nothing to fear from his rival, is a misfortune the most complete that, politically speaking, we can have to sustain. The whole effect of the Constitution is thus in fact for a season destroyed, and we are in the singular situation of being at once exposed to the many, and to the few; and to the action and re-action of the follies and passions of both. A minister so unhappily equipped with patronage, popularity, and security from his opponents, will conceive and will find his power to be almost without a limit. In his disputes with foreign powers he will consequently be irritating, insolent, and unreasonable; in debate at home, positive, petulant, and over-bearing. His country he will involve in a war, without a fear or a pause, with any nation, and on any occasion, about a river or a corn ship, a few smugglers, or an insignificant fortress in a distant country. Is he defeated in his schemes? Another trial must be made. Was he told from the first that his enterprises were impracticable? It is an additional reason to persevere. Are they again tried and found hopeless? They are not to be given up; for the enemy, he will affirm, must be ruined first. And thus perhaps will the nation go on; he providing madness, and they money; and as he at least is never likely to stop, if he must in consequence acknowledge and retract his errors, well may the nation petition Heaven for success, for it is their only chance of safety.

The nature and the consequences of the national debt are next investigated with philosophical penetration. The manner in which they operate to the injury of the public, by diminishing both produce and consumption, is clearly stated, and several mistakes on this subject are exposed and corrected. Some of these observations are undoubtedly of high importance.

Finally, the real amount of the national debt is briefly examined; and it is asserted, (on what grounds we do not clearly perceive,) that, at this time, it ought to be estimated at the enormous sum of 516 millions.

- Art. 27. *A Letter to the Right Hon. William Pitt, on the Means of relieving the present Scarcity, and preventing the Diseases that arise from Meagre Food.* By Thomas Beddoes, M. D. 8vo. 1s. Johnson. 1796.

This patriotic writer, to whom the public have in many ways been obliged, has here taken up his pen on the very urgent and alarming occasion of the unprecedented scarcity under which this country labours. His personal address to the Minister has, as may be supposed, more of freedom than compliment in it; and whatever there is of the latter kind may be interpreted ironically:—but with respect to the remedies which he points out for our present evils, he is, *we imagine*, quite serious; though some of them, we confess, appear to us rather in a whimsical light, and humour every now and then peeps out from the midst of grave advice. The pamphlet, however, we may affirm, will repay the reader's attention both in instruction and entertainment. The most practically useful suggestion in it seems to be that of a machine for boiling down bones into soup, which has the authority of the actual experience of a friend of the writer.

- Art. 28. *A few Reflections upon the present State of Commerce and Public Credit:* with some Remarks upon the late Conduct of the Bank of England. By an Old Merchant. 8vo. 6d. Sewell.

The writer of the following pages has been induced to submit his sentiments to the public, from the many harsh expressions that have been uttered against the conduct of the Bank Directors, in refusing to assist the mercantile world with as much accommodation in the loan of money as formerly; while to him these aspersions appeared entirely unfounded; being convinced that the present distress originates from the measures that have been pursued in another quarter; and, should some of the following observations seem to throw blame upon the conduct of the government, it is not because the author is an enemy to the present administration, as he is, on the contrary, filled with just admiration at the superior abilities by which it is conducted, and a strenuous advocate for their general principles; but it is only aimed at an endeavour to point out a mistake in the commercial system, from too great a confidence in the resources of the country, and the consequent value wished to be stamped upon paper.

This defence of the Bank-Directors is well written, by a person sufficiently acquainted with the subject.

#### POETRY and DRAMATIC.

- Art. 29. *Poetical Sketches.* By Ann Batten Crisfall. 8vo. pp. 187: 5s. Boards. Johnson. 1795.

To foster infant genius is one of the most pleasing offices of criticism: whenever a fair opportunity of performing this duty presents itself, we are always happy to embrace it; and no task is more painful to us than that of censuring precipitation or negligence, where we discover some traces of originality. This task, however, we find ourselves compelled to perform on the present occasion. The poems here offered to the public are evidently the production of a mind which has relied on its own powers, and has given free scope to the suggestions of its own imagination; and they contain passages which shew some



some vigour of fancy. Of this the following lines may serve as a proof:

- The grove is hush'd, the saffron-tinged clouds  
Shoot down their softening colours to the west;  
Advancing night the fable mountains shrouds,  
And with her dewy feet are meads and flowrets press'd.
- Slowly the solemn moon its full orb rears,  
And through the skies its lucid influence throws,  
Each glittering star 'mid fleecy clouds appears, [glows.  
And through th' immeasurable path of heaven the high galaxy
- The moon-beams glide serene across the lake,  
Whose glassy bosom gloomy branches shade;  
The dying gale the murmuring sedges shake,  
While sounds melodious, pouring through the grove,  
The solemn stillness of the night invade.'

The imagery of these lines is pleasing, and we perceive little in them to censure except the *immeasurable* length of the fourth line in the second stanza. In other parts, however, the versification is still more faulty. Under the notion of irregular verse, we sometimes find long and short lines intermixed with a variety which excludes all perception of harmony. In other more regular pieces, we often meet with lines which are in no other respect verse than that they contain the proper number of syllables; such, for example, are the following:

- From love's light wings I steal the tender down,  
*While each gay muse my aspiring temples crown—*
- Dire elements in her bosom war did wage.  
*—That the vile dust dug from the earth*  
Should rule with such unbounded sway.

In her phraseology the author frequently makes use of expressions, which are either unpoetical or obscure. For example, she speaks of a *damsel* whose celestial system was racked with rage; of the *grave* sky wrapt in its motley robes; of notes of harmony wafting on heavenly wings a spiritual maid; of mortal eyes flushed with ethereal essence; and of a shadowy night that was both gloomy and dark: [which, by the way, could scarcely happen; for how can the night that is shadowy be described as dark?] lastly, we hear of grand clouds of darkness bearing the emanation of a mind!

For how much has that critic to answer, who first taught that obscurity is sublimity, and that poets have a licence to depart from nature and truth!

The author of these verses would have succeeded better, had she paid more attention to her own precept, well expressed in the following stanza of an Ode to Truth:

- Ye, in whose bosoms passion holds its sway,  
Whom wild ambition prompts to raise a name;  
Who, wandering far from Nature's sober way,  
Would rush impetuous to the mount of Fame;  
Know, while the steep with eager steps ye climb,  
That, Truth must give you strength, Truth only is sublime.'



The contents of this volume are chiefly irregular odes, songs, and elegies, and three long tales entitled *Holbain*, the *Triumph of Superstition*, and the *Enthusiast*; which will not, we apprehend, be generally thought very interesting.

Art. 30. *An Ode to a Boy at Eton*, with three Sonnets, and one Epigram. By William Parsons, Esq. 4to. pp. 34. 3s. Cadell jun. and Davies. 1796.

This small and elegant publication consists equally of prose and verse—of criticism and poetry. The occasion of writing the principal piece was friendship reflected from Mr. Greatheed, the father, to his son, a fellow-traveller with both on the continent at a very tender age. On his being sent to Eton, Mr. P. was led to consider Gray's well-known ode on that seminary of learning with respect to its tendency; and he justly thought that an useful lesson might be derived to his young friend, from an attempt to counteract the gloomy and desponding conclusions which that piece is calculated to inspire—the more dangerous, from the captivating vehicle in which they are conveyed. In the same measure and the same number of stanzas, but in the simple and natural language best suited to the age of the person whom he was addressing, Mr. P. has composed an ode, designed to give a more cheering view of human nature, and to stimulate to the pursuit of that virtue and happiness, the possible attainment of which must be supposed, before any means are employed for the cultivation of the heart and understanding. We think that he has executed his design with considerable success; and though his ode may not rank with that of Gray among the treasures of English poetry, yet it will afford pleasure in the perusal, and is worthy of being impressed on the memory of those for whom its precepts are principally calculated. We shall not detach a single stanza as a specimen, since such a breach of connexion would convey an inadequate idea of the piece: but we shall present to our readers one of the sonnets, which we doubt not will obtain their approbation. It corresponds, too, with that cheerful philosophy which it seems the chief purpose of this publication to inspire.

‘ To Samuel Rogers, Esq. Author of the *Pleasures of Memory*,

‘ Sweet Bard of MEMORY! whose verse shall last

As long as Memory herself shall live,

Still may that verse embalm our PLEASURES past,

Nor to one sad regret admittance give!

‘ Enough alas! of sorrow, and of pain,

O’er day’s fair face a present shadow throws!

Enough there are, who, studious to complain,

Swell the black catalogue of former woes!

‘ Be thine the happier art, with taste refin’d,

To make mankind in recollection blest,

Cull each delightful image of the mind,

And to a wise oblivion leave the rest!

‘ Nor from thy genuine theme in error stray,

With gloomy DANTE, or with plaintive GRAY!’

Several explanatory notes on the poems are subjoined, on one of which we cannot avoid making a remark. An example of excellence adduced

adduced for imitation in the ode is Scipio Africanus, whom the author thinks he is warranted to prefer to all the other Romans, by a passage in Cicero, and another in Seneca. That of Cicero runs thus: "*Publium Scipionem, eum qui primus Africanus appellatus est, dicere solitum scripsit Cato, qui fuit fere ejus equalis, &c.*" Now, from the use which Mr. P. has made of the last three words, we fear he supposed its meaning to be that Cato was almost equal in merit to Scipio; whereas it only asserts that he was nearly his contemporary.

One of the notes contains some keen yet just animadversions on the poetry of Gray, as to its supposed *correctness*; a point on which, we have long been convinced, a false notion has prevailed.

Art. 31. *Observations on Hamlet*; and on the Motives which most probably induced Shakspeare to fix upon the Story of Amleth, from the Danish Chronicle of Saxo-Grammaticus, for the Plot of that Tragedy: being an Attempt to prove that he designed it as an indirect Censure on Mary Queen of Scots. By James Plumptre, M. A. 8vo. 2s. Robinsons, &c. 1796.

We have attended to the arguments adduced by this writer in confirmation of his singular hypothesis: but the impression which they have made on us is so small, that we cannot flatter ourselves with being of the number of those who possess what he calls 'a Shakspearian mind.' To us, no two stories appear more remote from each other than those of Gertrude and Mary; and the parallel drawn between Alexander of Macedon and Henry V. of England, by honest Fluellen, seems quite luminous in the comparison. Considerable stress is laid on the argument, that this supposed design of Shakspeare is fully as probable as that he meant, in the Winter's Tale, to offer an indirect apology for Anne Boleyn. Possibly it may: but we did not before know that 'no one refused to acknowledge' the justness of this fancy of Lord Orford. The writer is so candid as, in the conclusion, to state the opinion of an acute and able friend, "that Shakspeare had no design of censuring Mary when he wrote this tragedy." We cannot suppose that our opinion will weigh with him more than that of his friend: but possibly, on a little reflection, he may think it rather unlikely that he should have found out an intention in Shakspeare which no other person ever suspected, and yet which must have been pretty strongly marked to produce any effect.

Art. 32. *Osway: a Tragedy*. By James Plumptre, A. B. 4to. 2s. 6d. Robinsons. 1795.

The kindest thing that we can do for this author, (and we certainly mean him no unkindness,) is to advise him to turn his attention to some other department of literature, and to relinquish one in which success is so difficult, and ridicule is so close an attendant on failure.

Art. 33. *The Days of Yore: a Drama*, in three Acts. Performed at the Theatre Royal, Covent-Garden. By Richard Cumberland, Esq. 8vo. 1s. 6d. Dilly. 1796.

This dramatic piece, which probably did not cost its very ingenious and prolific author a week in the composition, demands not more than a proportional share of the critic's attention. It is a trifle, but

a pleasing

a pleasing and elegant one; containing more sentiment than character, and more of both than scenic invention. The *days of yore*, in which the story is laid, are the days of Alfred, after his victories over the Danes had made him undisputed master of his kingdom. The principal figure of the Drama is Voltimar, the son of the renowned Hastings the Dane, who counterfeits folly in order to conceal a spirit worthy of his father. He loves and is beloved by Adela, the daughter of the Earl of Devonshire, contracted to Alric Earl of Northumberland, who is himself engaged to another. The *business* of the play, much too multifarious for its compass, is employed in the *dénouement* of this double engagement; which ends in the restoration of Voltimar to his titles and fortunes, and in putting him in possession of the object of his love, through the intervention of Alfred, whom he rescues from a sudden attack of his countrymen. Due care is taken to impress that reverence for the character of Alfred which the uniform language of history inculcates; and sentiments of virtue and heroism are liberally distributed among the personages of the drama. The language has a cast of the antique, intended to preserve a conformity with the date of the fable.

Art. 34. *The Seaman's Return, or the Unexpected Marriage.* An Operatic Farce, as it is performed by their Majesties Servants of the Worcester, Shrewsbury, Ludlow, and Wolverhampton Theatres. By John Price. 8vo. 1s. 6d. Longman. 1795.

If this humble attempt in the humblest department of the drama served to amuse our good friends in Shropshire and Worcestershire, we have nothing to say against it. Covent-garden and Drury-lane have been amused at almost as little expence of understanding.

#### THEOLOGY, &c.

Art. 35. *The Sophistry of the First Part of Mr. Paine's Age of Reason; or a rational Vindication of the Holy Scriptures as a positive Revelation from God: with the Causes of Deism.* In three Sermons. By J. Auchincloss, D.D. 12mo. 1s. Knott. 1796.

In the first of these sermons, Dr. A. undertakes to prove that the holy scriptures are an inspired and standing revelation from God to men: in the second, to assign the causes of Deism; or to shew from what principles in human nature it has happened that, when the evidence of the gospel is so clear and strong, some in every age have pretended to deny it; and, in the third, to offer a few directions which all Christians ought to follow, if they would be faithful to God and divine truth, and guard their minds against the painted but hollow arguments of infidelity\*. Most of the arguments in the first tend rather to establish the superior excellence than the proper inspiration of the scriptures; among the causes of deism enumerated in the second, he mentions the fulfilment of scripture prophecy, which appears rather to be a reason for faith than for infidelity; and in the

\* I call them (he says) *painted* because to weak minds they are sometimes *specious* and *showy*, and *hollow* because there is nothing in them.

last he bids his hearers and readers remember that men are to be judged for their principles, as well as for their conduct.

Some of the remarks in this pamphlet merit attention: but the language is not always English, and is sometimes vulgar.

Art. 36. *A Word for the Bible*: being a serious Reply to the Declarations and Assertions of the speculative Deists and practical Atheists of modern Times; particularly the Age of Reason, Part the Second, by Thomas Paine. By the Rev. J. Malham. 8vo. 2s. Allen and Weft. 1796.

We must request this clergyman to accept our thanks for the goodness of his intention, and to excuse our not praising him for the excellence of his execution. His pamphlet is rather a light and flippant answer to the second part of the Age of Reason, than a learned and *serious* one. He acknowledges that he has written *currente calamo*: but this is not the way in which we wish to have Thomas Paine refuted. Objections which this Deist has stated with levity and grossness may make a deep impression on the minds of some; and by their perusing, as avowed answers, such cursory attempts as this before us, there is a danger of having their doubts confirmed rather than dissipated. Mr. Malham may have recollected the text "answer a fool according to his folly:" but, where so much is at stake as the cause of revealed religion, the dignity and importance of the subject should have taught him that here the latter part of the text was more applicable; that here "the fool was *not* to be answered according to his folly." Why he doubts that Thomas Paine was the author of the pamphlets which are published under his name, we know not.—He affects to write more like a lawyer than a divine; and, as if the matter at issue depended on a quibble, he talks of a misnomer (Mr. P. having called Luke an *apostle* instead of an *evangelist*) being fatal to the indictment. He makes use, moreover, of an expression which we never detected any advocate in using—*the exordium of a phalanx*. See p. 15.

Art. 37. *The Age of Infidelity*. Part II. In answer to the second Part of the Age of Reason; with some additional Remarks upon the former. By a Layman. 8vo. pp. 140. 2s. 6d. sewed. Button. 1796.

When this Layman takes notice of a remark offered by Mr. Paine with much exultation, viz. "that the answers which he has seen to the first part of the Age of Reason were all of them written by priests;" we could not but express our surprise that he should omit to destroy the Deist's ground of boasting, by affixing his name to the title of his pamphlet; for the theological knowledge which he displays may lead some to suspect that he is a clergyman in disguise. As to his ability as a writer, we may apply nearly the same character to this second part of the Age of Infidelity which we gave to the first part, see Rev. for Nov. 1794, p. 342. The author boldly opposes himself to Mr. Paine, methodically examines his objections to the Scriptures of the Old and New Testament, and offers various remarks in refutation of infidelity: but, while he vindicates revealed religion against the cavils of Deists, he throws out fresh matter for controversy, and embarrasses the general

question at issue by extraneous matter. It is not necessary to contend for the inspiration of the historic parts of scripture, and for the spiritualizing of Solomon's Song, nor to hold up Moses as the original inventor of alphabetic writing, in order to refute "The Age of Reason." On this latter point, the Layman seems to be at variance with himself. To say nothing of the improbability that, if Moses had made this great discovery, no mention of it should have occurred in his writings, but rather that the author of the Pentateuch should speak of alphabetic writing as a thing well known, we would ask this Layman how he could suppose the book of Job to be the oldest in the Bible, where the writing of books is noticed as a common practice, and suppose Moses, whose compositions of course must have been posterior to the book of Job, to be the author of letter-writing?

The Layman divides his work into eight sections; in which he treats of the test of evidence, weighs Mr. P.'s objections to the several books of scripture, delivers his opinion on inspiration, compares Deism with Christianity, displays the superior effects of the latter, and concludes, perhaps rather too strongly, that 'there is no solid point on which the mind can fix, that has discarded revelation, till it sinks to downright atheism and universal infidelity.'

He considers the question respecting the equity of extirpating the Canaanites as the most serious objection that has been, or can be, alleged against the credibility of sacred history, and to this he particularly replies in p. 26, &c.; we cannot transcribe the passage, but we perused it with more satisfaction than his statement of the case of Elisha. P. 64, 5.

Art. 38. *The Principles of Antipædo-baptism, and the Practice of Female Communion, completely consistent*: in answer to the Arguments and Objections of Mr. Peter Edwards in his Candid Reasons: with Animadversions on his Temper and Conduct in that Publication. The Preface and Notes by James Dore. 12mo. 1s. 6d. Button.

Those who are not already saturated with this controversy may impregnate themselves with a fresh dose from this pamphlet; which, though we have not leisure to decompose it, will, we believe, be found to contain about as much of the *spirit* of argument, of the *acid* of invective, and of the *caput mortuum* of dulnels, as analysis commonly discovers in theological polemics.

Art. 39. *Sermons on various Subjects*, by the late Rev. Thomas Toller. 8vo. pp. 310. 6s. Boards. Robinsons. 1796.

It is the common fate of single sermons, preached on special occasions, to be heard with admiration, to be sent to the press in compliance with polite importunity, and then to be thrown by and forgotten; yet discourses thus composed, and delivered under the impression of some particular circumstance, have often a degree of merit which ought to save them from oblivion. How far this is the case with respect to the sermons collected in this volume, after the notice which has, at different times, been severally bestowed on them in our Review, it is unnecessary to inquire. Their general characters are, that they are drawn up on principles systematically termed *evangelical*; that they

they strongly express a pious, candid, and liberal spirit; and that they are written in a popular and animated style.

The editor, who is Mr. Toller's son, modestly assigns, as the principal reason for the publication, the gratification which the author's family and friends will receive from having in their possession such a memorial of his pious labours: but we have no doubt that the pleasure, which this re-publication will afford, will be much more extensive. The two new sermons, on Instability in Religion, and on a Future State, which are well composed, were prepared and transcribed by the author for the press. The subjects of the rest are, I. and II. the Lord's Supper; III. and IV. the Distribution of Future Rewards; V. the Day of Salvation; VI. the Kingdom of God; VII. the Shortness and Uncertainty of Human Life.

Art. 40. *A Sketch of the several Denominations into which the Christian World is divided*; accompanied with a Persuasive to religious Moderation. To which is prefixed a short Account of Atheism, Deism, Judaism, and Christianity, adapted to the present Times. By John Evans, A. M. Second Edition, with considerable Additions. 12mo. pp. 155. 1s. 6d. sewed. Crosby. 1795.

It may perhaps be wished that party-names in religion might be dismissed, and *that*, alone, of *Christian*, be admitted to denominate the followers of Jesus of Nazareth; since all acknowledge a divine revelation as their guide, this is surely sufficient. As to the manner of explaining particular passages of the *Scripture*, it seems reasonable that all should be left to form their opinion according to the best of their ability; and however various may be the result, while they act with sincerity, they are *CHRISTIANS* still.

The title-page of this pamphlet fully declares its design. 'Ignorance and uncharitableness,' (the author observes,) 'are two inveterate foes, with which religion has to combat. To remove the one, and prevent the other, is the professed aim of the following pages.' The attempt is laudable, and in a considerable degree well executed: but the brevity, which Mr. E. naturally and commendably endeavours to preserve, precludes that more full discussion which might in some instances be desired. This re-publication, however, in some measure abates the force with which this objection would have applied to the first edition\*. It must be acknowledged difficult to maintain that conciseness which is requisite, and at the same time afford that just and full view of the multifarious subjects offering themselves which is desirable. Mr. Evans here makes considerable advances towards it: his second edition is a real improvement on the former. The *Hutchinsonians*, before omitted, now come under distinct notice. Some few of the accounts, viz. of the *Sandemanians*, *Svedenborgians*, &c. have been communicated by persons who are of the denomination mentioned. In the close of the catalogue, our author observes—'Each system boasts of admirers, and professes to have its peculiar arguments and tendencies. To a thoughtful mind they exhibit a melancholy picture of the human understanding,—beclouded by

\* We were about to commit to the press some remarks on the first edition, when the second came to our hands.



*sin*,—misguided through passion,—and warped with prejudice. In drawing out the motley catalogue, several cursory reflections arose in my mind. A few only, such as may operate as a persuasive to religious moderation, and tend also to the improvement of other Christian graces, I shall select and submit to the reader's attention.\*

The remaining pages (about forty,) are accordingly devoted to several *reflections*, illustrated in a sensible, lively, and useful manner.

In perusing the work, we have been inclined to ask, why are the *Quakers* [a respectable denomination] placed last in the list, and others of a much more recent date introduced before them?

Some mistakes may possibly be still pointed out.—Whether Dr. Clarke, of St. James's, should be ranked as an *Arian*, is questionable, as he seems not himself to have allowed it.—When 'the rejection of images,' p. 45, is mentioned as an article of faith with the Russian and Greek church, it should rather be said, *image-worship*; since we are generally told that they retain many pictures in their places of religious assembly, and are supposed to regard their saints as mediators. Mr. Cox, if we recollect rightly, informs us that the image or picture of a tutelary saint is often seen in their houses, of which some particular and respectful notice is not unfrequently taken.—When the Lutherans are simply styled adherents to the *tenets of Luther*, somewhat farther should have been admitted concerning those tenets; of which we find little said, though a just tribute is paid to the memory of Luther himself.

Mr. Evans, in the preface to this second edition, enumerates several respectable names\* of those from whom he received assistance, and particularly speaks of 'a certain Prelate, of distinguished worth and ability, who has been pleased to intimate his approbation of the tendency of this little publication.'

Art. 41. *An Answer to the Question, Why are you a Christian?* By John Clarke, Minister of a Church in Bolton. 18mo. pp. 72.

Printed at Boston, 1795; re-printed for Johnson, London, 1796.

Le Clerc, in his life of Erasmus, speaking of his *Enchiridion Militis Christiani*, recommends it to all military men as a manual, which would teach them to unite the character of the Christian with that of the soldier. This small tract may, in like manner, be recommended to young persons, as a manual well adapted to defend them against the assaults of infidelity, by furnishing them, within a small compass, with the leading arguments for the Christian faith. The matter is well arranged and neatly expressed, and the evidence is as satisfactorily stated as can be expected in general terms, without particular references and authorities.

#### HISTORY.

Art. 42. *The History of Rutberglen and East-Kilbride.* Illustrated with Plates. By David Ure, A. M. Preacher of the Gospel. Correspond. Memb. of the Nat. Hist. Soc. Ed. 8vo. pp. 334. Glasgow, printed. 1793.

In this entertaining and informing volume, Mr. Ure expresses his wish to promote the study of antiquity and natural history; accordingly,

\* Among these, the late Dr. Kippis.



he takes particular notice of such objects as fall within the compass of his inquiry, and not only describes the varying face of the country, and the different soils, with the manner in which they are managed, might be improved, &c. but farther searches deeply into the earth, relates with attention and exactness the several *strata* which he discovers, and scientifically inquires after and descants on minerals, metals, fossils, and petrefactions; of the last two articles in particular, drawings are presented from numerous specimens in his possession. These are indeed very curious; some of the *vegetable* impressions on coal or stone are peculiarly so, as they seem to exhibit *bamboos*, and other exotic plants.

While the author allots a careful observation to these subjects, to which, perhaps, he has a natural bent, he is by no means inattentive to others: animals of land, air, and water, together with different plants, come under his notice. In his account of birds, we find him remarking that, 'since the late game acts, their number here, as well as in most other places of the country, is greatly decreased. The commonality being by these laws forbid shooting, even on their own lands, are at no pains to preserve the nests either of moor-fowl or partridges. Do not mankind, (he asks,) by being too severe, totally subvert the scheme they intended to promote?'—The manners and character of the inhabitants, their customs, trades, prejudices, improvements, and a variety of other particulars, as agriculture, horses, cows, produce, &c. &c. are introduced with propriety, and with judicious remarks.

Speaking of some alterations that were made in the magistracy of Rutherglen, Mr. Ure observes, 'There are times when the multitude, deprived of their natural rights, will neither be intimidated by the threats, nor subjugated by the artifices of political influence and overgrown power. They will think for themselves, they will lay schemes to regain their liberty, and they will dare to put them in execution. Such a spirit of freedom is inspired by the author of nature, for the good of mankind in general, and of smaller communities in particular.'

Of the inhabitants of Kilmorie it is said,—

'The people in general are sober, industrious and frugal. They possess from their forefathers a courageous and independent spirit, which, as it enables them, on the one hand, to bear misfortunes with magnanimity, so it forbids them, on the other, to receive with impunity the affronts that may be offered them. Being easy in their circumstances they know not what it is to cringe or to flatter; they have suffered but few encroachments on their liberty, either civil or religious; of course their spirits are not broken by means hostile to the rights of men, or of Christians.'

Should it be asked why these accounts were not imparted to Sir John Sinclair for his *Statistical History*, Mr. Ure assigns the same cause which induced him not to communicate them to the Society of Antiquaries. 'The only reason (he says) was, that the drafts of the fossils, being put into the hands of the public, might be the means of exciting in some a spirit of investigation into that part of natural history to which they more particularly had a respect, and to the study of which, this part of the country afforded not a few opportunities.'—We should observe that a *compend*, as it is here termed, was sent to Sir

John,

John, and appears in his work. We have only farther to add that, from the *Scotticisms* or rather Scotch words so numerous in this volume, otherwise well written, we conclude that the author intended it for North Britain; though the inhabitants of the South, who have a taste for works of this kind, might peruse it with much instruction and pleasure.

#### MEDICAL, &c.

**Art. 43.** *An Essay on the Management, Nursing, and Diseases of Children, from the Birth: and on the Treatment and Diseases of Pregnant and Lying-in Women: with Remarks on the Domestic Practice of Medicine.* The second Edition, revised and considerably enlarged. To which is now added; the Treatment and Diseases of Children at more advanced Periods of Childhood; with Observations on Mothers nursing their Children. By William Moss, Surgeon to the Liverpool Lying-in Charity. 8vo. pp. 472. 7s. Boards. Longman.

It is unnecessary for us to do more than to announce this improved edition of a work, the purpose of which is rather to collect useful instruction for the conduct of persons not belonging to the medical profession, than to extend the limits of the healing art. For our account of the first edition, see M. R. vol. lxvii. p. 76.

**Art. 44.** *Considerations on the Medicinal Use and Production of Factitious Airs.* By Thomas Beddoes, M. D. and James Watt, Engineer. Part III. 8vo. pp. 120. 3s. sewed. Johnson. 1795.

With sincere pleasure we announce another publication of cases, observations, mechanical descriptions, &c. tending farther to elucidate and establish the practice of pneumatic medicine. After all the allowance to be made for overcharged representations, by the sanguine promoters of a new method of practice, we think it impossible for a man of candour to question that the use of factitious airs has now approved itself, in a variety of cases, as a very safe and efficacious remedy. We also think it unnecessary for us to give an analysis of the matter of this pamphlet, since we cannot doubt that every one who feels himself interested in the subject will choose to examine at length the facts here produced.

We regard these publications rather as designed for temporary reports of progress in the business, than for finished and durable records. We hope, however, it will not be long before a mass of evidence is collected, sufficient for the foundation of a systematic account of the practice intended to be established. In several of the correspondents, we perceive as yet only a general desire of trying factitious airs in obstinate cases, without any accurate ideas concerning the qualities of the different airs, or the effects to be expected from them: but this is incident to every novel proposal, and will, doubtless, be corrected in time. The ingenious *principal* in this matter does not disdain to call in the aid of wit and humour to enforce the power of argument. A supposed letter from one of the *primores* of the faculty, a determined foe to innovation, and a supporter of professional dignity, prefixed to the real correspondence, is worthy of the acute writer of the *Jutrologia*.

Art.

Art. 45. *Observations concerning the Prevention and Cure of the Venereal Disease*; intended to guard the ignorant and unwary against the baneful Effects of that insidious Malady. With an Appendix, containing a List of the most approved Medicines now used in the Cure of this Disorder; also their Doses, Manner of Application, &c. &c. By William Buchan, M. D. Fellow of the Royal College of Physicians, Edinburgh; and Author of the *Domestic Medicine*. 8vo. pp. 248. 3s. 6d. sewed. Chapman. 1796.

We by no means wish to rank ourselves among those who would make a professional mystery of the art of medicine, and exclude from the un-initiated, as much as is possible, the knowledge of its principles. We are fully sensible that, in a matter so interesting to individuals, mankind at large *will* form some judgment of their own; and that, if they be not furnished with true and rational grounds on which they may found their opinions, they will erect them on false and absurd bases. Moreover, we think the interests of a profession, in this as in all other cases, vastly subordinate to the interests of society at large; and the more it can be rendered practicable for men to manage their own concerns with intelligence and advantage, the greater we deem the real advancement of human nature. We can therefore assure Dr. Buchan that we are not of the number of those who bear him ill-will, on account of his past exertions to familiarize the knowledge and cure of diseases to the minds of sensible persons not medically educated; and we think him well deserving of the reputation which he has acquired, as one of the most useful and judicious authors of this class. Of all the diseases, however, that afflict the human frame, perhaps there is none which, on many accounts, is less fit to be committed to the management of the patient than that which is treated in the present work. The manners and habits of the persons most liable to it, the infinite variety of its appearances, the many nice points of practice occurring in its different stages, its insidious and dangerous character, and, above all, the strong and fanciful impressions which it is so apt to make on the minds of those who have once received it,—all conspire to remove it from the catalogue of those cases in which a man can safely be *his own doctor*. We do not indeed believe that it is the real purpose of Dr. B. to encourage persons in general to undertake their own cure in cases of this nature; for, though he asserts that in 19 out of 20 instances the patient *may be* his own physician, yet he advises him to apply to a practitioner of skill and character where he is able to do it; and throughout the work, the author says so much of his own long and successful experience in this disease, that the reader must be a very bold and self-opinionated man who can prefer managing himself, even with the help of such good instruction, to confiding his case to such able hands as those of the author. With respect to the book itself, it is plain, practical, and certainly as good as could be expected to result from ‘the amusement of some leisure hours in a coffee-house.’ It contains much wholesome advice; and, as it is not likely to inspire *too great* a confidence into the unlearned patient who may peruse it, we may safely recommend it to those who wish for some general information on the subject.

L A W.

**Art. 46.** *The Trial at large on an Action for Damages, in his Majesty's Court of Exchequer, Ireland, before the Lord Chief Baron Yelverton, Feb. 20, 1796; by the Rt. Hon. Fred. Earl of Westmeath, against the Hon. Augustus Cavendish Bradshaw, for Adultery with the Right Hon. Mary Ann Countess of Westmeath. Containing the whole of the Evidence, with the Speeches of the Counsel and the Judge's Charge.* 8vo. 1s. Allen and West.

Lord W. laid his damages at 20,000l. The jury, after a short conference, returned their verdict for the plaintiff, damages 10,000l. thus very properly 'holding out an example,' to use the words of the Lord Chief Baron in his address to the jury, 'to check the progress of a crime in this country [Ireland] which of late years has made such alarming strides in another kingdom, whose fashions and whose vices we are too apt to borrow, and which there was but too much reason to fear, were rapidly gaining ground in the fashionable circles of this country.'

**Art. 47.** *Rules and Orders on the Plea Side of the Court of King's Bench; beginning in Easter Term 1731 and ending in Trinity Term 1795. With Preface and Index.* Royal 8vo. pp. 72. 2s. 6d. Boards. Butterworth. 1795.

As this work is compiled by Mr. Abbot, the present clerk of the Rules, who may be supposed from his situation to be well acquainted with the subject, we shall permit him to speak for himself:

'By Statute 4 Geo. II. chap. 26th, 1731, it was enacted, That all proceedings in courts of justice in England should be in the English language.

'Immediately, the general rules pronounced by the court of King's Bench, in matters regarding the plea side of the court, were entered in the English language into the books of the rule office, commencing with Easter term, 1731; but the rules between party and party were not entered in English, till the 25th of March, 1733, at which date the statute was to take effect: the use of court hand, in these and all other law proceedings, was also discontinued from the same time.

'Since the passing of this statute, no complete collection of the rules and orders pronounced by the Court has been published. Some few of them indeed are to be found towards the end of the book of rules and orders, published in 1747; and some others have appeared in publications of a later date; but all these collections are imperfect, in the number and form of the original rules and orders which belong to their respective periods.

'The purpose of the present publication is, therefore, to collect all the general rules and orders pronounced by the Court from the time when the statute passed to the present time, as fully as they can be gathered, from the records in the rule office, and from the several manuscripts, and printed books, which have come to my hands.

'Beyond this: for the preservation of all general rules and orders, which may hereafter be made, a register is now expressly prepared.' PREFACE.

Art.

- Art. 48. *An authentic Copy of the Proceedings on the Trial of the Hon. Vice Admiral Cornwallis, held at Portsmouth on board His Majesty's Ship Orion, April 7 and 8, 1796. Comprehending the Evidence, the Admiral's Defence, and the whole of the Correspondence with the Lords of the Admiralty previous to the Trial.* 8vo. pp. 116. 2s. 6d. Debrett.

It is not for us to comment on the contents of this pamphlet:—We have only to observe that it appears to contain, as it professes, an authentic account of the proceedings,—although no name of editor or compiler is given to sanction it.

## MISCELLANEOUS.

- Art. 49. *Mental Improvement; or the Beauties and Wonders of Nature and Art; conveyed in a Series of Instructive Conversations.* By Priscilla Wakefield. 2 Vols. 12mo. 3s. Darton.

These little volumes present to the reader's view a variety of objects both in nature and art, which may very pleasantly and usefully engage the attention of those in the younger parts of life. Air, earth, and water, all bring their contributions: to which are added the operations of human skill and labour, to render natural productions beneficial and entertaining. Eighteen conversations of a father and mother, with five young people between the ages of nine and seventeen, constitute the series. If some imperfections attend them, it cannot surprize us. A sentence here and there may be rather too long, or comprize too much: the same word may, in one or two instances, be incautiously repeated within the compass of a few lines; an expression not perfectly grammatical may possibly appear; and it might perhaps be wished that some few words had been explained:—we do not refer to botanical terms, but to such words as *anneal*, of which an interpretation is requested and given; an attention that might in other instances have been acceptable.

- Art. 50. *The Parish Priest's Legacy to his Parishioners.* 8vo. pp. 52. Printed at Dublin. 1795.

As far as we can judge, the advice contained in this little truly patriotic and pious tract is extremely well adapted to the circumstances of the common labouring people of Ireland, particularly the Roman Catholics, who (as to numbers,) are by far the majority. Nothing, in our opinion, could have been better devised, in the way of exhortation, to keep them in peace, and contented with their lot in society, nor to encourage them in their endeavours to improve their condition by sobriety and honest industry; conscientious in their religious attachment, and steady in their loyalty to the British government: the natural consequences of which must, as is here plainly shown to the meanest capacity, infallibly tend to the promotion of their best interests, and the security of their real and most substantial happiness.—We have not, for a long time, met with any publication of the kind, that has given us equal pleasure in the perusal.—The story of the industrious Mr. McCabe is an admirable piece of moral and æconomical instruction to young and unexperienced cultivators of the soil: it proves the worthy author a good “tiller of the ground,” as well as a careful *shepherd of souls*.

Art. 51. *A Voyage round the World in the Gorgon Man of War*, Capt. John Parker. Performed and written by his Widow. 8vo. 5s. Boards. Nichols. 1795.

It is a rare circumstance indeed to see a female name in the list of circumnavigators; and when we consider that it is a disconsolate widow who details the particulars, we are sorry for the immediate occasion.—In the spring of the year 1791, Mrs. Parker, at the pressing request of an affectionate husband, embarked with him on a voyage, with troops, stores, &c. for the new colony at Port Jackson, erroneously called *Botany Bay*. Of the occurrences which principally attracted her notice during the voyage, both outward and homeward, she has given a plain, *unvarnished*, but not unentertaining recital. Nothing very extraordinary is related, for nothing extraordinary happened: but, if the particulars do not fill us with astonishment, neither do they excite our incredulity by the *marvellous*, with which travellers are so apt to embellish their relations. We are satisfied that we have unquestionable truths, related in an easy style, naturally adapted to the familiar tone and tenor of the writer's observations. The narrative commences with the departure of the *Gorgon* from Portsmouth, and concludes with her return to England in June 1792\*.

As the circumstances in which the late Capt. Parker unfortunately left his widow and family appear to have been the chief motive for this publication, we are glad to see that the volume has been welcomed by a liberal subscription.

Art. 52. *Observations on the Mechanism of the Horse's Foot; its natural Spring explained, and a Mode of shoeing recommended*, by which the Foot is defended from external Injury, with the least Impediment to its Spring. By Strickland Freeman, Esq. 4to. 2l. 2s. Boards. Edwards. 1796.

Of this splendid work the most obvious value consists in a set of very beautifully coloured plates, representing the different parts in a horse's foot, and particularly illustrative of the science of shoeing. They are executed with wonderful delicacy, and, as appears, with equal accuracy. Of each subject there is a spirited sketch, for the references to the explanation, as well as the finished piece. The number of plates is 16. With respect to the work itself, it is evidently the result of attentive observation, and we doubt not that it will afford useful hints to those who are practically concerned in the subject. The general principle followed in the doctrine of shoeing is that of preserving, as much as possible, the natural feeling and motion of the foot, and particularly allowing the free expansion of the heel. A plate is given of the shoe recommended by the author, and especially adapted to the manage.

Art. 53. *A candid Address to the Public*, calculated to inspire Sentiments of Loyalty for our Sovereign and Constitution, and to promote mutual good Offices amongst all Ranks of Men; together

\* Mrs. Parker observes that when this ship returned to Portsmouth, where they were cheerfully congratulated on their arrival, their friends expressed much astonishment at their speedy performance of the voyage.

with



with two apposite Poems, the one entitled the Cordial; the other, an Eulogium on British Munificence, paying a particular compliment to the Metropolis. By a Friend to due Subordination. 8vo. pp. 124. 2s. 6d. Murray.

If this writer intended, as he professes, to be concise, he has strangely missed his aim; for a more lavish waste of words on little meaning we have seldom seen. The author, we have no doubt, loves his country; and he may have good ideas floating in his head: but he is so unfortunate in his method of communicating them, that (we apprehend,) his readers, if they have patience to labour through his pages, will after all have learned nothing, but that it is very desirable that, as he expresses himself, 'cordial philanthropy should *electrify* the breast of every honest man;' and that it would be well, 'would those who possess *able abilities*, have the good sense to employ them in abating, rather than in fermenting, the passions and affections of their weaker brethren.' What has been said, and said again, in a long *prosing* address, is said a *third* time, and said a *fourth* time, in rhimes: but in such rhimes as none but reviewers will read, and which even reviewers cannot criticise.

Art. 54. *Love and Truth*: in Two modest and peaceable Letters concerning the Distempers of the present Times; written from a quiet and conformable Citizen of London to Two busy and factious Shopkeepers in Coventry. A new Edition, with Notes and a Preface. By Thomas Zouch, M. A. 8vo. pp. 70. 2s. Dilly. 1795.

It is a poor compliment which is paid to the talents of the present race of authors, when popular pamphlets of the last century are re-published, in hopes of producing an effect which is in vain attempted by modern ingenuity and eloquence. The letters here reprinted were originally published in the year 1680, by a writer of some note, Isaac Walton; and the piece was certainly very well calculated for the reign of Charles II. for it inculcates the most religious antipathy to the non-conformists, as the authors of all the calamities of the civil war; a most conscientious dread of the heinous sin of schism; and a very placid submission to powers divinely ordained both in church and state. A century, however, has not passed without making a great change in the ideas of men. The bigotry and intolerance of the last century cannot now be revived; and to keep men in a quiet conformity to the established religion, and in peaceable submission to the ruling powers, other means must be adopted than those employed in former times. Such a republication as the present can answer no good purpose. We must, however, do the editor the justice to add, that we find more liberality in the notes than in the text.

We are glad to learn that Mr. Zouch has just published a new edition of Walton's *Lives*, with notes, and a life of the author. The work is not yet before us.

Art. 55. *A Treatise on Carriages*. Comprehending Coaches, Chariots, Phaetons, Curricles, Whiskies, &c. with their proper Harness. In which the fair Prices of every Article are accurately stated. By William Felton, Coachmaker, No. 36, Leather Lane, Holborn. 8vo. 2 Vols. 11. 1s. Boards. Debrett, &c. 1795.

REV. MAY, 1796.

I

Art.

Art. 56. *The Supplement to the Treatise on Carriages.* Comprehending all the necessary Repairs; the Mode and Terms for hiring; with Instructions how to preserve and purchase all Kinds of Carriages and Harness now in Use. Containing also other useful Information thereon; with the Prices of every Article annexed. By William Felton. 8vo. pp. 124. sewed. Debrett, &c. 1796.

The author of this work ingenuously disavows all claim to *literary* excellence, confining his endeavours in this respect to rendering himself intelligible. As a composition, indeed, it can merit no higher praise, being incorrect and ungrammatical: but this is not the object: *utility* is its design; and to accomplish that end, its accuracy and fidelity in regard to *statement* are the points to be examined. Here, however, our powers fail us: we cannot pretend to review coachmakers' bills. Nevertheless, it is our duty to state that Mr. Felton gives a very fair proof of his open dealing, in having offered, as he informs the public, to submit his work in MS. to the judgment of 12 of the most reputable coachmakers, and to abide by their decisions. To these twelve persons he sent a circular letter to that effect, but they took no notice of it.

Every particular, both as to *wholes* and *parts*, respecting carriages and harnesses of all kinds, will be found in these volumes;—from the first step in building, to the last stroke of finishing. Aided by the plates, the reader may thus understand the complete formation of a carriage,—the price of it altogether, finished in various styles, or of parts for repair or alteration,—the management and care of them, &c. &c. Attention, however, is requisite in studying these volumes;—in judging of the whole of any branch of work discussed in it, from a consideration of parts, and in not confounding the various patterns, ornaments, patents, &c. which make such a difference of price. The subject is in its nature complex.

As far as we can judge of this publication, (and we have bestowed some attention on it,) we think it well worthy of being in the hands of all those who are interested in its design, and who have leisure and patience to bestow on it. We say *patience*, because, as we have already observed, it is 'in its nature complex,' and it is in great measure formed of calculations. In the Supplement, which is a very useful part, Mr. F. expresses his acknowledgements for 'flattering encouragement,' which 'even exceeds his expectations.' We are inclined, indeed, to conclude that the work is honest and fair; for, had it been otherwise, it would probably have been *opposed* and *exposed*. The refusal of the 12 coachmakers to sanction it is easily to be understood, on the principle of mystery and concealment which actuates most members of a trade or profession. How few in the world are mindful of that universally true axiom—*Honesty is the best policy!* Fair dealing can never suffer by investigation.

Art. 57. *Impartial Reflections on the present Crisis; comprized in Four Essays—on the Oeconomy of the present Stock of Corn—the Affize of Bread—Tithes—and a general System of Inclosures.* With an Appendix, containing the System of Inclosures introduced in 1732 by Arthur Dobbs, Esq. in the Irish Parliament. By Hervey Viscount

count Mountmorres, F. R. S. and M. R. I. A. 8vo. 1s. 6d. Nicol. 1796.

Besides the subjects mentioned in the title of this pamphlet, there are various addenda; particularly, the copy of a bill brought into the Irish parliament by the noble author of these reflections, concerning the "preservation of shrubs and trees."

In this patriotic olio, we find some pointed remarks—on those who "walk like star-gazers, till their feet betray them into a ditch, or a quagmire;" and on "the lazy idle drones, that devour a large portion of the labours of the sedulous insect." It belongs not to us to speak of these matters; though certainly such things are.

The principal subject—a general inclosure bill—being, at present, in a state of suspense, we shall not enter into a minute account of this interesting pamphlet, but recommend it to the perusal of those who are more immediately concerned in the fate of that important measure, during the period of its suspension.

Art. 58. *A Short Enquiry into the Nature of Monopoly and Forefalling.*

A second Edition, considerably enlarged and amended. With an Appendix, on the probable Effect of an Act of the Legislature to enforce the Use of a coarser Sort of Bread; and some Considerations on the proposed Plan for the Sale of Corn by Weight. By Edward Morris, Esq. Barrister at Law. 8vo. 1s. Cadell jun. and Davies. 1796.

We agree with this learned *advocate*, that, in ordinary times, dealers in corn are an useful order of men, tending to equalize the prices of grain and to bring a regular supply to market, and are essentially necessary to a supply of the capital: but a recent event has proved that, in times of scarcity, or during alarms on that account, they have it in their power to raise the price to an unnatural height.

The late remarkable fall in the price of wheat tends to set aside the author's arguments respecting the sagacity of the dealers, in the estimation of the quantity of corn in hand, and their inoffensiveness towards the consumers. To the Bank of England, we believe, and not to the dealers in corn, we are indebted for the present reduced price of the quartern loaf. Nothing but ignorance, or avarice, could have led them into the distressful predicament in which they must at present stand. While the farmers and country dealers were enabled to carry on their business, and to keep back their stocks from market by the assistance of country bankers, and while other dealers were supported, in a similar way, on *pillars of paper*, of a different manufacture, the supply sent to market was small, and the price in course great:—but the farmer's rent being due, no matter whether to the landlord or the country banker,—the dealer's real capital being insufficient to support his stock in hand,—and the current of paper checked,—corn-holders of every class were impelled by necessity to hurry their stocks to market: the consequence is well known.

We wish that we could felicitate the public on this sudden and great reduction in the price of wheat: but we have our fears, with respect to its operations. It will doubtless put a stop to the mixture of flour which was beginning to prevail: but it is much to be appre-



hended that we have not a sufficient supply of *wheat* to support us through the ensuing summer. However, as there are, we trust, inferior grains in sufficient abundance, no serious consequence, we hope, will follow; and an immediate advantage will be seasonably reaped.

The author's remarks on selling corn by weight do not appear to us to be very important. *Wheat is in effect* sold, at present, by weight, in most parts of the kingdom: it is sold nominally by measure, the farmer engaging that it shall weigh so many pounds per bushel:—a practice which is better, perhaps, than selling it either by weight or measure, only.

In a calculation on the supply of *food* of which the stoppage of the distillery deprives the public, the author commits an unpardonable error, which we think it our duty to point out:

'The malt distillers consume annually from 160 to 200,000 quarters of corn, the chief of which is barley and malt.'

'With the refuse of which, with the assistance of a few peas and beans, they fatten

stones			
30,000 Hogs,	at 25 each,	is	750,000 stones of meat.
1000 Bullocks	100 each,	is	100,000 ditto.
<hr/>			
850,000 st. of meat.			
<hr/>			
850,000 Stone	at 4 s.	is	170,000 0 0
30,000 Hogs' offal,	at 5 s.		7500 0 0
1000 Bullocks' hides, &c.			3000 0 0
<hr/>			
£. 180,500 0 0			

40,000 Quarters of grain fold annually to cow-keepers, worth 5 s. per quarter, is - - - £. 10,000 0 0

Produce in milk and meat - - - 190,500 0 0

'The revenue paid by the distillers, the last season of their working, amounted to upwards of a million of money.'

It is not the *whole weight* of the bullock and that of his hide which are here to be taken into the account. He walks into the distiller's stall a full grown animal, and with his hide on! It is only the *increase of weight*, arising from the refuse of the distillery, which the public lose; a very inconsiderable loss compared with the quantity of grain which is saved by the regulation.

Art. 59. *A Dialogue between a Gentleman and a Farmer*, on the present high Price of Provisions of all Kinds; wherein it is set forth how the present Scarcity arose, and how it may be in future prevented. By a Friend to his Country. 8vo. 6d. Arch.

This dialogue is supposed to pass between a *gentleman tradesman* in town, and a cousin farmer in the country. Their topics are numerous: religion, politics, scarcity of provisions, general inclosure, and farming. We meet with some shrewd remarks, and with others so very dry as to make us doubt whether the dialogue be in joke or earnest.

We

We reprint the following passage, in which the reader will find more good sense than good writing :

*' Farmer.* You and I are now drawing to one point ; they are well protected ; but then all these people employed, must likewise be well kept, and I have endeavoured to point out the way to do it : for if we purchase provisions at foreign markets, there goes the cash ; if we receive the money with one hand, and pay it away with the other, we are working to no purpose ; let us strive to raise all our provisions at home, and increase the number of our people, and save our money ; for in the greatest number of hardy people consists both the internal and external strength of a nation. Allowing the seafaring people to be of the first utility, yet we should remember they were bred, when young, at land, and afterwards trained to the sea.

*' Gent.* Now, Farmer, your reasoning carries conviction along with it ; you have pointed out the way to employ every one, and prevent idleness, as that is the forerunner of mischief ; for if people have not work to earn their bread, they must either starve or plunder ; but by these means our country is enriched, and must abound in plenty of every kind ; every individual will vie in industry ; there will be no idle loiterers in barbers shops, or other idle places, plotting schemes how to live, or framing plans for Government : and I have no doubt but the Legislature will provide good and wholesome laws to protect both liberty and property.

*' Farmer.* As soon as these laws are made for breaking up and enclosing the lands heretofore mentioned, the farmers of this country have money, judgment, and abilities to do it, and are ready to begin.

*' Gent.* I find that your brother farmers in general stand high in your estimation.

*' Farmer.* Yes, Sir ; I esteem many of them as very useful members of society ; but there are great numbers of them I blame exceedingly, who, though they are honest, generous, charitable, good, hospitable, and friendly, yet I must say they are too much attached to their old customs and manner of management, and so obstinately set their faces against all new inventions and improvements, that even ocular demonstration itself is insufficient to convince them of their mistaken notions in these particulars. I could bring many instances of this in respect to new-invented machines and implements of husbandry, intended to, and, if it had been fairly proved, would have been of the greatest public utility ; but through the awkwardness of the servants, or the inattention of their masters, who, at the beginning of the trial, seemed prepared to please themselves by its not succeeding, it has too often hitherto failed ; and I have no doubt but many valuable improvements, as well as useful inventions, have by these means been entirely lost.

*' Gent.* Now, Farmer, you quite convince me the good of your country is your sole aim. But you must allow me, in some degree, to take the Farmers parts ; for though I allow great part of what you say to be true, respecting their aversion to every species of invention and improvement, they are not, in my opinion, so very blamable as you represent. I have conversed with several very sensible men on  
that

that subject, as well as others well versed in the business; and I am fully persuaded, that unless something of the marvellous or miraculous kind more extraordinary than Baron Van Hake with his manure, or the more extraordinary vague Turnip Doctor, or a still more extraordinary impostor than the well-known Bottle-Conjurer, the whole of whose designs turned out to be plunder and deception, they are really afraid to trust men to their own opinions, and leave the beaten track of their ancestors. If the Legislature could find out a law to punish such, it would be found to the full as useful as those laws against swindling and forgery: for if a person is robbed, it matters not whether it is done by open violence, or by cunning or deception, still it certainly is robbery, though artfully dressed up like a Mountebank and Merry Andrew to amuse, and at the same time to rob and deceive.

Until such law be instituted, let not *Quackery*, in Farming, nor in Physic, deter men of science from endeavouring to establish some rational principles, by which impositions may be detected. There is more merit in preventing crimes than in punishing them; however necessary the latter may be.

Art. 60. *Plutarch's Lives abridged*; in which the Historical Parts are carefully preserved, and the Comparisons of the respective Lives accurately delineated. Calculated for the Instruction of Youth. By Elizabeth Helme. 8vo. pp. 774. 8s. Boards. Scatcherd, 1795.

Plutarch's lives are an estimable remnant of antiquity: but, while we wish the original work to be preserved in the state in which it is happily come down to our hands, we think it may admit of a contracted translation. The mere English reader, it may be supposed, will be tired with some of the details of this eminent writer. His narrations, it is true, as is here remarked, are blended with mythology, at times with repetitions, or with subjects rather foreign to the publications of the heroes whom he celebrates. The superstition or ignorance of so great a mind as that of Plutarch is indeed useful, by convincing us how requisite Divine revelation is to the state of mankind: but this is, among others, a part of the work which may be retrenched. It is, however, highly probable, from some of his writings, though he does not intimate it and might, perhaps, be insensible to it, that he had received a degree of light, on subjects of religion, from Christianity; which during his time had made a considerable progress. Instructive and valuable as Plutarch's collection is, on different accounts, the characters which he presents are often, if not generally, to be regarded rather as warnings than as models of imitation. From the whole, several useful conclusions are to be drawn, and in particular lives we meet with illustrious actions, noble sentiments, and instances of wise and virtuous conduct: but how are they intermixed with glaring vices and atrocious crimes! What a deficiency of real, or of worthy, principle! There are evident and powerful reasons for guarding the young mind in a perusal of the works of this nature.

The lady, who offers the present performance to the public, has laboured to render it both 'agreeable in the closet, and useful for seminaries of education.' What acquaintance she may have with the original

ginal language; we presume not to determine: this abridgment is plainly formed from extant translations: by looking into those which were made and published by several gentlemen now upwards of a century ago, we find them to be the volumes which are here contracted. If we may judge, by the few instances which we have been able to compare, they are very considerably reduced. The language might in some instances be improved: but the book, we doubt not, will prove instructive and acceptable to numerous readers.

SERMONS *on the GENERAL FAST. See the last Rev.*

Art. 61. Preached at Whitby. By the Rev. T. Watson. 8vo. 1s. Murray.

From the text, *Is. li. 19.* the preacher inculcates the persuasion that divine judgments are occasionally inflicted on mankind as a punishment for their sins:—hence the necessity of repentance. The example of France is, as usual, set up to our view; and the existing miseries of that nation are ascribed to the wickedness of the people, and especially to their apostacy from religion, both in sentiment and practice. Perhaps, however, it would be no more than bare justice to take into the account the depraved state of the religious establishment in France at the time of the revolution; and to consider how much reason the philosophical doubters of that country might have to question whether any change, from the ecclesiastical impositions and deplorable superstition to which the French had been so long subjected, (under the sacred name of religion,) could be greatly for the worse. The experiment, however, has proved a dreadful one; and such as, we hope, will never be repeated in any part of the world.

Art. 62. *The Influence of Religion on National Prosperity.* Preached in the West Church, Aberdeen, March 10, 1796, the Day appointed for the General Fast. By William Laurence Brown, D. D. Principal of Marischal College at Aberdeen. 8vo. 1s. Robinsons.

An excellent commentary on the Text, "Blessed is the nation whose God is the Lord," *Pf. xxx. 12.* After having stated the important doctrine of a PARTICULAR PROVIDENCE, the Preacher shews the effects of religion and virtue, or their contraries, on national as well as individual felicity; in order to fix on our minds, not a superficial and transitory, but a deep and lasting impression of this GREAT TRUTH,—such as will have, he trusts, an effectual influence on our lives. We repeat, it is an excellent discourse.

SINGLE SERMONS.

Art. 63. *Occasioned by the Death of Alexander Christie, Esq. of Townfield, late chief Magistrate of Montrose;* containing some Observations on the Progress of religious Knowledge in Scotland, and on Mr. Paine's "Age of Reason." By a Layman. 8vo. 1s. Johnson.

By the dedication prefixed to Mr. Thomas Christie of London, (son of the deceased,) we find that the name of the layman is James Wardrop; and, if all laymen could preach like him, dissenters might discharge their regular pastors, and annihilate the distinction of clergy and laity among them;—a distinction which Mr. Frend condemns in his last pamphlet as highly inconsistent with their principles. The sensible author of this discourse draws a picture of the religion, or rather of the irreligion, of Scotland,—laments the progress of infidelity,—  
condemns



condemns "The age of reason,"—and represents the deceased as a man whose character and behaviour were peculiarly calculated to fix the mind of men on the pure doctrines of the gospel. Mr. W. is a most strenuous Unitarian, and he commends Mr. Christie for his zeal in adhering to and propagating Unitarian principles.

Art. 64. *The Christian's Duty to God and the Constitution*: preached at the Meeting-house at Ludlow, Nov. 1, 1795. By J. H. Prince, Preacher of the Gospel in London. 8vo. 6d. Parsons.

This sermon was preached *extemporé*, and afterward drawn up from the preacher's recollection, with necessary corrections and additions: still, however, it retains the usual character of extemporary discourse, triteness of thought, redundancy of amplification, and inelegance of language. The author endeavours to prop up the old edifice of passive obedience with the buttresses of scripture-quotations. Under *eleven* heads, he enumerates the "things which are Cæsar's;" and assigns *seven* reasons for *implicit* submission to the higher powers; the first of which, that it is the command of God, being clearly established, would have superceded the necessity of mentioning the rest, as effectually as the first of the *twenty* reasons given in a court of justice for the absence of a witness—viz; that he was dead. From a long quotation in verse, we conclude that the author is fond of rhimes: but his taste in poetry is not very refined.

## CORRESPONDENCE.

We have received a very polite letter from Sir Richard Musgrave, Bart. of Dublin, accompanying a *corrected* Dublin edition of his pamphlet on the present state of England and France, lately printed 'incorrectly' in London. Having compared the two editions, we find little to add to the account which we have already given of the work, (see our last No. p. 455.) and, we are sorry to say, no reason to alter our opinion of it. We observe several *corrections*, properly so called, but *few additions* of any consequence. The most material insertion is a passage relative to the law of treason as settled in 1695, which provided that *two* lawful witnesses (swearing to overt acts should be required, in order to conviction. With this provision Sir Richard is much dissatisfied; for he is desirous that the law in England should have remained as it was before, when *one* witness was sufficient, and as it still is in Ireland. This opinion we shall leave entirely to the reader's consideration: we cannot think it necessary to controvert it.

The passage at the conclusion of the pamphlet, which we extracted in our last Review, remains unaltered; except that, after having said that the French armies on the Rhine can never re-assemble, it is added—"in as great force as before." Our objections to the whole passage remain, *at least*, 'in as great force as before.'

A. Z.'s last favour was received.

The letter of J. H. of Edinburgh remains, with others, for notice in our next Number.

In the last Review, p. 452. l. 5. for 'Suttures,' r. Sutures. P. 472. l. 23. for 'Tiedmean', r. Tiedeman.



T H E  
MONTHLY REVIEW,

For J U N E, 1796.

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ART. I. *Persian Miscellanies*: an Essay to facilitate the Reading of Persian Manuscripts; with engraved Specimens, Philological Observations, and Notes critical and historical. By William Ouseley, Esq. 4to. pp. 240, and ten Plates. 1l. 1s. Boards. R. White. Piccadilly. 1795.

INTEREST (as Sir William Jones observed,) has been the charm which gave to the languages of the East a real and a solid importance. By one of those revolutions which no human prudence could have foreseen, the Persian language found its way into India,—that rich and celebrated empire, which, by the flourishing state of our commerce, has been the source of incredible wealth to the merchants of Europe. A variety of causes, which need not be mentioned here, gave to the English nation a most extensive power in that kingdom: our India company began to take under their wing the princes of the country by whose protection they gained their first settlement: a number of important affairs were to be transacted in peace and war, between nations equally jealous of each other, who had not the common instrument of conveying their sentiments: the servants of the company received letters which they could not read, and were ambitious of giving titles of which they could not comprehend the meaning: it was found highly dangerous to employ the natives as interpreters, on whose fidelity they could not depend; and it was at last discovered that they must apply themselves to the study of the Persian language, in which all the letters from the Indian princes were written. A few men of parts and taste, who resided in Bengal, have since amused themselves with the literature of the East, and have spent their leisure in reading the poems and histories of Persia: but they found a reason in every page for regretting their ignorance of the Arabic language, without which their knowledge must be very circumscribed and imperfect. The languages of Asia will now perhaps be studied with uncommon ardour: they are known to be useful, and will soon be found instructive

and entertaining: the valuable manuscripts that enrich our public libraries will probably be in a few years elegantly printed: the manners and sentiments of the eastern nations will be perfectly known; and the limits of our knowledge will be no less extended than the bounds of our empire.

The same motive, which *introduced*, acts with increasing vigour in *perpetuating*, an attention to Oriental studies, and will no doubt secure a favourable reception to the useful and laboured work which we now announce to our readers. Its leading object is to facilitate the reading of Persian manuscripts, by familiarizing a variety of specimens engraven after different hand-writings, wherein the more usual variations and imperfections of form to which the several characters are liable, and the different contractions which the scribes have found it convenient to adopt, repeatedly occur. Much attention has been paid, in the choice of these fac-similes, to the intrinsic merit of the selected passages, and some to the preservation of curious and ornamented pages. They have perhaps the fault of being mostly too legible, and do not sufficiently arm the decypherer against the awkward freaks of scrawling penmen. Still, however, the work is likely to become a convenient supplement to the unrivalled grammar of Jones, which furnishes sufficient instruction for understanding the Niskhi or *upright* hand of the Persians. The Talik, or *leaning* hand, is taught in this volume. A third work, to characterise the Shekefkeh, the *broken* or *running* hand, remains a desideratum.

In order to relieve the dullness of repeatedly describing, in the technical phrases of the writing-school, fine and full strokes, heads, bodies, and tails of letters, dots, stems, knobs, hooks, bends, swells, and flourishes, the author has interspersed many curious and learned notes, illustrative of Persian philology and antiquity, which display a very extensive reading on these topics. In a similarly desultory manner we shall subjoin a few comments.

Early in the first chapter (p. 2.) some allusions occur to the celebrated Persepolitan inscriptions. In the note, most of the dissertations are enumerated in which the learned of Europe have attempted to throw light on this obscure subject. We observe, however, with regret, the omission of Herder's *Tract* entitled "*Persepolis*" contained in the third volume of his *Zerstörte Blätter*, *Gotha* 1787; as his theory, which attributes to Jemshid the original construction of these remains, is so remarkably supported by the subsequent observations and evidences of Francklin.

The second chapter treats of each letter individually, and considers incidentally the literal notation of Persian words with

The English alphabet; an art which is by no means carried to the greatest practicable perfection. Even Sir William Jones often expresses the same Persian character by different combinations of our letters, and different characters by like combinations; besides using the vowels very licentiously: so that it is made needlessly difficult to restore, with certainty, to their original Persian form, lines that are described in English letters. The letters *fa* and *zal* might uniformly be expressed by *zh* and *dh*, and would then never be confounded in spelling with *xa* and *fin*; the *gain* by *gb*, to distinguish it from *gas*; the *win*, *van*, and *ya* (somewhat awkwardly) by *o*, *w*, and *y*. It would abbreviate to represent the *kha* by *q*, and obviate confusion: for the utility of describing the real pronunciation, which after all can never be well taught in books, is very subordinate to that of suggesting necessarily and without equivocation the true form of the Persian word. We should even hesitate to discountenance the plan proposed by our author (p. 75.) of omitting the short vowels, after the Asiatic and Icelandic manner. In transferring a German ode out of black letter into Roman, who thinks of reforming the orthography, and of spelling merely its sound?

The third chapter is occupied in the analysis of diacritical points,—a deterioration of alphabetic writing; an inconvenient succedaneum, probably adopted first by the Jewish scribes, in order to teach the Masoretic or traditional pronunciation of their scriptures, which the learned Masclef has wisely banished from our Hebrew grammars. The making of these points is very tedious to the copyist, who could with less delay form any additional letter that would unite with the preceding one; and on this account the invention is getting into disuse both in Arabian and Persian manuscripts. Nevertheless, as it is in no respect inconvenient to the printer, to whom *variety* of form is chiefly troublesome, diacritical points may perhaps be advantageously adopted, in preference to the introduction of an especial character, for such new sounds as from time to time it becomes necessary to describe. In the Asiatic Researches, for instance, the sound of *ng* has been described by *n*; to say nothing of less authoritative examples.

From the fourth chapter we shall extract the account of a distinguished Persian poet:

‘The name of *Sadi* having occurred three or four times in the course of this work, I shall here take occasion to mention, that the birth of this celebrated poet, happened at Shirauz, in the year of our *Æra* 1175; he was author of the *Gulistan*, or Bed of Roses; the *Dostan*, or Fruit Garden; the *Molamaât*, or Rays of Light, and a large collection of odes and sonnets, alphabetically arranged in a

*Divân*. The first of these works has been published with a Latin version by the learned Gentius \*; in the German language by Olearius †; and by another person in French ‡. Of the second, some partial extracts have appeared in the Asiatic Miscellany ||. The third, is a manuscript extremely scarce, and from the *Divân*, which contains above a thousand beautiful poems, very few passages have yet found their way into print. Sadi was the author of fourteen or fifteen other works; but Mr. Le Bruyn, (see his *Travels*) must have been misinformed, when he learned, on visiting the poet's tomb in 1705, that twenty Arabic volumes were still extant of his composition. I shall not here suppress, that there is also attributed to Sadi, (although I hope without foundation) a small collection of short poetical compositions (see page 19,) inculcating lessons of the grossest sensuality, and breathing all the licentiousness of the most unchaste imagination. These in the manuscripts before me are inconsistently placed among the beautiful, moral, and sentimental distichs which follow our author's *Divân*; and in an Arabic introduction, he declares his repentance of having composed those indelicate verses, which, however, he excuses on account of their giving a relish to the other poems, "as salt is used in the seasoning of meat;" and if one can allow any merit to such productions, it may be said of him as of Petronius, "that he wrote the most impure things in the purest language §."

\* An ingenious friend, whom I shall mention in the course of this essay, when on the subject of eastern music, is in possession of a most valuable manuscript Treatise on that art, which from many circumstances he conjectures to be the work of Sadi; the language is Per-

\* \* Rosarium Politicum, &c. Amsterdam, 1651. Folio, Persian and Latin.

† (Saadi) Rosarium Politicum, cura Gentii. Amsterdam, 1655. Duodecimo. Latin.

‡ † Persianischer Rosenthal übersetzt von A. Olearius, with plates, Schleswig. 1654. Folio.

§ † This French version, which was probably made from the Latin or German translation before mentioned, is entitled, "Gulistan ou L'Empire des Roses, Traité des Mœurs des Rois; composé par Mufladini Saadi, Prince des Poètes Persiens, Traduit du Persan, par M. \*\*\*. Paris. 1737. Duodecimo."

|| Asiatic Miscellany, No. 2. p. 235, &c. Calcutta. 1789. Quarto, where part of the preface to, and a passage from, the *Bostan* are given; of this work, some translations into French may be found in the travels of the Chevalier Chardin.

§ § Since this passage was written, I have had an opportunity of inspecting the first volume of Sadi's works (printed at Calcutta in folio, 1791: in Persian, with an English preface, &c. by J. H. Harrington, Esq.) sent as a valuable present from Sir W. Jones, to the late Professor Schultens, in whose Library at Leyden, I was permitted to examine it: and I was sorry to find, that in the list there given of Sadi's works, the "*Book of Impurities*," is enumerated as authentic."

man, and the subject treated in a scientific and masterly manner. Of this celebrated poet, the portrait was lately to be seen in a building near *Shirauz*, representing him as a venerable old man, with a long silver beard and flowing robes, holding in his right hand a crooked ivory staff, and in the other a charger of incense\*. He lived to the advanced age of one hundred and sixteen, and his tomb is still visited with the respect due to classic ground, at a little distance from *Shirauz*, his native city.'

The fifth chapter contains an interesting account of *Nizami's Skander Nameh*, a metrical romance concerning Alexander, of which Mr. Ouseley promises, on some future occasion, a more diffusive account. As his manuscript is interlined with valuable historical notes, new light will certainly be thrown on remote portions of Greek history by the examination of Persian records. It has been conjectured that the Teutames, of whom Priam sought assistance, was the Tahmuraz of the Persian annalists; and that Xerxes is no proper name, but an epithet signifying the Circassian, applied to some satrap of the great king, who was sent against the revolted Peloponnesians. Even concerning Cyrus and Cambyfes, and the nature and † period of the Jewish captivity, much remains to be known; and some reasons may perhaps occur for suspecting that a larger portion of our sacred books was, during that æra, tempered in Oriental sources, than those commentators have been willing to suppose whose studies were confined to Ægyptian antiquity. The actions of Alexander, and the whole series of subsequent history, may especially expect illumination.—In this chapter, (p. 100.) occurs a discussion of the question—to what district of the world did the author of Genesis mean to assign the situation of Eden? Probably, to his own country,—to the region in which the book was composed. Now there occurs in the tenth chapter a geographical document, which may assist in ascertaining the place of the writer. If *Shem* be understood to mean the East, *Ham* the South, and *Japhet* the West; and the names of the tribes or nations arranged under each of these three grand divisions be carefully analyzed, it will be apparent that the author's habitation was nearly as far east as *Ispahan*; for he places the Armenians and Medes among the

\* See *Francklin's Tour from Bengal to Persia*, in the years 1786, 87, p. 97. Octavo. London. 1790.'

† We probably antedate the captivity. If the *Smerdis* said to have been killed by *Cambyfes*, but who after some interval made his appearance again, or was personated by one who ascended the throne of Persia, could be supposed to be the same with that *Nebuchadnezzar* whom the author of *Daniel* banishes for a like interval among the beasts of the field—many chronological difficulties would vanish.



western nations ; and that in no place very remote from thae would he have enumerated this precise list of names, and in the order in which we find them.

In the sixth chapter, is comprised an elegant mythological dissertation concerning the *Peries* of the Persian poets : whence probably we have borrowed the name of *fairies* ; although the fairies of European romance are a different species of imaginary beings.

In a note to the seventh chapter, the following just tribute of applause is paid to the memory of Sir William Jones :

‘ I have here, for the last time, quoted the name of him whose writings induced me to deviate from the beaten paths of classic learning, and to wander among the flowery fields of Asiatic literature : a name already so celebrated by happier pens than mine, that it is unnecessary to enumerate in this place the various original compositions in Latin, English, and French, of the voluminous Jones : his admirable translations from the Arabian, Persian, and Sanscrit languages, his learned writings as a Lawyer, and his elegant productions as a Poet. The universality of his genius is acknowledged by many contemporary writers, and so great was his stock of acquired knowledge, that the name of Sir William Jones, is sufficient to express the highest degree of intellectual excellence that a human being could attain. His eulogium, and his elegy, have lately fallen from the pens of Hayley the poet, and Maurice, the learned author of the “ Indian Antiquities.” But the brevity and singular beauty of the Epitaph, written by a brother judge (Sir Wm. Dunkin), induce me to present it to the reader as the best conclusion of this note :

† Gulielmus Jones eques : Cur. sup. in Bengal ex judicibus unus ;  
Legum peritus, fidusque interpres :  
Omnibus benignus,  
Nullius fautor :  
Virtute, fortitudine, suavitate morum  
Nemini Secundus :  
Seculi eruditi longè primus,  
Ibat ubi solum plura cognoscere Fas est.  
27 April, 1794.’

Incidentally, the author mentions his intention of visiting Irân in person ; an event highly desirable to the republic of letters, as he will go armed with the preliminary information which may enable him to direct his inquiries towards those objects which are principally interesting to Europe, in the present state of literary information. It is to be hoped that he will be more assiduous than is usual with travellers, in collecting knowledge strictly geographical, and such as can only be obtained on the spot. In books of tours, it is common to meet with a vast mass of erudition concerning the places visited, which might have been acquired at home, and to miss those local

local details which would elucidate the antient historians. How many difficulties concerning the sieges of Seleucia would be removed by an accurate topography of its site! May this instructed writer more than atone to his country for the negligence of Sir Robert Shirley!

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ART. II. *The History of Monmouthshire*; by David Williams. Illustrated and ornamented by Views of its principal Landscapes, Ruins, and Residences; by John Gardner, Vicar of Battersea. Engraved by Mr. Gardner and Mr. Hill. 4to. pp. 550. 2l. 2s. Boards. Edwards, &c. 1796.

PERHAPS no species of writing has so much increased, of late, as topography and county-histories; nor is there any subject that is more capable of administering to rational entertainment, or that abounds with information more varied or more extensively useful. The surface of the soil; the mineral treasures beneath; all the important objects comprehended under agriculture and farming; under mechanics as applied to mining, canal navigation, construction of harbours, &c. and under the various branches of natural history; the monumental records of past ages, both civil and ecclesiastical; antiquities; history; biography; manners and customs; all come within the plan of a complete county-history. It obviously, however, surpasses the powers of one man to execute in a masterly manner a scheme so complicated and various; the farmer, the naturalist, the chemist, the engineer, the man of taste, the antiquary, and the historian, must unite in one work their respective observations, before the public can hope to see a perfect history of any single county. It is for this reason that those county-histories are in general the best executed, as far as they go, in which the author has confined himself to one or two of the principal heads of inquiry. A first-rate naturalist would probably succeed but ill as an historian; and the most learned antiquary could give but a very imperfect register of the succession of crops, or of the management of the dairy.

In the work before us, Mr. Williams appears in the character of an historian and antiquary; and he has executed, with no small degree of success, the illustration of an important department, in the county-history of Monmouth. The historical survey begins with all the authentic notices of the antient Britons that can be procured, prior to the Roman invasion, and is continued to the present time. Mr. W. discovers much sagacity in unravelling the perplexed maze of Welsh politics in the ages of the independence of the principality; in reducing to the sober probability of history the accounts and traditions of the

the celebrated Arthur, prince of the united British, whose very existence has of late been called in question; and he draws a lively picture of the turbulence of the Lords Marchers, and the system of rapine and predatory war, the boundaries of which were marked by a wide line of desolation extending along the frontiers of England and Wales. In delineating events which impress so decided a character on the authors of such disturbances and the sufferers by them, numerous occasions present themselves of investigating the moral effect of political causes on the human mind; nor have they escaped the notice of the present author; who not unfrequently suspends the business of the annalist, to assume the more important office of the political philosopher. As an instance of the general turn of Mr. Williams's remarks, we shall quote the beginning of the 5th section, p. 71.

' In every page of the history of man, the same elementary truths occur, variously modified by his errors and institutions.

' All the forms of despotism originate in the perversion of general truths; that acts of social duty and assistance are necessarily mutual; and that the security arising from the power of society, requires the acquiescence and submission of individuals to its institutions and laws.

' As every thing important to society has a direct reference to the surplus labor of necessary industry, the most interesting study of history, the most useful inquiry of the human mind, must be directed to the circumstances that influence it. If social institutions be calculated to exchange it justly for equivalents, they will promote and multiply the means of human happiness: if to dispose of it by force, stratagem, or caprice, they must be the sources of indefinite crimes and complicated miseries.

' The facility of error on this subject, verges on a species of necessity: the position of man is on a declivity, where the fall is almost unavoidable.

' To obtain the reciprocal offices on which the provisions of society should be founded, we wish to secure, and to secure we would command; and by commanding we change their nature or destroy them.

' This is the definition of all forms of government, however their forms may be varied. They lose portions of the general object, as the provisions for its security participate the nature of violence; and the difficulties of preventing these errors, appear so numerous and so formidable, that human genius seems appalled, and suffers passions and crimes to sink mankind into brutality.

' Man, an individual acting from personal or individual motives, is a savage. Man, in society, is in fact a tyrant or a slave.

' To meliorate, and perhaps in some future and fortunate period to obliterate this fact, is the necessary object of a wise and benevolent philosophy. But the lessons of that philosophy must be from history, not from romance; and they must be taken by genius: the disciples of Montesquieu row along the shore, and are perpetually entangled  
by

by shoals and bays; those of Plato and Rousseau sail directly into the ocean and they all perish.

'The political compass is not discovered, or it is not generally known; and until the discovery be fully made, the chances of safety will be thought near the shore, and not on the ocean.'

By this specimen, our readers will see that depth of research and force of expression are the distinguishing characters of Mr. W.'s remarks. He can, however, on proper occasions, assume a milder tone; as he does when lingering among the bowers of Nature, and sketching with a rapid hand the prominent features of the scenery of Monmouth.

'Nearly one third of the county is a rich plain or moor on the shore of the Severn; one third consists of beautifully variegated ground, watered by considerable rivers, the hillocks cultivated or woody; and one third assumes the mildest character of mountain, abounding with lovely vallies, where, from the operation of the texture of gavel-kind, the cultivated slopes bear an unusual proportion to the wastes. In the great vallies of the Usk and Wye, there are no hams or common fields, no intermixed or undivided property, no extensive plains of monotonous unanimated green, but little hillocks seem scattered over their areas, even to the shores of the rivers.—

'The rivers confer as much beauty on the country, as they receive from it. The course of the Wye is every where interesting, in some places sublime: that of the Usk, fringed with woods, or bounded by noble meadows, is a scene of perpetual beauty. The whole country forms one exquisite landscape; of which the vast expanse of the Bristol channel is the foreground. Hills covered with woods, which the roads beautifully limit or boldly climb, vallies fortified by streams, where smaller eminences seem to recline against the mountains; thickets indefinitely diversified, where objects, as the traveller moves, seem perpetually to peep and retire; turrets rising in coverts, and ruined arches almost buried within them; mutilated castles and mouldering abbeys partially concealed; hamlets, churches, houses, cottages, and farms are blended into one general and extensive scene, which is wonderfully picturesque; while the mountains of Glamorgan and Brecon, melt into a distant and magnificent horizon, with an effect on the mind, which Nature alone, and Nature in particular situations only, can produce.'

To what we have already said, and to the extracts which we have made, there remains only to be added that the engravings are very numerous, and generally well executed, and well chosen. The abilities of the reverend and ingenious artist \*, in this line, are too well known to require our farther commendation †.

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\* Mr. Gardnor.

† See our account of his "Views on the Rhine," Rev. vol. viii. N. S. p. 427.



**ART. III.** *Some Account of the Collegiate Chapel of Saint Stephen, Westminster: with Plans, Elevations, Sections, and Specimens of the Architecture and Ornaments of such Parts of it as are now remaining.* Published by the Order and at the Expence of the Society of Antiquaries of London. Imperial Folio. 2l. 8s. Sold by Taylor, Holborn.

**T**HIS work is worthy of the munificence of the learned society at whose expence it is published; interesting both to the antiquary and the artist; and an unexpected display of much beauty that is concealed by the wainscot furrounding the House of Commons: in which state it has been for a considerable time, and might have still remained unnoticed, but that, through the diligence and care of the promoters of the present performance, it is now presented to the attention of the public. They have farther added to its value, by a discovery of the original papers in the Exchequer, which contain a journal of the operations, and an account of the expences, attending the erection. This part is written by John Topham, Esq. F. R. S. and from it we select the following account of this elegant structure:

“ King William Rufus built the Royal Palace at Westminster; and, according to Stow, King Stephen erected this religious structure, in honour of St. Stephen the protomartyr. King Edward I. however, seems to have rebuilt this chapel; for, in the 20th year of his reign, the 28th of April, 1292, the works of the new chapel began, and continued for more than two years. An account of the expence of these operations is preserved in rolls of weekly payments remaining in the Exchequer, which I have been indulged with the perusal of, by our learned brother, Craven Ord, Esq. F. R. S. These curious rolls contain the articles purchased within the week, and the daily payments to each workman of every denomination.”

“ The several articles bought are stated; then follow the payments to workmen. They are too minute to be here enumerated, but these are apparent—to carpenters five pence each per day;—to other workmen three pence halfpenny;—some three pence;—some two pence halfpenny each.

“ Although the amount of each separate week does not appear to be much, being in general between twenty and thirty pounds, yet, from the length of time which the works continued, the cost of the whole must have been very considerable.

“ Whether King Edward I. completed his designs in beautifying this structure, we are not informed; but if he had, his labours were soon after unfortunately rendered abortive; for we are told by a very accurate chronicler, Stow—“ that on the 29th of March, 1298, a vehement fire being kindled in the lesser hall of the king’s palace at Westminster, the flame thereof being driven with the wind, fired the monastery adjoining; which, with the palace, were both consumed.”

“ This

‘This disastrous event could not be repaired for some time following; for Edward I. being almost constantly engaged, in the latter part of his reign, either in external wars, or in the conquest of Scotland, the prevailing object in the mind of that monarch, he cannot be supposed to have had either leisure or wealth to bestow on works of art; and the weak and turbulent reign of his son, Edward II. did not allow much time for domestic improvements. But early in the succeeding reign this building engaged the royal attention; for, on the 27th of May 1330, 4 Edw. III. the works on this chapel again commenced. The comptroller’s roll of the expence of these operations, for near three years, is remaining in the king’s remembrancer’s office, in the exchequer.’ —

‘The length of this account will not allow of the whole to be here inserted; but it is extremely curious, because it preserves the names of every artist employed, the wages they received, and the price of every article used, as far as the account continues.

‘The amount of the wages, during the whole time of this account, was 350*l.* 12*s.* 0*½d.*; and of the materials used in the building, 158*l.* 4*s.* 4*½d.*; making together 508*l.* 16*s.* 5*½d.*

‘These works were not completed for several years after the termination of this account; but on the 6th of August 1348, in the 22d year of Edward III. that king, by his royal charter, recited that a spacious chapel, situate within the palace of Westminster, in honour of St. Stephen, protomartyr, had been nobly begun by his progenitors, and had been completed at his own expence, which, to the honour of Almighty God, and especially of the blessed Mary his mother, and of the said martyr, he ordained, constituted, and appointed to be collegiate.

‘Notwithstanding this constitution of the college, yet it is evident that the chapel was not then finished; for on the 18th of March 1350, in the 24th Edw. III. the king appointed Hugh de St. Albans, then master of the painters for the works within the chapel, to take and choose as many painters, and other workmen, as should be necessary for carrying on the works in the chapel, as he should find in the counties of Kent, Middlesex, Essex, Surry, and Suffex; such workmen to be employed and paid at the expence of the king. Rymer’s *Fœdera*, tom. 5, p. 670.

‘A like appointment was made of John Athelard, for the counties of Lincoln, Northampton, Oxford, Warwick, and Leicester; and of Benedict Nightengale, for the counties of Cambridge, Huntingdon, Norfolk, and Suffolk.

‘Again in the 37th Edw. III. June 4th, 1363, according to Rymer, William de Wallingham was appointed to take a sufficient number of painters and workmen, to be employed at the charge of the king, in the chapel of St. Stephen, within the royal palace. Unfortunately the accounts of these workmen have not come to our view.’ —

‘King Edw. III. erected, for the use of this college, at some distance west, in the little sanctuary, out of the palace court, a strong clochard, or bell tower, of stone and timber, covered with lead; and placed therein three great bells, which were afterwards usually rung at



at coronations, triumphs, and funerals of princes, which gave such a huge sound, that it was commonly said they soured all the drink in the town.' Howell's *Londinopolis*, p. 378.—

' This college of St. Stephen was valued at the suppression to be worth 1085*l.* 10*s.* 5*d.* and was surrendered in the first year of king Edw. VI. A list of the deans and canons of this college may be seen in Newcourt's *Repertorium*.

' The chapel of St. Stephen was soon afterwards fitted up for the meeting of the House of Commons, which had before usually assembled in the chapter house of the abbey of Westminster, and has since continued to be appropriated to the same use, to the present time.'

The plates, which are fourteen in number, are excellently engraved from drawings taken by Mr. Carter, of whose talents the public have had many ample proofs. We may remark, in the present example, that where the parts are detailed so much at large, Mr. C. would have rendered it more satisfactory and serviceable to artists, for whose use (we conceive) parts are detailed at large, if the altitudes and projections of mouldings were given in real dimensions; instead of the vague mode of marking, with stars, the centers from which the mouldings are traced. We likewise observe a want of discrimination, in naming the parts in Gothic works, by terms used in Grecian architecture, between which there does not exist the least conformity. The sculptured foliage is deficient of that accuracy which we have been accustomed to see in the best Gothic works. In the general views, Mr. C. has succeeded with his usual ability: but he has not been so happy in his details of the parts at large.

A principal object of the society being to transmit to posterity specimens of such excellent works as are daily mouldering to decay; to effect that purpose, and to render it an object of real utility, it is indispensably requisite to describe the subjects with the greatest possible accuracy, in order that, by furnishing just delineations, future artists may be enabled to imitate them. According, however, to the usual mode of accompanying descriptions of antiquities with picturesque views, they become little more than objects of amusement.—By this observation, we by no means intend to convey a censure on the work before us; on the contrary, we think it does much credit to the society, inasmuch as it advances beyond the usual style of these publications: we only desire to offer such hints at improvement as we conceive will tend to the perfection of future works of this kind; and we shall rejoice to see them pursued with the intelligence, and the interest, which the society of antiquaries are capable of affording to them.

ART. IV. *An Apology for the Bible*; in a Series of Letters addressed to Thomas Paine, Author of a Book entitled the Age of Reason. Part the Second, being an Investigation of True and of Fabulous Theology. By R. Watfon, D. D. F. R. S. Lord Bishop of Landaff, and Regius Professor of Divinity in the University of Cambridge. Second Edition, 12mo. pp. 385. 4s. sewed. Evans. 1796.

**I**F, in following the controversy revived in the present day by the publication of "the Age of Reason," we have been obliged to traverse much sterile and unpleasant ground, we come at last to a spot which abundantly recompenses us for all our former disappointment. We feel ourselves under peculiar obligations to the Bishop of Landaff for this masterly reply. It has delivered us from no little embarrassment. Sincerely attached to the cause of revealed religion, and persuaded that it was capable of being nobly and completely defended, we have been hurt at the lame and inefficient answers which Mr. Paine has received; answers which tend more to injure than to serve the cause of revelation, and which rather betray the ignorance and the anger of the authors, than their powers of investigation or argument. Before this apology appeared, however, we were fearful of extending towards such writers any severity of condemnation, lest a non-existent motive for our strictures should be attributed to us. Now, sanctioned by this able defender of revelation, we may venture to inform several of those who have taken up the pen in order to reply to Mr. Paine's deistical strictures; that the writer is no puny adversary; and that to doubt his being the author of "the Age of Reason," or to fill pages with abuse or with pert and flippant remarks, so far from being any thing to the purpose, is in fact to desert the only ground on which the Christian who can *give a reason of the hope that is in him* should be desirous of combating,—viz. the ground of fair and dispassionate inquiry. Mr. Paine has perused the scriptures of the Old and New Testament, has conceived various objections to them, and has expressed them with boldness and often with indecency. The conduct to be pursued by the opponent of this popular writer was not to honour him by exchanging *railing for railing*, but, by treating with dignified contempt and christian self-command his vanity and his levity, to pass immediately to a serious and critical examination of the sacred writings; for his objections being fairly proved to originate in ignorance and misapprehension, the pertness and self-sufficiency with which he has offered them, recoil on himself and augment his disgrace. It is in this way that the Bishop of Landaff combats this modern champion of Infidelity. Versed in sacred literature, (the study of which is too much out of fashion

fashion with our clergy,) habituated to religious inquiry, and accustomed to weigh the objections of deistical writers, he is peculiarly qualified for examining the review of the several books of Scripture which is exhibited in the second part of the *Age of Reason*; and we may venture to add that he has conducted his examination in such a mild, gentlemanly, and scholar-like manner, as every liberal reader must approve. His apology forms a valuable work on the authenticity of the Bible, and ought to be read by all who have seen the book to which it is a reply. It proves what the right reverend author advances, that the really learned are in no danger of being infected by the poison of infidelity; and it will no doubt confirm the wavering faith of many.

Greatly, however, as we approve of this work, we cannot give to it an unqualified eulogium. We think that, in some places, the Bishop has suffered himself to be restrained by system from speaking out, and that in others he attempts to prove too much: but, in general, he states matters so fairly, and his arguments are so much to the purpose, that it is impossible not to admire this Christian apologist.

The Bishop allows the author of "*the Age of Reason*" to possess a considerable share of energy of language, and acuteness of investigation; and, instead of abusing him for his infidelity, he liberally says to him, 'if you have made the best examination you can, and yet reject revealed religion, I pray that God may pardon what I esteem your error.'

As the work, to which this apology is an answer, is written in a popular way, the Bishop of Landaff purposes to write in a popular way likewise; and, as Mr. Paine disclaims all learned appeals to other books, and undertakes to prove from the Bible itself that it is unworthy of credit, the Bishop meets him fairly on his own ground, and undertakes to prove from the Bible itself the directly contrary position. He does not however thus confine his inquiry, from any fear that the appeal to antiquity would be against him: but, while he writes a series of letters for that class of readers who are most likely to be injured by Thomas Paine's work, he wishes to have it understood that a more elaborate answer might have been prepared; and that, had a learned appeal been made to all the ancient books in the world, sacred or profane, Christian, Jewish, or Pagan, they would have established instead of lessening the credit and authority of the Bible, as the word of God.

It is sufficient, Mr. P. has asserted, to destroy the sacred authority of the Bible, that it describes the Israelites as exterminating the Canaanites by the express command of God. He conceives this to be an insurmountable moral objection to its authenticity. Bishop Watson thus replies to it:

'I am

\* I am astonished that so acute a reasoner should attempt to disparage the Bible, by bringing forward this exploded and frequently refuted objection of Morgan, Tindal, and Bolingbroke. You profess yourself to be a deist, and to believe that there is a God, who created the universe, and established the laws of nature, by which it is sustained in existence. You profess that from the contemplation of the works of God you derive a knowledge of his attributes; and you reject the Bible because it ascribes to God things inconsistent (as you suppose) with the attributes which you have discovered to belong to him; in particular, you think it repugnant to his moral justice, that he should doom to destruction the crying or smiling infants of the Canaanites.—Why do you not maintain it to be repugnant to his moral justice, that he should suffer crying or smiling infants to be swallowed up by an earthquake, drowned by an inundation, consumed by a fire, starved by a famine, or destroyed by a pestilence? The Word of God is in perfect harmony with his work; crying or smiling infants are subjected to death in both. We believe that the earth, at the express command of God, opened her mouth, and swallowed up Korah, Dathan, and Abiram, with their wives, their sons, and their little ones. This you esteem so repugnant to God's moral justice, that you spurn, as spurious, the book in which the circumstance is related. When Catania, Lima; and Lisbon, were severally destroyed by earthquakes, men with their wives, their sons, and their little ones, were swallowed up alive:—why do you not spurn, as spurious, the book of nature, in which this fact is certainly written, and from the perusal of which you infer the moral justice of God? You will, probably, reply, that the evils which the Canaanites suffered from the express command of God, were different from those which are brought on mankind by the operation of the laws of nature.—Different! in what?—Not in the magnitude of the evil—not in the subjects of suffering—not in the author of it—for my philosophy, at least, instructs me to believe, that God not only primarily formed, but that he hath through all ages executed, the laws of nature; and that he will through all eternity administer them, for the general happiness of his creatures, whether we can, on every occasion, discern that end or not.'

In one respect, this is a decisive answer. By some, however, it may be thought that the learned Bishop had not the whole of the difficulty in his contemplation. The punishment of a wicked people by the horrors of war is no more repugnant to God's moral administration, than his visiting them with an earthquake or a pestilence: but the instance of the Israelites destroying the Canaanites is the only one on record, in which the cruel and exterminating sword is used by the express command of God; and it requires some consideration to determine how far the savage barbarity of this war, when attributed to the Divine Being, may tend to harden the heart of the perpetrators, and to generate sins of one kind while it is correcting sins of another.

The following attempt to account for modern Infidelity is one of those passages which merits peculiar attention:

\* I have



‘I have often wondered what could be the reason that men, not destitute of talents, should be desirous of undermining the authority of revealed religion, and studious in exposing, with a malignant and illiberal exultation, every little difficulty attending the scriptures, to popular animadversion and contempt. I am not willing to attribute this strange propensity to what Plato attributed the atheism of his time—to profligacy of manners—to affectation of singularity—to gross ignorance, assuming the semblance of deep research and superior sagacity;—I had rather refer it to an impropriety of judgment, respecting the manners, and mental acquirements, of human kind in the first ages of the world. Most unbelievers argue as if they thought that man, in remote and rude antiquity, in the very birth and infancy of our species, had the same distinct conceptions of one, eternal, invisible, incorporeal, infinitely wise, powerful, and good God, which they themselves have now. This I look upon as a great mistake, and a pregnant source of infidelity. Human kind, by long experience; by the institutions of civil society; by the cultivation of arts and sciences; by, as I believe, divine instruction actually given to some, and traditionally communicated to all; is in a far more distinguished situation, as to the powers of the mind, than it was in the childhood of the world. The history of man is the history of the providence of God; who, willing the supreme felicity of all his creatures, has adapted his government to the capacity of those, who in different ages were the subjects of it. The history of any one nation throughout all ages, and that of all nations in the same age, are but separate parts of one great plan, which God is carrying on for the moral melioration of mankind. But who can comprehend the whole of this immense design? The shortness of life, the weakness of our faculties, the inadequacy of our means of information, conspire to make it impossible for us, worms of the earth! insects of an hour! completely to understand any one of its parts. No man, who well weighs the subject, ought to be surprised, that in the histories of antient times many things should occur foreign to our manners, the propriety and necessity of which we cannot clearly apprehend.’

◀ In the 2d letter, the Bishop prepares himself to attend Mr. Paine through his hasty review of the books of scripture. As some confusion is introduced by him in consequence of his jumbling mathematical science and historical evidence, the prelate has deemed it proper to mark the difference between the *genuineness* and the *authenticity* of a book. A *genuine* book, he observes, is that which was written by the person whose name it bears as the author of it. An *authentic* book is that which relates matters of fact as they really happened. A book may be genuine without being authentic, and authentic without being genuine. The books written by Richardson and Fielding are *genuine* books, though their histories of *Clarissa* and *Tom Jones* are fables, and therefore not *authentic*. Having made this distinction, the Bishop applies it to detect a fallacy of argument which the author of “the Age of Reason” urges and repeats,  
with

with great confidence, as conclusive against the truth of the Bible narrative. Mr. P.'s argument stands thus—"if it be found that the books ascribed to Moses, Joshua, and Samuel, were not written by Moses, Joshua, and Samuel, every part of the authority and authenticity of those books is gone at once." The Bishop resists this conclusion, and offers the following remarks in support of his opinion :

'The genuineness of these books (in the judgment of those who say that they were written by these authors) will certainly be gone; but their authenticity may remain; they may still contain a true account of real transactions, though the names of the writers of them should be found to be different from what they are generally esteemed to be.

'Had, indeed, Moses said that he wrote the five first books of the Bible; and had Joshua and Samuel said that they wrote the books which are respectively attributed to them; and had it been found, that Moses, Joshua, and Samuel, did not write these books; then, I grant, the authority of the whole would have been gone at once; these men would have been found liars, as to the genuineness of the books, and this proof of their want of veracity, in one point, would have invalidated their testimony in every other; these books would have been justly stigmatized, as neither genuine nor authentic.'

As to the five books attributed to Moses, though Bishop Watson clearly proves that Mr. P. is not justified in saying that there is no affirmative evidence of Moses being the author of them, yet he contends that their truth does not necessarily depend on this circumstance. The arguments brought forwards in *the Age of Reason*, to shew that Moses could not have been the author of the Pentateuch, are ably refuted. One specimen must be sufficient. Moses, it is said, could not be the author both of Exodus and Deuteronomy, because the reason given in these two books for the observation of the sabbath is different. To this the Bishop replies :

'You need not be told that the very name of this book imports, in Greek, a repetition of a law; and that the Hebrew doctors have called it by a word of the same meaning. In the fifth verse of the first chapter it is said in our Bibles, "Moses began to declare this law;" but the Hebrew words, more properly translated, import that Moses "began, or determined, to explain the law." This is no shift of mine to get over a difficulty: the words are so rendered in most of the ancient versions, and by *Fagius*, *Verabius*, and *Le Clerc*, men eminently skilled in the Hebrew language. This repetition and explanation of the law, was a wise and benevolent proceeding in Moses; that those who were either not born, or were mere infants, when it was first (forty years before) delivered in Horeb, might have an opportunity of knowing it; especially as Moses their leader was soon to be taken from them, and they were about to be settled in the midst of nations given to idolatry and sunk in vice. Now where is the wonder, that some variations, and some additions, should be made to a law,



when a legislator thinks fit to republish it many years after its first promulgation?

‘With respect to the sabbath, the learned are divided in opinion concerning its origin; some contending, that it was sanctified from the creation of the world; that it was observed by the patriarchs before the flood; that it was neglected by the Israelites during their bondage in Egypt; revived on the falling of Manna in the wilderness; and enjoined, as a positive law, at Mount Sinai. Others esteem its institution to have been no older than the age of Moses; and argue, that what is said of the sanctification of the sabbath in the book of Genesis, is said by way of anticipation. There may be truth in both these accounts. To me it is probable, that the memory of the creation was handed down from Adam to all his posterity; and that the seventh day was, for a long time, held sacred by all nations, in commemoration of that event; but that the peculiar rigidity of its observance was enjoined by Moses to the Israelites alone. As to there being two reasons given for its being kept holy,—one, that on that day God rested from the work of creation—the other, that on that day God had given them rest from the servitude of Egypt—I see no contradiction in the accounts. If a man, in writing the history of England, should inform his readers, that the parliament had ordered the fifth of November to be kept holy, because on that day God had delivered the nation from a bloody intended massacre by gunpowder; and if, in another part of his history, he should assign the deliverance of our church and nation from popery and arbitrary power, by the arrival of King William, as a reason for its being kept holy; would any one contend, that he was not justified in both these ways of expression, or that we ought from thence to conclude, that he was not the author of them both?’

We cannot particularly notice the Bishop's refutations of the false reasonings and hasty conclusions of Mr. P. against the Bible, but we have attended him with much satisfaction; and though we do not subscribe to his remarks respecting the *sun's standing still*, as mentioned in the book of Joshua, and lament his passing over in silence Solomon's song, on which book we wished him to have boldly given his opinion, he has exhibited such a view of the historical, moral, and prophetic writings of the Old Testament as Mr. P. in spite of his avowed hatred of priests, must surely treat with respect. He finishes his examination of that part of *the Age of Reason* which relates to the Old Testament, in the following beautiful and masterly manner:

‘You conclude your objections to the Old Testament in a triumphant style; an angry opponent would say, in a style of extreme arrogance, and foolish self-sufficiency.—“I have gone,” you say, “through the Bible (mistaking here, as in other places, the Old Testament for the Bible) as a man would go through a wood, with an axe on his shoulders, and fell trees; here they lie; and the priests, if they can, may replant them. They may, perhaps, stick them in the ground, but they will never grow.”—And is it possible that you

should

should think so highly of your performance, as to believe, that you have thereby demolished the authority of a book, which Newton himself esteemed the most authentic of all histories; which, by it's celestial light, illumines the darkest ages of antiquity; which is the touchstone whereby we are enabled to distinguish between true and fabulous theology, between the God of Israel, holy, just, and good, and the impure rabble of heathen Baalim; which has been thought, by competent judges, to have afforded matter for the laws of Solon, and a foundation for the philosophy of Plato; which has been illustrated by the labour of learning in all ages and countries; and been admired and venerated for it's piety, it's sublimity, it's veracity, by all who were able to read and understand it? No, sir; you have gone indeed through the wood, with the best intention in the world to cut it down; but you have merely busied yourself in exposing to vulgar contempt a few unsightly shrubs, which good men had wisely concealed from public view; you have entangled yourself in thickets of thorns and briars; you have lost your way on the mountains of Lebanon; the goodly cedar trees whereof, lamenting the madness and pitying the blindness of your rage against them, have scorned the blunt edge and the base temper of your axe, and laughed unhurt at the feebleness of your stroke.'

In the seventh and two following letters, Bishop Watson maintains the credibility of the New Testament from internal evidence, in opposition to the virulent and indecorous attacks made on it by Mr. Paine. Here he purposely, and with great propriety when arguing with a deist, avoids the question concerning inspiration, and shews the Christian religion to be worthy of acceptance if any faith may be given to well-authenticated historic testimony. His deistical correspondent he thus addresses:

'The Bible, sir, has withstood the learning of *Porphry*, and the power of *Julian*, to say nothing of the Manichean *Fauftus*—it has resisted the genius of *Bolingbroke*, and the wit of *Voltaire*, to say nothing of a numerous herd of inferior assailants—and it will not fall by your force. You have barbed anew the blunted arrows of former adversaries; you have feathered them with blasphemy and ridicule; dipped them in your deadliest poison; aimed them with your utmost skill; shot them against the shield of faith with your utmost vigour: but, like the feeble javelin of aged Priam, they will scarcely reach the mark, and will fall to the ground without a stroke.'

Mr. Paine and other deists have endeavoured to destroy all faith in the gospel history, by pointing out circumstances mentioned by one Evangelist, which are omitted by the others; and by commenting on the little dissonances which appear on comparing their several narratives: but, as none of the latter, admitting them in their utmost extent, afford reason for doubting the reality of the leading facts recorded, neither can the former authorise a general suspicion of the whole; for none of the Evangelists undertake to relate all the circumstances of Christ's

general misery? I could propose to your consideration a great many other questions of a similar tendency, the answers to which are driven not a few from deism to atheism, but a far greater number from revealed religion have driven yearning, and some even, from atheism to deism.

For my own part, I can see no reason why either natural or natural religion should be abandoned, or reasons why we should attend either of them. I look on the universe as the temple of heaven and earth with unfeigned admiration of its grandeur and am a deist.—I contemplate, with the utmost pleasure and humility of mind, his unsearchable wisdom and power in the formation of the world from eternal darkness, and the establishment of his Son Jesus Christ, and am a Christian.

We must now take our leave of this history of universal Christian apologetics; which we think will be found to have published a book suited to the age, as well as to the times, to repel the torrent of infidelity, and to show that the continuation of irreligion that must follow if it is not checked by our merchants, manufacturers, and mechanics.

ART. V. *A View of Universal History*. By the Rev. John Adams, D.D. London, 1795. 8vo. about 500 Pages in two vols. Price 10s. 6d.

PERHAPS there never was a period in which so many volumes on comprehensive subjects so much enlarged the human mind. Abridgments of history, philosophy, natural history, &c. are published almost every month, and the works of some of the most approved authors of the last and present age have been garbled and retailed under the name of *Universal History*, &c.—the beauties of Johnson, Locke, &c. &c. This practice is justified by some valuable arguments, the strongest of which seems to be that a general knowledge of the diffusion of knowledge is not without a certain degree of utility thus acquired has not a tendency either to increase the self-conceit, than to enlighten the understanding, or to fill the heart, may be questioned; and it must be confessed that those who are most partial to such abridgments are the least likely to draw off the attention of young persons from the original writers, whose reputation has been confirmed by the approbation of successive ages, and who are ever to be regarded as our best guides in the pursuit of wisdom and virtue. It has likewise been alleged that they prove unfavourable to those labours of application and industry, without which it is impossible to make a real



important history : on the contrary, they expressly tell us that many things are designedly omitted, and that they write not to give a complete history, but only to furnish sufficient materials for establishing faith in Jesus. This is to cut up a multitude of deistical objections by the roots, and is preferable to lame harmonies and unsatisfactory reasons for omissions. On this principle the Bishop of Landaff in general proceeds, though not without attempts to harmonise and to account for certain omissions. He says, in treating of the story of the massacre of the young children recorded by Matthew, that it is no wonder that the other Evangelists omitted it, as it was not essentially connected with their subject. This reason, however, we should think, will not be generally adopted. The silence of Mark, Luke, and John, does not necessarily destroy the fact : but they could not have omitted it because it was not connected with the life of Jesus, since it accounts for his flight into Egypt.

The 10th and last letter is a general examination of the principles of infidelity. After having examined what Mr. P. has urged against the Gospels, the Acts, and Paul's Epistles, and passing over the *αντιλεγόμενοι*, the Bishop waits on Mr. P. through what he calls his conclusion. Here he comes to close quarters with the philosopher, and shews him that, if every thing must be renounced against which objections can be brought, Deism must fall as well as Christianity ; since the former, as well as the latter, is pressed with difficulties. Those who have retired from revealed religion to pure theism, as to an impregnable fortress, will do well to consider the queries which the Bishop proposes to the object of his present reasoning :

‘ You are lavish, (says he to Mr. P.) in your praise of deism ; it is so much better than atheism, that I mean not to say any thing to its discredit ; it is not, however, without it's difficulties. What think you of an uncaused cause of every thing ? of a Being who has no relation to time, not being older to-day than he was yesterday, nor younger to-day than he will be to-morrow ? who has no relation to space, not being a part here and a part there, or a whole any where ? What think you of an omniscient Being, who cannot know the future actions of a man ? Or, if his omniscience enables him to know them, what think you of the contingency of human actions ? And if human actions are not contingent, what think you of the morality of actions, of the distinction between vice and virtue, crime and innocence, sin and duty ? What think you of the infinite goodness of a Being, who existed through eternity, without any emanation of his goodness manifested in the creation of sensitive beings ? Or, if you contend that there has been an eternal creation, what think you of an effect coeval with it's cause, of matter not posterior to it's Maker ? What think you of the existence of evil, moral and natural, in the work of an infinite Being, powerful, wise, and good ? What think you of the gift of freedom of will, when the abuse of freedom becomes the cause of  
general

general misery? I could propose to your consideration a great many other questions of a similar tendency, the contemplation of which has driven not a few from deism to atheism, just as the difficulties in revealed religion have driven yourself, and some others, from christianity to deism.

‘For my own part, I can see no reason why either revealed or natural religion should be abandoned, on account of the difficulties which attend either of them. I look up to the incomprehensible Maker of heaven and earth with unspeakable admiration and self-annihilation, and am a deist.—I contemplate, with the utmost gratitude and humility of mind, his unsearchable wisdom and goodness in the redemption of the world from eternal death, through the intervention of his Son Jesus Christ, and am a christian.’

We must now take our leave of this learned, philosophical, Christian apologist; whom we thank most sincerely for having published a book suited to the age, as being well calculated to repel the torrent of infidelity, and to preserve from the contamination of irreligion that most valuable class of the community—our merchants, manufacturers, and tradesmen.

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ART. V. *A View of Universal History*, from the Creation to the present Time. Including an Account of the celebrated Revolutions in France, Poland, Sweden, Geneva, &c. &c. together with an accurate and impartial Narrative of the late Military Operations, and other important Events. By the Rev. J. Adams, A. M. 3 Vols. 8vo. about 500 Pages in each. 18s. Boards. Kearsley. 1795.

PERHAPS there never was a period in which abridgments of books on comprehensive subjects so much abounded as at present. Abridgments of divinity, philosophy, history, and the *belles lettres*, are published almost every month; and the writings of some of the most approved authors of the last and present age have been garbled and retailed under the appellation of BEAUTIES, &c.—the beauties of Johnson, Sterne, Goldsmith, &c. This practice is justified by some plausible arguments; the strongest of which seems to be that it peculiarly contributes to the diffusion of knowledge: but whether a superficial knowledge thus acquired has not a tendency rather to inspire vanity and self-conceit, than to enlighten the understanding or to rectify the heart, may be questioned; and it must be allowed, even by those who are most partial to such compendiums, that they may tend to draw off the attention of young students from those original writers, whose reputation has been consecrated by the approbation of successive ages, and who have ever been considered as our best guides in the pursuit of wisdom, and her constant associate, virtue. It has likewise been alleged that they may prove unfavourable to those habits of application and attention, without which it is impossible to make a real progress

in any branch of learning : but, whatever may be the force of such objections, abridgments are too flattering to the indolence of mankind not to meet with readers and advocates : and after all, they may really be of much use, by smoothing the way to knowledge, and making it pleasant to those who might be discouraged from pursuing it by more rugged and more tedious paths.

The plan of the work before us is very comprehensive. The first volume begins with the creation, and contains an account of the four great monarchies, viz. the Assyrian, the Egyptian, the Persian, and the Babylonian ; together with the history of the Phœnicians, the republics of Greece, the conquests of Persia by Alexander the Great, and the rise of the Macedonian empire, with its various revolutions till its final subjection to the Romans. Our readers will no doubt be surprised, when they are told that the transactions of this long period occupy no more than 115 pages. The history of antient Rome, although our author begins with Æneas its remote founder, is dispatched in the same concise manner ; and, before we reach the 282d page, we are brought down to the year 476, when the western empire expired in the weak hands of Augustulus. The next chapter contains the history of the eastern empire from that period to the taking of Constantinople by Mohammed II. in the year 1453 of the Christian era. The remaining part of the volume is filled with the history of France and Germany to the year 1790, and of England to the revolution in 1688.

In the second volume, we have a continuation of the history of England to the present time ; which is followed by the histories of Scotland, Ireland, Wales, British Isles, Sweden, Denmark, Norway, Greenland, Lapland, Iceland, Russia, Poland, Prussia, Spain, Portugal, Switzerland, the United Provinces, Netherlands, Italy, the Ottoman or Turkish Empire, Arabia and the Empire of the Saracens, China, Tartary, India, modern Persia, Japan, the Empire of Morocco and the other States of Barbary, modern Egypt and Abyssinia, with an account of America in general, and the Empires of Mexico and Peru in particular.

The third volume contains the history of the United States of America, and the West India Islands ; with a continuation of the detail of the French revolution, and other important events, to the present time.

Having thus given a general view of the contents of these volumes, a very brief extract from the work may be sufficient to satisfy our readers ; and we think that the following account of German literature will give them a favourable and not unjust opinion of the author's manner :

‘ With



\* With regard to literature, many of the Germans have greatly distinguished themselves in various branches of learning and science. For astronomy, Kepler deservedly obtained a great reputation; and Puffendorff, one of the first writers on the law of nature and nations, has also merit as an historian. Some of the English periodical writings, such as the *Spectator*, *Tatler*, and *Guardian*, being translated into the German language, excited great emulation among the writers of that country, and a number of periodical papers appeared, of various merit. One of the first and best was published at Hamburg, under the title of "the Patriot," in which Dr. Thomas, the late Bishop of Salisbury, was concerned; he being at that time chaplain to the British factory at Hamburg, and a considerable master of the German language. The late Professor Gellert, who is one of the most elegant of German authors, and one of the most esteemed, has greatly contributed to the improvement of their taste. His way of writing is particularly adapted to touch the heart, and to inspire sentiments of morality and piety. His fables and narrations, written in German verse, his letters, and his moral romances, are so much read in Germany, that even many of the ladies have them almost by heart. His comedies are also very popular, though they are rather too sentimental, and better adapted for the closet than the stage. Gesner, whose *Idylls*, and *Death of Abel*, have been translated into the English language, is an ingenious and pleasing writer; it is an unfavourable circumstance, however, for German literature, that the French language should be so fashionable in the German courts instead of the German, and that so many of their princes should give it so decided a preference. Even the late king of Prussia ordered the *Philosophical Transactions* of his Royal Society at Berlin, from the beginning of its institution, to be published in the French tongue: by which some of the Germans think that his majesty has cast a very undeserved reproach upon his native language.

To deny Mr. Adams the merit of laborious industry would be unjust; and it would be no less so if we did not acknowledge that the work contains much useful information, and may be read with advantage by those who want leisure or inclination to consult original writers, and to seek for knowledge at the fountain head.

For our account of Mr. Adams's former publications, in the way of abridgments, the reader may turn to the later volumes of our Review.

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ART. VI. *A Description of the Jail Distemper*, as it appeared among the Spanish Prisoners, at Winchester, in 1780; with an Account of the Means employed for curing that Fever, and for destroying the Contagion, which gave rise to it. By James Carmichael Smyth, M. D. F. R. S. &c. 8vo. pp. 250. 5s. Boards. Johnson. 1795.

THE destructive ravages of a contagious fever, among the troops in the Isle of Wight, in the summer of 1794,

occasioned an application from the army physician to Dr Smyth, respecting the methods which he pursued in treating the Winchester fever, and in destroying the contagion. Dr. S. in consequence revised his notes, and, by an easy process of thought, was led to publish the present treatise. The fever here described, though not identically the same, bears a sufficiently striking resemblance to other contagious diseases of similar origin. Nausea, heat at the stomach, giddiness, sudden debility, were among its more remarkable symptoms. It 'proved almost as fatal, and often as suddenly so, as the real plague or pestilence.'

As the author does not appear to us to have taken time to marshal his ideas in the most distinct array, we shall adopt an order corresponding to the title, and proceed to consider, *first*, his indications and means of cure; *secondly*, his theory of contagion, and process for subduing it.

In conformity pretty nearly with a practice very generally adopted, the Doctor endeavours to cut short the disease by an antimonial emetic, administered after the operation of an aperient enema. At bed-time, he orders a full dose of a peculiar *antimonial powder*, (consisting of tart. emet. and calc. ant. illot.) with cordial confection, with *mutton broth* or ptisanne. Next day, if the fever should have disappeared, bark with a little wine for medicines; for diet, rice or *broth*, but no *meat* nor cheese till perfect recovery. In this plan of diet, there seems to be no great consistency: nor do we understand why the decoction of animal substances should be recommended, while the more digestible solids are prohibited; especially in a disorder arising from a putrid exhalation, and by its first attack weakening the principal digestive organ.

The object of this practice is to expel morbid matter! 'It is (says Dr. S.) also observable of *putrid contagions* that after they have been admitted, and even after they have excited various morbid symptoms, they may be expelled, either completely, or at least to such a degree as greatly to lessen their virulence.' He takes it on the word of 'some of the ablest physicians,' that there are three methods of expulsion, by emetics, sweating, and blistering. The first two, we see, he followed: but, as he did not recollect in time what Dr. Lind had said of the last, he left it untried.

Under the article *second stage*, Dr. S. repeats the principal points of his expelling practice, p. 103 to 106. In this stage, the great objects are 'to moderate the symptoms of fever without diminishing the strength, and to support the strength without increasing the heat of the body or frequency of the pulse.' To answer these 'seemingly opposite intentions,' preparations  
of

of antimony, sp. æther. vitr. or vitr. æther itself are recommended,

‘It is not, however, with the intention of exciting vomiting that I would give tart. em. or any antimonial medicine, at this stage of the disease; not but that even then it may sometimes be usefully given in nauseating doses, but in general, unless when there is some particular reason for so doing, it is not necessary to excite nausea; and it is perhaps more prudent to avoid it.’

This all our intelligent readers will acknowledge to be equally precise and luminous. The other directions respecting antimony are not less so. The next medicine advised, especially when antimonials are improper, as where purging, sickness, profuse sweating, and dejection, take place, is spir. æther. vitriol. The author, having reprinted his paper on this medicine from the *Med. Communications* in the appendix to this tract, waives a discussion of its virtues, and contents himself with mentioning the different ways in which he has usually given it. They are the following; and we may venture to say that there is not a Lady Bountiful in the land who will not thank him for the information:

‘In cases of fever, accompanied with petechiæ or vibices, and with a disposition to hemorrhage, I commonly give it in the infusum rosæ, two or three drachms to the pint. When there is great heat at the region of the stomach, I prefer giving it in a glass of Seltzer water, either simply or with a tea spoonful of lemon juice, which makes an effervescent saline draught. Where the stomach is extremely irritable, I give it in an infusion of mint, or of borage, and often in weak ægus, made with hock or rhenish wine. Sometimes I give it more largely diluted, as a beverage; at other times as a medicine, with a smaller proportion of water.’

Sometimes we meet with a patient who cannot take ætherial spirit in any form. In such cases, we must have recourse to camphor; of which ‘the use in contagious fevers, and in the plague itself, is almost established by prescription.’ It certainly, (Dr. S. avers) ‘often proves a cordial to women.’ For the third stage, decoction of bark in chicken or mutton broth, with laudanum by clyster—the mineral acids as antiseptics and checking hæmorrhages, wine largely; ‘I once gave two bottles of port wine in 12 or 14 hours to a patient, who recovered.’

This account of the means of cure is followed by a short and barren section on the convalescent state, and the consequences of the fever.

We now come to the second head. The principal part of our author’s observations on it occur in the second article of the appendix, which contains five other papers. This paper is entitled, ‘An examination of the different means which have been hitherto employed to destroy the jail contagion, with the superior

rior advantages of the nitrous acid.' In pages 40 and 41, Dr. S. lays it down as an indubitable truth, that a certain class of contagions is, in every instance, the result of putrefaction.

'We know, (he observes,) that all the excretions of the human body have made a certain advance or progress towards putridity, and that, placed in circumstances favourable to putrefaction, they soon become highly putrid. We are certain that of all the human excretions, none is more highly animalized, or *so susceptible* of becoming putrid, as the perspiration or vapour issuing from the surface of the body and lungs. We know also that the perspiration of vegetables, confined under similar circumstances, becomes putrid, and in a high degree noxious to man. *A fortiori* then we may conclude that animal perspiration undergoes a similar alteration, and will prove still more noxious.'

Without inquiring whether this doctrine be a repetition of trite, vague, and random hypotheses, we ask what Dr. Smyth means by the terms *putrid* and *putrefaction*. If he refers to the smell, as a test of this state, we would ask why infection does not take place, where the smell is infinitely stronger and the odorous substance more abundant than in many places where the fever is caught? By what experiments does it appear that all the excretions 'are nearer putrefaction than parts of the body from which they are eliminated?' Who has shewn that the perspirable matter is so highly animalized as our author states? Under what circumstances are 'confined vegetables' noxious, except when they emit certain odours or mephitic gas? Does the author mean that putrid vegetable perspiration produces a contagious febricula; and putrid animal perspiration a contagious fever, the same in kind, but more malignant in degree? If he has no such meaning, what has his *à fortiori* to do in the argument? In his promised *enquiry concerning contagious diseases*, we hope to see these difficulties removed. Meanwhile, we cannot but say that it looks as if the Doctor had assembled a number of facts which nature never intended for companions. We are the less inclined to trust his judgment in matters of chemistry, as we find him making chemical blunders of a magnitude hardly conceivable in this country, and at this period. At page 174 he mentions nitrous as the same air with oxygene; and, a little below, he speaks of the *deflagration of nitre* as 'furnishing a quantity of oxygene, or air much purer than the common air of the atmosphere.'

Acids in vapour and in a liquid state have been employed from time immemorial for *disinfecting* apartments, letters, and divers substances. M. Morveau—we think in the Dijon Memoirs—gave an account of the successful application of muriatic acid, disengaged by the vitriolic. In an *instruction* quoted in the present description, M. Morveau's process is recommended



for the fumigation of buildings when empty, and also containing a number of sick persons. Our author advises the nitrous in preference. He relates two experiments, one with a mouse, another with a green-finch, exposed in a glass vessel to dense fumes of the nitrous acid, and sustaining the trial without injury. The green-finch, exposed to the fumes of muriatic acid, appears not to have suffered; and when Dr. S. and his friend exposed themselves to nitrous and muriatic vapours, they found the latter only somewhat more stimulating,—probably because more volatile. These trials, we think, determine nothing as to the greater or less agreeableness. The impregnation ought at least to have been alike. Now, temperature and quantity of materials being equal, we believe that the muriatic mixture will emit much more than the nitrous; it is cheaper, and requires less heat. After all, the effect of nitrous acid is, according to the author's acknowledgment, (p. 194) by no means fully proved.

The most highly contagious fevers that occur in our hospitals, do not affect the patients in general lodged in the same ward, but only the nurses, or those patients who assist them, or those who lie in the beds contiguous to the sick; to such persons I have frequently seen the fever communicated, and have also repeatedly prevented the farther spreading of the disease, by placing gallipots, with the fuming nitrous acid, between the beds of the sick and of those who were not yet affected by the contagion. And, in private practice, I can declare with truth, that where the nitrous acid has been constantly used as a fumigation, I have not known an instance of a contagious fever having been communicated, even to a nurse or an attendant.

The remaining articles of the appendix are of less importance. We must not, however, conceal that Dr. S. appears to have exerted himself with great zeal and success, in cleansing and fumigating the infected rooms and their contents; and we must add that, if the effects of the nitrous or marine acids in destroying contagion shall be corroborated, he will have deserved well of his country by making them the object of attention. It is probable that, at the close of hostilities, we shall receive from the French some satisfactory intelligence as to the power of the muriatic acid.

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ART. VII. *A Vindication of the Doctrine of Scripture, and of the Primitive Faith concerning the Deity of Christ: in Reply to Dr. Priestley's History of Early Opinions, &c.* By John Jamieson, D. D. F. A. S. S. Minister of the Gospel, Forfar. 8vo. 2 Vols. pp. 1042. 14s. Boards. Dilly.

UNFORTUNATELY for the author of the large treatise here presented to the public, the subject of his inquiry, during the

the time which was necessary for drawing up the work, has in some measure slipped out of sight, and been succeeded by others in the theological department, still more important and fundamental. While Dr. Priestley and Mr. Lindsey on the one part, and Bishop Horsley with several other ingenious and learned men on the other, kept alive the controversy concerning the person of Christ, the public attention was in some degree attracted towards this point; and we ourselves so far fell into the current of the time, as to devote a pretty large portion of our journal to this theological dispute. Whether the subject was at that time fairly exhausted, or whether, from a general disinclination in the public to attend to critical inquiries and scholastic disputes, the controversy was left undecided, we shall not determine; but, from our observation on the present state of the public mind, we entertain a full persuasion that it would be as unpleasant to the generality of our readers, as (to own the truth) it would be irksome to ourselves, that we should return into the perplexed and endless labyrinth of theological polemics. In declining the farther discussion of the subject of this work, we would, however, by no means be understood to insinuate any general reflection on the labours of those learned divines who choose to devote their time to these inquiries, nor any particular slight of Dr. Jamieson. The persevering industry which could produce this elaborate treatise; the ingenuity which could bring so much evidence and so many arguments to bear on one point; and the zeal for the purity of the Christian faith which has, doubtless, supported and animated the author through his long labour; merit high encomium. We with pleasure add that we find, in this work, besides a full and well-arranged collection of the authorities and reasonings which have, of late years, been offered in refutation of the Unitarian doctrine, many new and pertinent citations from the fathers, accompanied with learned and ingenious remarks; and that, on the whole, we consider this as the most complete body of testimony and argument in vindication of the doctrine of the Deity of Christ which has appeared, and think it worthy of being recommended as such to the attention of theological students.

Concerning the author's general plan, it will be proper to give our readers some information. His first object is to ascertain the true doctrine of the antient Jews concerning the Messiah. He attempts to prove that the doctrine held by Philo the Jew, concerning the Logos, was not borrowed from Plato; and that Plato's idea of the divine nature was not originally his own, but that both Philo and Plato borrowed the doctrine from Oriental tradition, ultimately to be traced to divine revelation. Among the Jews, he finds Trinitarian ideas long before the appearance



pearance of Christ.—A very large part of the work is devoted to the examination of the doctrine of the New Testament concerning Jesus Christ; and his divinity is inferred from the language of the Evangelists, from the doctrine and miracles of Christ, from his assumption of the power of forgiving sins, and from the titles *I am*, and *Son of God*. Dr. Priestley's arguments against the Deity of Christ, from the general tenor of scripture, from the supposed difficulty of tracing the time when the doctrine was first divulged, from Christ's not being the object of prayer, from the contradiction implied in the notion of trinity in unity, from the doctrine of materialism, and from the inutility of this belief,—are separately examined. Thus far Dr. Jamieson proceeds in his first volume..

The business of the second volume is to review the history of the Unitarian doctrine among Jewish and among Gentile Christians, and to refute the accounts given of both in Dr. Priestley's *Early Opinions*. In the inquiry concerning the Jewish Christians, the doctrine of the apostolic fathers is examined: it is maintained that the Hebrew Christians were not Ebionites; that the Nazarenes and Ebionites were not the same people, and did not hold the same opinions; that there were orthodox Jews at Jerusalem subsequent to the time of Adrian; and that the Ebionites were heretics. Respecting the Gentile Christians, the author first examines Dr. Priestley's presumptive evidence that the majority of early Christians were Unitarians from their being in communion with the Catholic church, from their having no distinct name, and from various other circumstances; he then examines the direct evidence on the same point from testimony; replies to Dr. Priestley's answers to objections; and, lastly, adduces direct evidence that the primitive Christians were Trinitarians.

This extensive outline is filled up with a great variety of citations and arguments, and the whole is written in perspicuous and accurate language. Of the writer's style and method of arguing, we shall give a specimen in his remarks in refutation of Dr. Priestley's notion concerning Philo's doctrine of the Logos, that he ascribes to it an occasional personality:

“The Doctor grants, that “in Philo, we find something more nearly approaching to a real personification of the Logos,” than in the writings of the Platonists. Their Logos, being only “a strongly figurative personification,” is deprived of personality altogether. But because Philo “approaches more nearly to a real personification,” something more is allowed to his, as it is a step nearer to real existence. An occasional existence is ascribed to it. “He did not like them (the Platonising Christians) make a *permanent intelligent person* of the Divine Logos, he made an occasional one of it, making it the visible medium of all the communications of God to man, that, by which

which he both made the world, and also conversed with the patriarchs of the Old Testament." It is then granted that Philo really made a *person* of the Logos. This is so far good. However, the word *occasional* is thrown in, to deprive this concession of all its weight. But hath Philo himself said, that he considered the Logos as an occasional person only? The Doctor does not assert this. He only infers it. Now the premises, from which he forms so extraordinary a conclusion, must certainly be very clear. Hath Philo said, that this Logos, after being emitted by God, is again absorbed? No! Hath he said that he hath a perishable existence? The very contrary. For he calls him the "eternal Logos,—of necessity immortal." What then? Philo, when declaring the faith of the ancient church with respect to the Logos, happens to express himself thus: "This world of ideas has no place but the Divine Logos which disposes all things." The Doctor adds, "In another passage also, speaking of the different significations of *place*, he says, that 'one of them is the divine Logos, the whole of which God himself has filled with incorporeal powers.' In this place the Logos is evidently nothing more than the divine mind itself, or the seat of his ideas." Although Dr. P. could clearly shew that Philo in some instances uses the term *Logos* as merely signifying the divine mind, it would not amount to a proof that he never uses it as the name of a proper person. But the connection and structure of the first passage, afford several strong presumptions, that even here a person is meant. For as Philo, when elsewhere describing the sensible world, calls it the younger son of God, as contradistinguished from the Logos, whom he calls the elder, he uses the same language here. He also ascribes the same work to the Logos, as in another place to that creative power which, according to his idea, attends him who is; affirming that he "adorned the universe." Even here he declares, that the Logos is "the power which made the world." When he adds that this power "hath its source with the true good," he certainly intends to distinguish the Logos from the Father. Why does he speak of *source*, unless he mean to express personal derivation? Can "the divine mind" be said to have a *source* in any sense? The Doctor certainly misunderstands that sentence, in which he makes Philo say, "For what other proper place can there be to receive, and contain, not only all *ideas*, but even a single idea?" In this sentence Philo does not speak of *ideas*, but of *powers*.

But as our author undoubtedly views both the passages quoted in the same sense, and the latter, indeed, as most clearly respecting "the divine mind," by it we may certainly judge of the meaning of the former. From the connexion it evidently appears that Dr. P. has grossly misapplied it. Giving the different significations of *place*, Philo says: "It is understood in a threefold sense. First, it denotes *space*, which is filled with bodies. Secondly, the divine Logos, whom God himself has completely filled with incorporeal powers. But in a third sense, God himself is called *place*, because he comprehends all, and is fully comprehended by none, and because he is his own space, containing himself, and filled by himself alone." Here he clearly distinguishes God from his Logos; and therefore, by the latter term does not mean "the divine mind itself," but a distinct person from him who is here called God.

' From

From this passage we also learn, in what sense he says, "The world of ideas *could have* no other place but the divine Logos. For what other place could there be to receive and contain, I say not, all his powers, but even a single one?" He plainly means to exhibit the Logos as infinite; and, in contradistinction to every creature, as alone capable of containing all the ideas, and all the powers of the Father.

Is it any argument against Philo, that he calls the Logos "the image of God?" Does not the inspired writer to the Hebrews do the same? *Who is the express image of his person*, ch. i. 3. Making allowance for the imperfection of every metaphor used on this subject, there is not one passage produced by the Doctor, but might easily be proved to apply to the Logos as a person. He seems really convinced of this himself. And for this reason has he produced his new theory of occasional personality.

But have we yet found any thing from which our author had reason to infer, that Philo believed that the Logos was an occasional person? Not a shadow of proof. Therefore he calls in the assistance of his *corps de reserve*, his forlorn hope, bold supposition. "It might be imagined," he says, "that the Divine Being, by the emission of this Logos in so substantial a form, would be deprived of some of his power; but to this Philo would probably have replied, that this *second God* was only like a lamp lighted at the original fountain of light, which did not diminish its substance or splendor.—Or he might have supposed that the loss sustained by the emission of the Logos was only temporary, because he thought that the emission of the Logos only resembled the emission of light from the sun "which was afterwards drawn into its source again." All that this requires is a Spartan answer. *Probably! Might!*"

This point appears to be fairly argued. We shall only add that we should have been better satisfied with Dr. Jamieson's work, if we had found nothing in it besides testimony and argument: but sometimes we perceive a pretty strong tincture of that *gall of bitterness*, which seems, from the practice of polemics, to be an essential ingredient in theological controversy. It was not necessary, in endeavouring to prove the deity of Christ, to hold Socinian intellect cheap; to charge Dr. Priestley with blasphemous boldness; nor to intimate that his morality has no better foundation than his religious system. When will theological disputants learn to dismiss that useless and mischievous figure of rhetoric, called *Crimination*?

ART. VIII. *Llangollen Vale*, with other Poems. By Anna Seward.  
4to. 3s. Sael. 1796.

THE name prefixed to this small assemblage of poems will be a sufficient warrant, with the lover of productions of this class, to expect the gratification resulting from elegant description, refined sentiment, copious imagery, and harmonious ver-  
fication.

sification. If this copiousness and refinement have on some occasions run out into prolixity, and the perpetual study of uncommon and poetical expression have sometimes led to affectation and obscurity, these blemishes will not call forth severe criticism from one whose mind is more sensible to beauties than defects. Exuberance of mediocrity is, indeed, entitled to little esteem: but the power of a free production of pleasing objects is too valuable, not to make us interested in cherishing it by liberal applause.

The first and principal piece in this collection, entitled *Llangollen Vale*, pursues the history of that delightful retreat, from the time of Glendour, who made it the scene of his enterprising valour, to its present state, dignified and rendered interesting by the residence of an accomplished pair of female friends, Lady Eleanor Butler and Miss Ponsonby; as a tribute of respect to whom, the poem was apparently written. We shall copy some stanzas:

• Now with a Vestal lustre glows the VALE,  
 Thine, sacred FRIENDSHIP, permanent as pure;  
 In vain the stern Authorities assail,  
 In vain Persuasion spreads her silken lure,  
 High-born, and high-endow'd, the peerless Twain\*,  
 Pant for coy Nature's charms 'mid silent dale, and plain.

Thro' ELEANORA, and her ZARA's mind,  
 Early tho' genius, taste, and fancy flow'd,  
 Tho' all the graceful Arts their powers combin'd,  
 And her last polish brilliant Life bestow'd,  
 The lavish Promiser, in Youth's soft morn,  
 Pride, Pomp, and Love, her friends, the sweet Enthusiasts scorn.

Then rose the Fairy Palace of the Vale,  
 Then bloom'd around it the Arcadian bowers;  
 Screen'd from the storms of Winter, cold and pale,  
 Screen'd from the fervors of the sultry hours,  
 Circling the lawny crescent, soon they rose,  
 To letter'd ease devote, and Friendship's blest repose.

Smiling they rose beneath the plastic hand  
 Of Energy, and Taste;—nor only they,  
 Obedient Science bears the mild command,  
 Brings every gift that speeds the tardy day,  
 Whate'er the pencil sheds in vivid hues,  
 Th' historic tome reveals, or sings the raptur'd Muse.

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\* \* *Peerless Twain.* RIGHT HONORABLE LADY ELEANOR BUTLER, and MISS PONSONBY, now seventeen years resident in *Llangollen Vale*, and whose Guest the Author had the honor to be, during several delightful days of the late Summer.

How.

How sweet to enter, at the twilight grey,  
 The dear, minute Lyceum \* of the Dome,  
 When, thro' the colour'd crystal, glares the ray,  
 Sanguine and solemn 'mid the gathering gloom,  
 While glow-worm lamps diffuse a pale, green light,  
 Such as in mossy lanes illumine the starless night.  
 Then the coy Scene; by deep'ning veils o'erdrawn,  
 In shadowy elegance seems lovelier still;  
 Tall shrubs, that skirt the semi-lunar lawn,  
 Dark woods, that curtain the opposing hill;  
 While o'er their brows the bare cliff faintly gleams,  
 And, from its paly edge, the evening-diamond † streams.  
 What strains Æolian thrill the dusk expanse,  
 As rising gales with gentle murmurs play,  
 Wake the loud chords, or every sense intrance,  
 While in subsiding winds they sink away!  
 Like distant choirs, "when pealing organs blow,"  
 And melting voices blend, majestically flow."

The *Verses on Wrexham*, &c. which succeed, aim at little more than personal compliment. The *poem on Hoyle Lake*, a sea-bathing place in Cheshire, is chiefly descriptive. *Herva at the Tomb of Argantyr*, a gleaming of Norse poetry, employs the terrific imagery of Runic mythology to produce an effect, which we fear will be thought much impaired, by the excessive amplification of the original; in a paraphrase that scarcely leaves any likeness to the text. It contains, however, many nervous lines and impressive images.—One of the most pleasing pieces, because written from the heart, is entitled *Eyam*, and describes the native village of the authoress, with many tender touches of filial affection and reverence towards her father, who was rector of the place. An address to *Time past*, and a few *Sonnets*, close the volume. From the latter, we shall select one as a specimen.

\* SONNET.—INVITATION TO A FRIEND.

• Since dark December shrouds the transient day,  
 And stormy Winds are howling in their ire,  
 Why com'st not THOU, who always can'st inspire

\* • *Lyceum*,—the *Library*, fitted up in the Gothic taste, the painted windows of that form. In the elliptic arch of the door, there is a prismatic lantern of variously tinted glass, containing two large lamps with their reflectors. The light they shed resembles that of a Volcano, gloomily glaring. Opposite, on the chimney-piece, a couple of small lamps, in marble reservoirs, assist the prismatic lantern to supply the place of candles, by a light more consonant to the style of the apartment, the pictures it contains of absent Friends, and to its aerial music.

• † Evening-Star.

REV. JUNE, 1796.

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The

The soul of cheerfulness, and best array  
 A fullen hour in smiles ?—O ! haste to pay  
 The cordial visit fullen hours require !  
 Around the circling Walls a glowing fire  
 Shines ;—but it vainly shines in this delay  
 To blend thy spirit's warm Promethean light.  
 Come then, at Science, and at Friendship's call,  
 Their vow'd Disciple ;—come, for they invite ;  
 The social Powers without thee languish all.  
 Come,—that I may not bear the winds of night,  
 Nor count the heavy eve-drops as they fall !

This will remind the reader of Milton's, "Lawrence, of virtuous father, virtuous son," Sonnet xx. : but the ideas are agreeably varied.

ART. IX. *An Essay on Design in Gardening*, first published in 1768, now greatly augmented. Also a Revival of several later Publications on the same Subject. By George Mason \*. 8vo. pp. 215. 6s. Boards. Mess. White. 1795.

**H**E who enters the list of contending parties, and tilts with many a doughty knight, armed at all points, after having himself been in a state of infirmity during twenty-seven years, must have a bold heart. We sincerely commiserate the infirmities of every man : but one who tells us that, 'from some very singular infirmities of constitution the writer has never seen any of the places mentioned by him (except Paine's Hill once in 1770) since the essay was first published ; therefore it still refers to the state they were in previous to 1768 ;' and that 'these constitutional infirmities have also occasioned so long a delay in the re-publication ;' cannot surely be a proper person to teach an *active* employment, nor to become an arbiter in *modern* improvements.

There are studies, however, to which men of learning and leisure may apply themselves profitably ; and in which they may afford entertainment, at least, to those whose situations are of a more active nature.—Antiquity is one of these subjects, and one to which Mr. M. has not been inattentive ; as we shall presently have the pleasure of shewing.

Mr. Walpole, (now Earl of Orford,) in a paper intitled the History of Modern Taste in Gardening, printed in the fourth volume of his Anecdotes of Painting in England, says, "We do not precisely know what our ancestors meant by a bower, it was probably an arbour ; sometimes it meant the whole frittered inclosure,

\* It is perhaps unnecessary to apprise our readers that the author of this Essay, and the writer of the Poem on English Gardening, are not the same.



and in one instance it certainly included a labyrinth. Rosamond's bower was indisputably of that kind, though whether composed of walls or hedges we cannot determine." This subject Mr. Mason takes up, and, after a few pages of learned remarks on it, separates it into an appendix to a chapter on what he calls Mr. Walpole's *Treatise*. This appendix we transcribe, as we think it will gratify the curiosity of our readers.

\* *Bower* in English (according to Mr. Manning's edition of Lye's dictionary) is exactly the same with the Saxon *bur* or *bure*. In the Saxon authorities (there referred to) *bur* stands for Abraham's tent, for the sacred tabernacle, for *parlour* or *chamber*, and for *bed-chamber*. This information Mr. Manning very obligingly gave me some years ago. He also informed me, that the characteristic mark of the Saxon word was *privacy*, and that *bur* signified any erection for private use, whether the whole of a building, or only an apartment. I find it used also for a *private room* in the Chronicon Saxonicum, p. 149. In a poem printed in Hickes's Thesaurus, and supposed to be written before Henry 2d's reign, *bure* is used for a *buttery*, and *boures* for private rooms in an abbey. And Matthew Paris translates *bur* into *thalamus*. When the orthography was changed into *boure*, the word still retained its Saxon senses. That mistress of language Queen Elizabeth perfectly understood its primitive signification, when she translated "in hoc contubernio vita degenda est" (Sen. Epist. 107) by "in this rotten *bower* our life we must lead." *Bower* certainly might (consistently with its original import) have been also used for an *arbour*; but I cannot find any authentic and decisive instance of such usage, till towards the close of the 16th century. *Chamber* was always its most common meaning, as long as it held a place in our *living* language. Mr. Warton has proved this to have been the case in poetry; and an old vocabulary, supposed to have been compiled about 1440, explains *bowre* by *thalamus*, *conclave*. Also in a plain narrative of the entertainment of Princess Catherine on her intended marriage to Prince Arthur, 1501, we read "Uppon saturdaye because it was raynie, and not cleere ne stable weather, the company of nobles made pastime in their *bowers* and *chambers*," and again, "daunced in their *bowers* and *chambers* all that same daye."

From *chamber* to *residence* the transition was easy. In this latter sense it is often used by Spenser \* and Skelton †, and once at least even by Chaucer ‡ in like manner as by the elegant Dunbar in his *golden terge*, who speaks of birds in blooming thickets, as "within their *bours*." Such expressions by degrees brought the word to fig-

\* It is in this way, that Spenser calls a garden the *Bower* of bliss. But the appellation no more proves *bower* to signify a garden, than *seat* would have signified a garden, if he had called it the *seat* of bliss.

† In Skelton's *Speake Parrot* it stands for the parrot's cage.

‡ See Chaucer's *Cuckowe* and *Nightingale* ver. 667.

nify not only *arbours* (whether natural or \* artificial) but even the *shades* beneath them; and seem also to have occasioned its original meaning by the middle of the 17th century, to be mostly forgotten. Of this we have a remarkable instance in Bathurst's translation of Spenser's Shepherd's calender into latin, where he renders this line in August

(Than bed, or *bower*, both which I fill with cries)

Quam lectus, quamque *umbra domus*: hæc irrigo fletu.

This corrupted usage, being the only one in vogue, induced Junius to derive *bower* from *bough*, and interpret it by *arbour*. And Johnson, notwithstanding all his animadversions on the errors of Junius, has in this article absolutely outvied the absurdity of his predecessor. He adopts both the erroneous derivation, and the exposition by *arbour*; and to prove the latter produces three examples. Of these, the first (from Milton) is quite nugatory; the second (from Waller) is worse; for it would make the poet turn heaven into arbours. His third instance is from Pope's *Odyssey*:

Refresh'd they wait them to the *bower* of state,

Where, circled by his peers, Atrides fate.

This *bower of state* (produced as an example of *arbour*) happens to be a magnificent room of audience in the palace of Menelaus.

\* We know, that the word *bower* at this day lives only in poetry, and that modern bards chiefly use it for *imbowering shade*, or a *shady enclosure*. Yet some of them still apply it occasionally according to its original import. Pope does, as we have seen already; and so does Prior in his *Solomon*:

To lead her forth to a distinguish'd *bower*,

And bid her dress the *bed*.

It is so used, as early as in Drayton's *miseries of Queen Margaret*.

[Led him through London to the Bishop's *bower*.]

and as late as in Shenstone's *School-mistress*.

In knightly castles, or in ladies' bowers.

\* Rosamond's Bower is spoken of by Fabian, who says, "this *house* after some writers was named Labyrinthus, or Dædalus worke, or *house* wroughte like unto a knot in a garden called a maze." A tower at this period was usually but a small part of a mansion. Authors nearer to the age of Rosamond style it only a *chamber* †. And Mr. Warton shews, that a *Rosamond's chamber* was to be found in many other of Henry 2d's palaces †. How writers within the two last centuries may have misrepresented Rosamond's Bower is hardly worth enquiring.

\* \* By a line in Browne's *Britannia's Pastorals*

(Then to the *arbors* walke, then to the *bowres*) B. 2. Song 3.

one might conclude, that bowre was then used for a *natural* but not an *artificial* arbour.

† Knyghton inter Decem Scriptores col. 2395, and Higden according to the English Polychronicon printed by Treveris, p. 279.

† Madox's *Firma Burgi*, 64 and 163.

\* That

\* That the *Bower* of Havering was only another name for the King's *house*, is confirmed by traditionary report, not yet worn out. When I first resided there in 1770, the minister told me of an old man, who could remember many *chimnies* of the old *bower* standing. Havering *atte Bower* is the name of this royal demesne in its charter from Edward 4th. The same appellation may be traced considerably higher. There are two instruments signed by Edward 3d in the 5th year of his reign dated *Havering atte boure* \*. Should it be asked, why the royal seat at Havering was so particularly distinguished by the name of a *bower*, there are reasons (not improbable) to be given for it. The characteristic of *privacy* seems to have eminently obtained there in days of old. Its territory is still nearly surrounded by the wild forest of Hainault, and that territory itself, which retains the title of a *park*, beautifully diversified with rolling hills and dales; and must have been infinitely more beautiful, when covered with those woods of oak, that the ravage of the last century † destroyed. Not that these particular circumstances are at all necessary to account for the name of a *bower*. Mr. Manning has shewn me by many instances, there is no such singularity in the denomination as is commonly thought: for that the very same meaning is conveyed by the termination of *bury*, affixt to seats in Hertfordshire, and elsewhere. Thus *Cashiobury* means the chief detached seat in Cashio hundred, and *Gorhambury* the seat of Robert de Gorham abbot of St. Albans ‡.

The paper and the printing of this volume are very good.

Let us not forget to repeat that Mr. Mason informs the reader, in his preliminary *advertisement*, that his 'ESSAY was first published, without the writer's name, in 1768'—accordingly, some account of that edition appeared in our Review, vol. xxxix. p. 64. It was then only an eighteen-penny pamphlet,

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ART. X. *Commentaries on the Laws of England*, in Four Books, by Sir William Blackstone, Knight, one of the Justices of his Majesty's Court of Common Pleas. The Twelfth Edition, with the last Corrections of the Author; and with Notes and Additions by Edward Christian, Esq. Barrister at Law, and Professor of the Laws of England in the University of Cambridge. 4 Vols. 8vo. 11. 12s. Boards. Cadell, jun. and Davies.

It was observed by the eloquent author of the Essay on the Law of Bailments, (the late Sir. W. Jones,) that Judge

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\* English Poetry, vol. i. p. 304 note.

† Richard Dean had Havering Manor in Essex, whose park he mercifully demolished. Parliamentary History, vol. 23. p. 194.

‡ That the termination *bury* was sometimes derived from *bur*, appears in an old monkish writer (Galfridus de fontibus) quoted in Batteley's Antiquitates S. Edmundi burgi p. 24, who translates *Maydene-burgie* into *virginalis thelamus*.

Blackstone's "Commentaries are the most correct and beautiful outline that was ever exhibited of any human science."—This praise, exalted as it is, appears to be deserved, if we consider the degree of information which is there collected, the lucid arrangement with which it is disposed, and the simple and classical language in which it is expressed. The disjointed and scattered materials, of which the system of English jurisprudence is composed, had never been brought together and methodized, until our learned commentator undertook the nice and difficult task.—We are aware that this assertion may be considered by some as too unlimited, and that Wood's Institutes may be mentioned as an exception: but let the peculiar merits of the two works be compared, where a comparison will hold, and we doubt not that the general voice will sanction our opinion. Eleven editions, independently of Irish and Scotch piracies, have already been exhausted; and Mr. Christian now undertakes to edit an author, of whose merits he is perfectly sensible.—We are told in his preface that—

‘ He had formed the resolution to subjoin a variety of notes to the text, and a supplement to each chapter, where the subject seemed important and unexhausted, and in this manner to extend the whole to five volumes.

‘ But as it would have required a great length of time to have completed so extensive a design, he was induced to supply the present Proprietors of the work, who were preparing a new edition, with the notes, and to reserve the consideration of such subjects as have not an immediate reference to any passage in the Commentaries for a separate supplemental volume.

‘ In this edition the author's text is in no instance altered, but the principal changes, which either the legislature or the decisions of the courts have introduced into the law since the last corrections of the author, are specified and explained by the Editor in the notes\*.

‘ The Commentaries on the Laws of England now form an essential part of every gentleman's library; the beautiful and lucid arrangement, the purity of the language, the classic eloquence of the quotations and allusions, the clear and intelligible explanation of each subject, must always yield as much pleasure as improvement; and wherever any constitutional or legal question is agitated, they are the first, and in general, the best authority referred to. In order to add to their utility in this respect, the Editor has annexed such exceptions and particular instances, as he thought would render the information still fuller and more complete. Where he has presumed to question any of the learned Commentator's doctrines, he has assigned his reasons for his doubt or dissent: but where he has discovered an inaccuracy arising merely from inadvertence, he has stated it without scruple or ceremony.

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\* The Editor's notes are separated from the Judge's notes and text by a line, and are referred to by figures, thus (1), and the pages of the former editions are preserved in the margin.

We have attended to the additions that are made by Mr. Christian, and we think that they appear generally to be of an useful nature, and entitled to a place in an elementary work.—

In order to enable our readers to form a judgment of the manner in which the notes are executed, we will transcribe note 3, p. 171, on the subject of contingent remainders.

‘ We have seen before, in chapter vii. that, in a grant of a fee-simple to A, it is necessary to give it to A and his heirs; of a fee-tail, to A and the heirs of his body; and that a grant to A, without any additional words, gives him only an estate for life. Hence the word *heirs* in the first case, and the words *heirs of the body* in the second, are said to be words of limitation, because they limit or describe what interest A takes by the grant, *viz.* in one case, a fee-simple, in the other, a fee-tail: and the heirs in both instances take no interest any farther than as the ancestor may permit the estate to descend to them. But if a remainder is granted, or estate devised to the heirs of A, where no estate of freehold is at the same time given to A, the heir of A cannot take by descent from A; but he takes by purchase, under the grant, in the same manner as if the estate had been given to him by his proper name. Here the word *heirs* is called a word of purchase. Having premised the distinction between words of limitation and words of purchase, I may observe, that the much-talked of rule in Shelly's case, 1 Co. 104. is this, *viz.* “ when the ancestor, by any gift or conveyance, takes an estate of freehold, and in the same gift or conveyance an estate is limited, either mediately or immediately, to his heirs in fee or in tail, that always in such cases *the heirs* are words of limitation, and not words of purchase;” and the remainder is said to be *executed* in the ancestor, where there is no intermediate estate; or *vested*, when an estate for life or in tail intervenes.

‘ As if an estate be given to A for life, and after his death, to the heirs of his body; this remainder is executed in A, or it unites with his estate for life; and the effect is the same as if the estate had at once been given to A and the heirs of his body; which expression limits an estate tail to A, and the issue have no indefeasible interest conveyed to them, but can only take by descent from A. So also if an estate be given to A for life, with remainder to B for life or in tail, remainder to the heirs, or the heirs of the body, of A—A takes an estate for life, in this case; with a vested remainder in fee or in tail; and his heir under this grant can only take by descent at his death. *Fearne*, 21. But when the estate for life, and the remainder in tail or in fee unite and coalesce, and *heirs* is a word of limitation, the two estates must be created by the same instrument, and must be either both legal, or both trust estates. *Doug.* 490. 2 T. R. 444. The rule with regard to the execution or coalition of such estates seems now to be the same in equitable as in legal estates. 1 Bro. 206. And in all these cases where a person has an estate tail, or a vested remainder in tail, he can cut off the expectations or inheritance of his issue, by a fine or a recovery. *Doug.* 323. In order therefore to secure a certain provision for children, the method was invented of granting the estate to the father for life, and, after his death, to his first and other sons in tail; for the words *son or*



daughter were held to be words of purchase, and the remainder to them did not, like the remainder to *heirs*, unite with the prior estate of freehold. But if the son was unborn, the remainder was contingent, and might have been defeated by the alienation of the father by feoffment, fine, or recovery: to prevent this, it was necessary to interpose trustees, to whom the estate is given upon such a determination of the life-estate, and in whom it rests, till the contingent estate, if at all, comes into existence; and thus they are said to support and preserve the contingent remainders. This is called a *strict settlement*, and is the only mode (executory devises excepted) by which a certain and indefeasible provision can be secured to an unborn child. But in the case of articles or covenants before marriage, for making a settlement upon the husband and wife, and their offspring, if there be a limitation to the parents for life, with a remainder to the heirs of their bodies, the latter words are generally considered as words of purchase, and not of limitation; and a court of equity will decree the articles to be executed in strict settlement. See *Fearne*, 124, and examples there cited. It being the great object of such settlements to secure fortunes for the issue of the marriage, it would be useless to give the parents an estate tail, of which they would almost immediately have the absolute disposal. And therefore the courts of equity will decree the estate to be settled upon the parent or parents for life; and upon the determination of that estate by forfeiture, to trustees to support contingent remainders for their lives; and after their decease, to the first and other sons successively in tail, with remainder to all the daughters in tail as tenants in common, with subsequent remainders or provisions according to the occasions and intentions of the parties. In these strict settlements, the estate is unalienable till the first son attains the age of 21, who, if his father is dead, has then, as tenant in tail, full power over the estate; or if his father is living, he then can bar his own issue, by a fine independent of the father. *Cruise*, 161. But the father, and the son at that age, can cut off all the subsequent limitations, and dispose of the estate in any manner they please by joining in a common recovery. This is the origin of the vulgar error, that a tenant of an estate-tail must have the consent of his eldest son to enable him to cut off the entail; for that is necessary where the father has only a life-estate, and his eldest son has the remainder in tail. But there is no method whatever of securing an estate to the grandchildren of a person, who is without children at the time of the settlement; for the law will not admit of a perpetuity; and lord Thurlow has defined a perpetuity to be "any extension of an estate beyond a life in being, and 21 years after." 2 *Bro.* 30. See n. 4. Hence, where in a settlement the father has a power to appoint an estate to or amongst his children, he cannot afterwards give this to his children in strict settlement, or give any of his sons an estate for life, with a remainder in tail to his eldest son; for if he could do this, a perpetuity would be created by the original settlement. 2 *T. R.* 241.

The student, who wishes to obtain a clear and comprehensive knowledge of this abstruse branch of legal learning, cannot bestow too great attention upon Mr. Fearne's treatise upon Contingent Remainders and Executory Devises, where it is learnedly and perspicuously discussed



discussed and methodized. I have thought it proper to select and to subjoin here these important, though common, distinctions, as in innumerable instances, from the ignorance of the persons employed, family settlements, particularly in wills, have proved abortive, and the intentions of parents and testators have been unhappily disappointed.

We must not, however, conceal our opinion that these notes have been multiplied beyond any real necessity and use; for the Editor has too frequently indulged himself in reasonings and remarks, which may be amusing, but are rarely calculated to assist the student in the object of his inquiries.—Perhaps this fault is chargeable on the mode of publication adopted in the present instance; and, as the work was published in periodical numbers, Mr. Christian might be unwilling that any single number should appear without the addition of a note.—Let this, however, be as it may, we think that a valuable work has received an increase of value from the labours bestowed on it by the present Editor,

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ART. XI. *Dialogues of the Gods*, originally written in German by C. M. Wieland. 12mo. pp. 181. 3s. 6d. Boards. Johnson. 1795.

WE have lately introduced the name, the character, and the writings of Wieland so frequently and so copiously to our readers, that, on the present occasion, we have only to speak specifically of the small volume before us.—The title will first suggest that the work is an imitation of the Lucianic Dialogue, and will excite the remark that the humour of the heathen gods is now grown too stale to be very amusing. We cannot but add that, in our opinion, these Dialogues of Wieland are rather wanting in vivacity and appropriation, rarely provoking a smile, or striking by felicity of adaptation; and sometimes leading into awkward incongruities, by the mixture of heathenish with modern personages and systems. At the same time, it must be acknowledged that the shrewdness of observation, and the solidity of judgment, with which the writer comments on the great scenes now passing in the moral and political world, cannot fail to interest those whose inquiries have been directed or whose taste inclines to such topics. To characterise the work, indeed, in a few words, we should say that it is calculated for the politician and the moralist, rather than for the man of letters or of miscellaneous reading.

These dialogues are three in number. The first, entitled *The Age of Retribution*, contains a conference between Jupiter and Juno; in which, while the latter endeavours to interest her husband in favour of the declining cause of monarchical power, the former seems disposed with philosophic calmness to give way

to the inevitable course of things, both above and below, and pronounces an oracle intimating that "the kingdom of Nemesis is at hand."

*The Panacea* is the title of the next dialogue; the interlocutors of which are Juno, Semiramis, Aspasia, Livia, and Q. Elizabeth. Its subject is the mode of relieving monarchies from the dangers and distresses accumulating round them. The females respectively give advice suitable to the character and situation which they are supposed to have maintained in life. We shall copy the opinion of Elizabeth, which the author evidently means to offer as the dictate of true wisdom:

"The reason why many a sick person cannot recover, lies less in the want of effectual remedies, than in the patient's unwillingness to try them. And this, I fear, may be the case with many kings, whom thou, great protectress of thrones, wouldst fain help out of their difficulties. In my opinion there is, indeed, an infallible method, by which every thing might be kept in proper equilibrium between king and people; but as it is no less solitary than infallible, and requires a sacrifice on the part of thy clients, which no one of them perhaps will, by choice, consent to—I must acknowledge that I place little more confidence in the effect of our deliberation, than Aspasia, and am almost certain that necessity alone will, at length, force these blind-folded men to the measures, which, I fear, they are neither just enough, nor wise enough, to take of their own accord. Several proposals have already been made, which, under the preconceived conditions, would be very admirable; but, unluckily, these conditions are of a nature not to be relied upon, or expected. Certainly, every nation, paternally governed by a wise and good prince, will feel itself happy under his sceptre. But where is the mortal, or the god, who can promise to any nation one, much less a succession of such regents. And, if the reverse takes place—if the monarch, who can and may do any thing, is a tyrant—if he gives unwise, unjust laws, which infringe upon, or violate the rights of men—if he himself acknowledges no law but his prejudices and selfish passions—if he disposes, arbitrarily, of the property, the strength, the liberty and the lives of his subjects—squanders in favouritism a public income harshly squeezed—exposes his land to the oppression and devastation of unnecessary and foolish wars—in short, if he uses his unlimited authority, as most despots have ever done, and ever will do—what then remains, upon the plan of the queen of Babylon, for his abused people, but the melancholy choice of suffering what is intolerable, or, if at length in despair it breaks violently the insupportable chain, to expose itself to all the dangers and mischiefs of a sudden, planless, and perhaps universally ruinous, revolution? If the monarch is a tyrant, I said—and it will be answered, that our times produce no Busrises or Phalarises, no Neroes or Domitians.—But there are many ways of being a tyrant. A man may be a tyrant under the mask of a good and pious prince, paternally anxious for the quiet and good order of his subjects. There are, perhaps, no more Neroes. But has nature broken the moulds in which she fashioned a

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Louis XI. of France; an emperor Ferdinand II. a Philip II. of Spain? Was not the fourteenth Louis called the Great, and the fifteenth the Well-beloved? And do there not vegetate, at this moment, such fathers of their country, who, when their love of justice and their good-heartedness is praised by a thousand tongues, look on with utter indifference, while their subjects are plundered in their name? Do we not know lands, which the liberality of nature, and the industry of the inhabitants, had made examples of the most flourishing welfare, which have sunk under such *good* princes into a decline, which they would certainly not have incurred under a Tiberius? Perhaps there lives not upon earth, a sovereign, for whose ear and heart, the lovely surname of Louis XII. (father of the people) would have no charms, and, yet, I can name more than one, who thinks he loves his people with the tenderness of a father, and perhaps really loves them; whose government is so managed, that the year may be pretty accurately foretold, in which he will have reduced the greater number of his dear children to beggary. Undoubtedly Semiramis pronounced a great truth when she said, that the evil, for which we are studying a remedy, cannot be removed by palliatives. But, what are all these illusions of the people, in which she, and Livia, seem to place the great art and mystery of reigning; this pleasing doctrine of a paternal and filial relationship, between sovereign and subject; or, these treacherous arts, to lull a people into sweet dreams of freedom, while bond after bond is coiled about its members; while it is amused with mummeries and gilded hopes; while it is even studiously provided with every opportunity of satisfying its childish or luxurious passions, in order that it may feel happy for a moment, when it is imperceptibly modelling into the victim of an artful demagogue, or a despotic monarch? What are these delusions but a sort of spell, by which the evil is, for a short time, charmed to sleep, whilst it continues secretly spreading, and must break out afresh with double fury at the least external occasion? Even the perpetual attention to the wishes of the people, the careful regard to its prejudices and humours, and (to call it by its true name) the political coquetry, with which I myself once wooed the approval and the love of my capricious people, and which arose less, perhaps, from the desire of pleasing, which is so natural to our sex, than from a wish to hide what of odious there might be in a pretty absolute way of governing, and from the necessity of studying the security of a throne, not very firm, itself deserves no better name, notwithstanding all the praise I acquired, and the satisfaction my people derived from it. It may be true of times, while as yet but confused ideas are entertained of the reciprocal rights and duties of sovereign and subject, while the people but imperfectly suspect the full compass of their just claims, and the ruler is disposed to give to his own every possible extension, in short of times, in which we and our predecessors governed, that every corrupt people, and, I will add, every ignorant people, and every people habituated to centuries of deception, is cheated, and often must be so, for its own good, as long as this period of childhood, of error, and of delusion, endures: yet, at length, the time must come, when men will no longer choose to be cheated, will know how things are, and whether it be for them the lesser evil, to live in civil society, or to return to the natural state of equality, and  
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under what conditions the former is to be preferred. Every thing deceives me, or this period is approaching; and in that case I see but one measure, by which the dreadful evils, threatened to one portion of the human race, can be prevented.

'*Juno*.—Hasten to communicate them, Elizabeth; for I hope thou wilt not, a second time, deceive my hopes.

'*Elizabeth*.—At least, goddess, the fault shall not be mine. My project, as I said at first, is no less the infallible, than the only one, which can rationally be embraced. But I believe I know rulers too well—from the first of kings to the burgomaster of the smallest nest of Abderites in the world—to hope that by mere arguments, they will ever be *motived* to lend their hands to it.

'*Juno*.—Let not this care embarrass thee, Elizabeth. If this be all, we will find means to influence their will.

'*Elizabeth*.—That is the very thing I question, goddess. Certainly iron necessity will at length compel them to it; but if they let it come to that, the right moment is over, and I no longer answer for the consequence.'

*The Federation*, by which is meant the solemn civic festival celebrated at Paris on the reception of the first constitution, furnishes a subject for the subsequent dialogue, which is divided into two parts, or acts. The speakers in the first are Jupiter Olympius and Saint Louis, (an oddly matched pair,) and the two inferior Jupiters called Horkius and Pluvius, referring to the business of the day, and the rain by which it was incommoded. In the second part, Mercury, Numa, Henry IV., and Louis XIV. are added to the persons of the drama. Their several observations concerning the wonderful and august ceremony, taking place beneath them, form the matter of the dialogue; which contains various just and striking sentiments.

The merits of the translator may be estimated by the extract which we have given. He is evidently no ordinary writer: but he appears to us to succeed better in the grave and energetic, than in the familiar and jocular style; in the latter of which his language is not free from stiffness, with a little intermixture of somewhat like *provincialism*. If the present volume be favourably received, it is intimated that a second will be undertaken; we shall be glad to see it.

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ART. XII. *Exercises of Piety*; for the Use of enlightened and virtuous Christians. By G. J. Zollikofre, Pastor of the Reformed Church at Leisfic. Translated from the French Edition by James Manning, Pastor of the United Congregation of Dissenters in Exeter. 8vo. pp. 175. 3s. Boards. Johnson. 1796.

**M**EN who are in the habit of serious reflection are stimulated to pious sentiment by every object of the surrounding creation: they find "Sermons in trees," and books in the  
bowels

bowels of the earth. Though our great poet Milton was not known to engage in any social exercises of piety, it has been remarked by his biographer, that "his studies and meditations were an habitual prayer." His works manifest a mind strongly tinged with devotion; and so entirely had these sentiments pervaded it, that his absence from public worship, and the disuse of the ordinary auxiliaries to piety, did not abate his adoration of the Supreme Being. Milton, however, was one of ten thousand. In general, men require to have their devout reflections excited; and the flame in their lamp of piety grows dim, unless fed with the oil of genius. To such persons, all books which are calculated to lead the mind in an agreeable way to a contemplation of the Deity, and to assist it to the expansion of religious and moral sentiments, are of considerable utility. The work before us is of this description; and we have no doubt that many Christians in this island will, on perusing it, feel themselves obliged to the original author in the first instance, and next to the translator for becoming its interpreter.

Mr. Manning, with clearness and conciseness, gives an account of the original work, and states his reason for undertaking the translation of this part of it:

'The following exercises of piety are the production of Mr. G. J. Zollikofre [in the title the word is spelt with two lls] the worthy pastor of the reformed church at Leipzig. They made their first appearance in the German language, but were lately published in French at Frankfort. The French edition, from which these exercises were translated, is printed in two volumes, of which the devotional services, now published, make but an inconsiderable part; and are chiefly taken from the second volume.

'The idea of translating them was suggested by reading Dr. Fordyce's Addresses to the Deity, to which they appear to be a proper companion, as they are compositions of the same kind, "a species of pious contemplation, where the soul, inspired by a lively sense of the Divine Presence, expresses with humility and ardor, her very inmost thoughts, affections, and desires, on different subjects.'

A preface by M. Zollikofre follows, in which he explains the object that he had in view in the composition of these exercises of piety, and defines the *enlightened* and *virtuous* Christians, for whose perusal they are particularly intended:

'By *enlightened Christians*, I understand those who (far from contenting themselves with the very imperfect instructions of infancy and early youth, and adopting the doctrines of their several churches, blindly and without examination,) reflect on what they have heard, read, and been taught, enquire for themselves and are continually making new progress in the knowledge of truth. I mean by this term, persons who have been long a prey to doubts, and perplexed with difficulties, but who have at length determined to leave all contested opinions, all those subjects of controversy which have embittered and  
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divided the Christian world, to be settled by those who are fond of disputes, and to be intent on those only which are essential to religion, in which all Christians believe and are agreed; and who endeavour to be more and more established in the conviction of those great and universally interesting truths. Accustomed to reflection, they suspend their judgments on things above their comprehension, or not clearly revealed, without suffering this indecision of mind to disturb their peace, or impair their virtue.

‘By the other term *virtuous* Christians, I understand those persons who regard Christianity as a system the most important and indispensable to the satisfaction and peace of their minds,—who attend upon, and return to, the exercises of devotion, less from a principle of duty than from taste and affection; in whom reason rules over the sensual appetites; in whom the love of God, the love of man, and the love of all that is true, lovely, venerable, and of good report, prevail over every other inclination. I mean by this expression, such Christians as may indeed suffer themselves to be sometimes deluded and fall into errors, but who do not voluntarily transgress — who may be occasionally off their guard in the course of virtue, but who are not entirely unconcerned about their duty, and who, even when they are so unhappy as to transgress, soon return to the good way from which they have strayed.’

The above definition of *enlightened* Christians appears to us to be far from luminous. One part of the character is quite at variance with the other. How can a person, who is always prosecuting his inquiries, and continually making new progress in the knowledge of truth, avoid the paths of controversy, and have his mind intent on those things only about which all Christians are agreed?

The definition of the *virtuous* Christian is better given, and will include many; though we must remark, on one part of it, that it is no property of virtue to act *more* from taste and affection than from a principle of duty. To act under a conviction or principle of duty will create a virtuous taste and pleasure, but it is not virtue to be governed *less* by principle than by taste. We should distinguish between the source and the consequence of virtuous action. The first is *principle*, the latter is *taste* or *enjoyment*.

There is a passage in this preface to which we not only give our assent, but to which the attention of the generality of those who are denominated pious Christians ought (we think) to be invited. It is common with good Christians to describe themselves in their devotions as the vilest of sinners; and often to employ, as descriptive of their own moral state, the very language of David in his contrition for his adultery with Bathsheba, and his murder of her husband: but Mr. Z. justly observes that ‘those exercises of piety which have not truth for their basis, cannot be estimable in the sight of God, who does not encou—



rage us to entertain a false opinion of our own character, and to declare ourselves in his presence to be more sinful than we really are.'

The subjects of these exercises, by which the author wishes to assist the pious reflections of his readers, are—the existence of God—Providence—faith in Christ—immortality of the soul—love to God—love to Christ—love to mankind—love of labour—the safest rule in the conduct of life. To these are added exercises of piety suited to married persons—parents—childhood—youth—manhood—old-age—subjects—rich men—poor men—persons confined by sickness—and to death of friends.

From this enumeration of topics, the reader will perceive that the volume before us is calculated for the use of persons of every condition: the reflections under each head are judicious and improving: Mr. Manning appears to have done his author justice in the translation; and the perusal of these exercises will be found not only propitious to piety, but to the formation of an useful and amiable character.

ART. XIII. *Philosophical Dissertations on the Egyptians and Chinese.* Translated from the French of M. de Pauw, Private Reader to Frederic II. King of Prussia. By Capt. J. Thomson. 2 Vols. 8vo. pp. 330 in each. 12s. Boards. Chapman. 1795.

PROBABLY, few of our philosophical readers are unacquainted with M. de Pauw's bold style of speculation. With indefatigable industry in collecting materials, this writer unites a lively imagination, which easily constructs systems and theories, and applies or accommodates facts to their support. Possessing at the same time great facility and fluency of expression, M. de Pauw composes works which are highly amusing, and which have an interesting air of originality. His spirit of conjecture, however, is too enterprising, his references to authorities are too rare, and his general mode of deciding on doubtful points is too assuming and dogmatical, to be perfectly satisfactory to a cool and cautious inquirer after truth.—On the first appearance of his *Recherches sur les Grecs*, we entered at some length into the examination of his powers and merit as a writer, and bestowed the deserved tribute of praise on his industry, ingenuity, and liberality. (See M. R. vol. lxxix. p. 626. also vol. xii. N. S. p. 151.) His subsequent *Recherches sur les Americains* have also passed under our consideration in M. R. vol. xlii. p. 515.

After having thus repeatedly given our opinion on the literary character of M. de Pauw, we think it sufficient, with respect to the present publication, to lay before our readers a general

neral view of its plan and execution. The leading design of the work is to compare the Egyptians and Chinese in a variety of particulars, in order to prove that the latter did not borrow their institutions and customs from the former; and the result of his inquiry is, that no two nations ever less resembled each other. In the process of his research, the author takes a wide compass, and brings before the reader a great variety of curious facts and ingenious observations.

M. de P. first examines, with respect to both countries, the state of population; and he concludes that China is much less peopled in proportion to its size than Germany, and that the accounts of the extent and population of antient Egypt have been greatly exaggerated. The regulated diet of the antient Egyptians is next compared with the ordinary food of the Chinese, who never had any dietetic regimen prescribed by law. A large survey is taken of the state of the arts in both countries; whence it is inferred that their practice differs exceedingly, and that the arts most cultivated by the Egyptians are precisely those which have been least known among the Chinese. The state of chemistry in the two countries is compared with much elaborate investigation, and ingenious speculation; and the Egyptians are shewn to have greatly exceeded the Chinese, both in the chemical arts, and in their method of making observations and studying nature.

The character of the Chinese Architecture is found to be directly opposite to that of the Egyptians. It is denied that China affords any monuments of great antiquity, and that any credit is due to what the Chinese historians relate of the flourishing state of their country under the antient emperors. On the contrary, the architecture of the Egyptians is shewn to be of high antiquity, and to afford indubitable proofs of antient greatness. We shall copy the author's ingenious research concerning the pyramids of Egypt, (so far as respects their use, and the notion that they were intended as gnomons,) as a specimen both of the work and the translation:

‘ The largest of the pyramids, situated in twenty-nine degrees fifty minutes and some seconds north latitude, begins towards the vernal equinox to afford no shadow at mid-day beyond its base; and those, who then walk round this huge mass of stones upwards of five hundred feet high, never lose sight of the sun. The architects must have foreseen this effect, proceeding from the pyramidal form of the edifice; and the meridian shade during one half of the year is confined to the northern face, without ever reaching the earth. Thus nothing more imperfect, as a sun-dial, could be invented than the great pyramid, by which even the period of the summer solstice cannot be ascertained; because the shadow is then too high to be distinctly perceived. Yet the celebrated chronologist Vignoles supposes that the priests calculated

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the equinoxes by means of the pyramids\*; but he would never have formed this opinion, had his plans of those monuments been as exact, and his maps of Egypt as good, as those now published.

\* It should be remarked, that the Egyptians observed no determined proportion between the breadth of the base, and the height of the pyramids. As their dimensions varied so considerably, no idea could be had of having recourse to them, in order to find out the equinoctial days; which, according to Macrobius, were indicated by simple styles, or, as others pretend, by water-clocks. One fact was entirely unknown to Vignoles: the pyramid, called *el Harem el Kieher el Koupli* by the Arabs, has a base much broader, in proportion to its height, than the great pyramid of *Memphis*. Thus beginning much sooner than the other to cast no shade at mid-day, it cannot serve in any manner to indicate the equinoxes. Besides, it may be apposite to ask, what means were employed by the priests of Thebes, who had no pyramid in all their country, whatever Abulfeda has asserted to the contrary; and yet their college was the first in Egypt, as well for astronomical knowledge, as in point of antiquity.

\* We must not therefore attribute views to the Egyptians, which they could not have entertained without discovering a total want of common sense. For surely a simple dial-pin is better adapted to afford exact indications in such matters, than any mass where the shade must be so greatly impaired.

\* The pyramids, as well as the obelisks, were monuments erected in honor of the Being who enlightens the universe; and this determined the priests to give them a particular position. Sepulchral cells might have been constructed within these edifices, sufficient to contain the bodies of all the royal family. Yet only two apartments are hitherto discovered, and one single chest, which, in opposition to the opinion of Strabo, many enlightened travellers, such as Doctor Shaw, do not conceive to be a sarcophagus, where any carcass was ever deposited; and, in reality, the thing is very improbable. Endless conjectures have been hazarded; but hitherto no writer has reflected, that this chest might be what the Egyptians called the *Tomb of Osiris*. Many such were found throughout the whole country; and the superstition, attached to their construction, consisted in making the rays of the sun descend around them, without causing any shade on the ground at mid-day, during at least one half of the year. This phenomenon continued longest in the southern pyramids of *Illabon* and *Hauera*, towards the extremity of the plain called *Cochame*; and from their ruinous state, they may be considered as more ancient than those of *Memphis*. The latter are thought still capable of resisting the lapse

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\* \* De Annis Ægyptiac. in Miscell. Berolin. tom. iv. It is merely an effect of chance that the great pyramid begins towards the equinox to consume its shadow at noon; for in some of the others this phenomenon is observable sooner. We can say with certainty that the greatest meridian shade of the pyramid of *Gizeh* and all the rest indicates the winter solstice: but it must have been very difficult to ascertain that of the summer; and besides, all such observations were rendered inaccurate by the penumbra.



of five thousand years, according to a calculation formed on the progress of their decay since the days of Herodotus. That historian mentions many figures and characters on the exterior of those edifices, now no longer visible; but Mr. Norden spoke without reflection, when he asserted, in his Journey through Nubia, that they were constructed prior to the invention of hieroglyphics. Such mistakes shock all notions of history; and it were to be desired, that the greater part of travellers, before their departure, or at least after their return, would take some pains to improve their studies.

The priests of ancient Egypt, by determining so very accurately the position of the pyramids, have enabled us to ascertain, that no variation has taken place in the direction of the poles. In vain should we look on the whole surface of our globe for any other means of obtaining this information. Had Chaldea ever possessed edifices equally solid with those of Egypt, some prodigious ruins would still be found there: but from being formed of brick and bitumen, all the higher parts soon fell asunder; and some remains are discovered only at a few feet above the foundation, where the tenacity of the bitumen has been preserved by the humidity. This is most remarkable in a place supposed to be the site of a temple of *Belus*; but such matters do not deserve investigation. Besides, in no country do we find Chaldean statues, or monuments; while all the cabinets of Europe are furnished with Egyptian antiquities. We may consider as the greatest exaggeration what Ctesias and Diodorus Siculus relate of an obelisk, attributed by them to Semiramis, of which no person however could speak from his own knowledge\*. Egypt, on the contrary, must have exhibited more than eighty of the largest size. The operation of erecting them was not very difficult among people, who, from having transported many such masses, had acquired an experience, which Fontana wanted, when he employed six hundred men, and one hundred and forty horses, upon that of the Vatican. The power of the cables and capstans being known, it is calculated, that this force would have been sufficient to raise ten thousand pound weight more than was necessary on that occasion†. As the Egyptians did not place their obelisks on such elevated pedestals as those so improperly employed at Rome, they might, with four hundred men and eighty horses, have managed any monument of that kind even with capstans alone. The story, told by some authors, concerning one of the Pharaohs, who, they say, tied his son to the top of one of these stones to make the workmen more cautious, is too notoriously absurd to require refutation. By examining attentively the form and position of the obelisks of Egypt, it is easy to perceive, that they could never be intended as gnomons, according to the opinion so prevalent in Europe. Two were placed at the entrance of the temples; and when those buildings could be approached by different ways, the number of such spires was augmented in proportion. This is evident at the present day, in the ruins of the temple of *Phylæ*; in that of *Thebes*;

\* Jackson, in his *Chronological Antiquities*, proves that no such obelisk ever existed at Babylon.

† *Epistola de Obelisco Romæ.*

and at the supposed tomb of Ofymandyas; a word evidently composed of *Mendes* and *Osiris*.

Thus we find, that nothing like gnomons was the object; otherwise the absurdity is evident of placing them so near each other, that their shadows must frequently be confounded together. Besides, the upper part, called the *pyramidium*, could not give any precise indication without the addition of a globe, like that employed at Rome under Augustus and Constantius. Nothing of the kind however is mentioned by any ancient author, as having been practised by the Egyptians; and we see, by the paintings taken from the ruins of *Herculanum*, and still better by the *Palestrina Mosaic*, that the obelisks are invariably represented without a globe, or any place to insert a style, or bar. When a Roman, named Maximus, was prefect of Egypt, he cut away the point, in order to place a globe on the obelisk of Alexandria; and this must have appeared to the Egyptians as sacrilege. Thus the members of the Academy of Inscriptions at Paris were very ill informed, when they made their report to the Academy of Sciences, relative to the antiquity of supporting globes with obelisks\*: for such was never the practice of the Egyptians.

In this part of the work, the reader will find a very curious account of the antient practice of inclosing countries with walls: the author is of opinion that no inference can be drawn concerning the common origin of the Chinese and Egyptians, from their common practice in this respect.

On the subject of religion, M. de Pauw brings together many facts, and hazards many conjectures, but, we presume, without founding the depth of that abyss in which he acknowledges that many writers have been lost. His conclusion with reference to the leading inquiry of the work is, that the religion of the Chinese differs essentially from that of the antient Egyptians both in *dogmata* and rites.—With respect to government, too, though the form in both was imperial, it is maintained that the differences were too great to admit of their being derived from a common source.

The reader will, probably, on perusing this work, see sufficient reason to adopt the author's general result, and to admit that he has proved the accounts given of China by the Jesuit missionaries to have been very erroneous. If on many other points he should find himself, after all M. de Pauw's ingenious researches, still in uncertainty, the trouble of perusal will, however, have been repaid by the large mass of curious facts which have been brought under his inspection.

The translator, to whom the public has been before indebted for an English version of 'the Dissertations on the Greeks,' has executed his office with ability and fidelity.

ART. XIV. *Mr. Malkin's Essays on Civilization.*

[Article concluded from p. 390, Review for April.]

RELIGIOUS establishments, as we observed at the close of our former article, are considered in the *sixth* Essay of this work. The author here remarks, that 'there is no circumstance which has a stronger tendency to display the puerile condition of society, than the state of religious opinions and establishments in the world.' He tells us that we might naturally expect the religion of civilized countries to be totally divested of superstition: but surely such an expectation ought more truly to be styled chimerical than natural. Man is man—that is to say, a Being subject to weakness and imperfection. Perfection is as little natural to him as an exemption from death; and consequently all that can fairly be expected from him is that he might, by care and perseverance, lessen the number and degree of his imperfections. Our philosophers of late have been speculating for the inhabitants of an Utopian, not of this sublunary, world. The natural tendency of life is to death. The natural tendency of religion, whenever it diverges at all from its true course, is superstition; and a certain portion of the latter will infallibly be found wherever the former has a footing, whether in the shape of a favoured or merely tolerated existence; and the more or the less is perhaps all the difference that ever can be found between nations that believe in revealed religion.

Mr. Malkin not only admits the existence of a first cause, but says that every object, by which we are surrounded, proves it, and evinces that cause to be intelligent. More correct notions of the Deity, and the doctrine of a future state of rewards and punishments, he observes, are supposed to have been communicated by revelation; and of revelation he is so far the champion, that he allows the supposition of it not to involve in it any absurdity:—indeed, he even combats some objections that have been urged against it. On the other hand, it is not every thing which is called revelation that he thinks deserving of that name. It appears that his rule is, that the supreme Governor of the universe would not hold converse with man, nor change the ordinary laws of nature, except on very extraordinary occasions. Mr. M. therefore would not judge of the truth of a revelation by the authority on which it was communicated, but by the nature and circumstance of the thing revealed. We have our doubts of the infallibility of this rule. If a man who had never witnessed an earthquake were to be told that mountains had been swallowed, and vallies swelled into mountains, he must disbelieve the report, were he to try it by our author's standard:



ard : for the thing, considered in itself, might well be thought by such a person to be incredible, because it could not strike him otherwise than as an absurd fiction of an impossibility. We fear that the Christian religion could not stand the test of our author's rule of judgment, for it is founded on accounts of events, many of which could not possibly be believed, if they were to stand solely on the internal evidence which they themselves exhibited to the eye of an examiner. Nay, events, about which not a doubt exists in any corner of the civilized world, must, on similar grounds, be rejected by all who were not themselves eye-witnesses of them. Mr. M. tells us that, without attempting to determine what the opinions of society ought to be on the subject of revelation, he shall content himself with briefly suggesting what they *cannot* be, consistently with the spirit of philosophical inquiry :

' I have before said, that the reality of a revelation is reconcileable to probability ; but then we can reasonably suppose it to have been communicated, only on occasions of the highest importance, and for purposes the most beneficial to the happiness of mankind. If any man can for a moment entertain the idea, that the Divine Power has ever interposed in the affairs of this world, for the ostentatious display of omnipotence, to terrify and alarm its creation, in short to any other end than the promulgation of infinite wisdom and benevolence ; it is of little importance whether such a man calls himself a Christian or Mahometan : his religion is the religion of a Barbarian. Rational belief cannot be extended to any of the dogmas, the quibbles and the mysteries, with which the churchmen of unenlightened ages exercised their own puerile imaginations, and perplexed the understandings of the Laity. A wise man, knowing the limited extent of his own capacity, will not refuse his assent to the credibility of any system, on the truth of which the welfare of the human race materially depends, because it is too elevated for the thorough comprehension of his faculties : but he will without hesitation reject every proposition, which is trivial in itself, abhorrent to reason and experience, or derogatory to the dignity of the divine character. The religion of a civilized community can admit of nothing complicated, nothing mean ; no slavish subjection to quaintly conceived doctrines, no imposition of human authority ; it must derive its best support from the simplicity of its historical evidence, and the utility of its precepts. I have always considered this as the strongest hold of christianity. With regard to the proof deduced from miracles, it is not conclusive with me ; for I must be convinced as to the truth of the system, in corroboration of which miracles are wrought, before I can give credit to the miracles themselves. Mahomet and the Pope, Cardinals, Monks, and Priests appear to have worked miracles ; which would be as much entitled to belief as those of Christ, if the character of their authors were equally free from the suspicion of fraudulent and interested designs. This species of testimony is rather designed to confirm, than to produce conviction, in the minds of those, who have not been eye witnesses of

its reality. But the ground which is equally tenable at the nearest and the most distant point of time, to the defenders of which the charge of credulity cannot be applied, is the nature of the doctrines contained in the scriptures, and the era at which they were promulgated.

It strikes us that something very like a contradiction is to be found in our author's principles on this subject. At one time, internal evidence is the ground of belief; at another, faith must depend on the simplicity of historical evidence: then he reverts to his first ground; and, with respect to the Christian religion, he makes the nature of its doctrines contained in the scriptures a sufficient ground of belief to free the believer from the charge of credulity. Will the nature of some of the doctrines taught in the scriptures warrant a belief in them, independently of historical evidence, or satisfy the spirit of philosophical inquiry? That innocence should suffer, to the end that guilt might escape punishment, is a principle which, in the eye of human reason, must appear to be a perversion of justice; and yet it is the very foundation of the Christian religion; it was the very object of Christ's incarnation, sufferings, and death. So that the man, who should look no farther than to internal evidence, must reject the whole of Christianity, root and branch. Mr. Malkin, it might be presumed, confines his attention chiefly to the *morality* of the Christian doctrine, and does not bestow much consideration on the question, why the founder of it was sent into the world; for he says—

‘It is beyond all controversy, that the precepts taught by an illiterate individual, in an obscure corner of Judea, are calculated to contribute more efficaciously to the improvement of the human character, and to strike more deeply at the root of vice, than all the theories of Grecian sages and sectaries; and on these grounds they have challenged and obtained the approbation of succeeding ages. This person left behind him no written memorial of himself; but the leading transactions of his life, and the important features of his system, were collected into a book by some of his followers, and transmitted for the investigation of posterity.’

Mr. M. presses into his service the doctrines of our Saviour, to prove that the democratic principles, so much agitated at the present moment, were inculcated by Christ himself:

‘The present age is supposed to be distinguished by the valuable discoveries which have been made in moral and political science; and the enthusiastic votaries of modern philosophy exult in the idea, that they have outstripped all competitors in virtuous exertions for the cause of humanity. In general they are justified in this assertion; but it is a most remarkable fact, that there is no precept of morality which has been propagated in modern times, no principle favourable to the interests of man, or the establishment of rational liberty and equality, which is not to be found in this ancient book, written in

times ill adapted to the promulgation of such systems. "Let him that would be great among you, be as a servant," excludes the democracy of the eighteenth century from all claims to originality. If these circumstances can be accounted for on principles more natural than those of divine revelation, Christianity may be pronounced to be indefensible.'

How far our author is the friend of *the*, or rather of *any*, clergy, the following passage will shew :

'In a state of general and perfect information, a separate establishment for the administration of religious rites would be totally unnecessary : the requisite qualifications for this purpose being attainable by all, every man would be competent to assist in the general expression of gratitude and reverence, and occasionally to offer his sentiments on the most interesting subjects of moral and philosophical enquiry. If public instruction were to assume the air of discussion, rather than that of dry harangue, it would occupy the mind more intensely, and produce a more permanent effect on the habits and opinions of the people.

'In an inferior condition of society, it may possibly be attended with advantage, to support a number of men in competency, that they may direct their studies more uniformly to the investigation of important truth, and conduct the devotions of the community. Hitherto there is nothing offensive to the dignity and independence of a free and enlightened commonwealth. But when we discover this distinct order assuming more controul over the general opinions and consciences of men, than that which superior intelligence is entitled to exercise ; when we observe it insulating itself by a petuliar habit ; involving itself in a cloud of superstitious ceremonies ; pretending to divine commission ; leaguings itself with temporal authority ; engrossing revenue, patronage and power ; we may pronounce the fountains of knowledge and civilization to be corrupted. A multitude of ordinances is a certain indication of a fraudulent priesthood, and a superstitious laity.'

Mr. M. goes back to heathen times to discover the origin of the institution of priests and establishments. He then proceeds to the time at which the Christian superseded the Pagan priesthood, descants on the heathenish principles soon adopted by the new religion, and then comes down to the reformation in the days of Henry VIII.—which he thus describes :

'The necromantic doctrines of the Catholic profession appear to have been retained ; the confusion of arithmetical correctness and progression, the contradictions, the subtleties, the inexplicable mysteries, are transmitted from generation to generation ; and time, which is said to explain all things, seems to have abandoned these oracles of Christianity in despair. If we look to the government of the church, we shall find no reason to congratulate ourselves on any alteration in its principle. The office of a bishop is equally hostile to true civilization, whether he be Catholic or Protestant ; it is not easy to decide, whether it is more absurd to call the Pope or the King the head of the church : in both cases we have the monstrous union of the church and state ; a dreadful political machine, which disseminates hatred, bi-



gotry and persecution from one end of the empire to the other. If an opinion is to be formed from the behaviour of the people towards the parochial clergy, the former have derived little benefit from the change; they still feel themselves burdened with the maintenance of men, in whose election they have no voice, with whose persons they are frequently unacquainted; and all this to defend them from the perils of heresy and sedition.

‘In what then does this boasted reformation consist? If we expect freedom of opinion to be tolerated, we are told that “before all things it is necessary, that we hold the Catholic faith; which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly.” In reality it consists in this: the supreme authority, ecclesiastical and temporal, was transferred from the hands of foreign usurpers into those of the national clergy, whose claims were equally incompatible with the rights of the people.

‘For the rest, some points of discipline were new modelled, and thus ends the story of the reformation.

‘But an important point is said to have been gained, in the abolition of those idle ceremonies, with which the Catholic church was encumbered. If many of these ceremonies have been abolished, it is equally true that many have been retained: if we examine the ritual, we shall find many directions, which prove at once the superstitious completion of the establishment, and the arrogant character of the priesthood. The discretionary authority, by which a priest may refuse the sacrament to a layman, on pretence of immoral conduct, would be an insult to the independence of a free nation, and is totally incompatible with the unassuming spirit of true Christianity. The episcopal imposition of hands is a barbarism so gross, that it could not be performed without the most contemptuous ridicule before an enlightened audience. The splendour of Popish pageantry is done away; but the spirit remains in the service of our cathedral churches, the robes of the clergy, the ever-varying attitudes of the congregation, and all the humble imitations of original greatness. We may value ourselves on the superior economy of our ceremonial observances; but as to their rationality, let us remember, that a doll of wood is as childish a plaything as a doll of wax.

‘On the whole it appears, that mankind have not hitherto been greatly benefited by ecclesiastical establishments; but on the contrary, that they have ever been the bane of true piety, and are in their nature repugnant to the genius of civilization. Religion, wherever it exists, is seated in the mind; the evidence of a man’s sound opinions is not to be sought in the turn of his countenance, the colour of his dress, or his stated attendance at appointed places; but in the whole tenor of his conduct, in the equity of his transactions, and the benevolence of his disposition. But the sanctimonious affectation of sectaries, whether favoured with the smiles, or persecuted by the vengeance of power, has a tendency to substitute the means for the end, and place the criterion of virtue in attachment to a party or a theory. The clergy have in all ages been the most formidable enemies of the system, which they professed to support, and may justly be considered as the principal authors of that scepticism and infidelity, which

which is the characteristic of the present age. The progress of unbelief is a subject of surprise to many men ; but to me it appears natural. It requires a very discriminative, and a very unprejudiced mind, to separate the abuses and corruptions of an institution from the institution itself. To force the superstitions of the sixteenth century on the free and enquiring spirit of the present time, is a task too arduous for the ability even of the hierarchy to accomplish ; if religion is to stand, it must be on different ground ; it must have reason and utility for its basis, and produce a visible effect on the morals and happiness of mankind. When we consider the subject in this point of view, the consummation to be wished is the downfall of those establishments, which injure the spirit, while they lay unreasonable stress on the forms of Christianity ; and it is probable, that when unbelievers contemplate those precepts in their genuine simplicity, the excellence of which they are not backward to acknowledge, their objections will cease, and they will unite their rational and unbiassed sufferings with that of their fellow-citizens, in favour of a system, which contains within itself the principles of morality, freedom, and universal benevolence.

The VIIth Essay is on MANNERS and AMUSEMENTS ; in which the author descants on the modern practice of duelling, and uses very strong arguments to point out its absurdity as well as wickedness. The luxury of the age is noticed and condemned ; Lord Chesterfield's system, so strongly recommended to his son, is pointed out as founded on a total disregard of every principle of morality ; and even trade, the great support of British greatness, is set up to scorn. In a word, our author in this essay appears to wage war against every custom of the day ; and every class of people, the high, the low, the rich, the poor, are involved in common censure. The faults of the lower orders he imputes, however, to their not being taught better by those who are their superiors in rank, understanding, and education.

The VIIIth Essay treats of the ARTS. Here the author ably discusses the often disputed question, ' whether a nation derives any real benefit from the cultivation of the fine arts ? ' and decides it in the affirmative, — assigning many strong reasons in support of the decision.

The IXth Essay is on the FEMALE CHARACTER ; and in writing it Mr. M. seems to have had chiefly in view Miss Wollstonecraft's work on the Rights of Women. With that lady he concurs in many particulars, but he strongly differs from her in others. He takes on himself the office of moderator, between her and those philosophers whose system she condemns. At the same time, in three or four words, he passes on the lady that kind of censure which a female would consider as the most severe ; for he says that he ' will offer the leading features of her plan, divested of their indelicacy and obtrusive character.'

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On the whole, however, he expresses a very favourable opinion of that lady's work.

In the Xth and last Essay, intitled CONCLUSION, he observes that, though some apology may be expected for the boldness and singularity of many opinions advanced by him in the course of the preceding essays, he by no means thinks one necessary, because, in the republic of letters, a field ought to be opened for free and unlimited discussion; since truth is extracted from the collision of systems and opinions, whether true or false. He then makes some general observations, with which he concludes.

We have read this work with a mixture of pleasure and disapprobation. Beyond all doubt it displays first-rate talents, breathes the spirit of humanity and philanthropy, and is distinguished for elegance and purity of diction. In many instances, however, the arguments struck us as more brilliant than solid. The great error, (as we conceive it to be,) under which Mr. M. labours, in common with other speculative philosophers, is that he reasons as if it were possible to banish moral evil from the world, and to place all mankind in a situation of ease and comfort. Mr. M., indeed, seems convinced that this state of almost purity may be gradually induced, by the operation of our own faculties, and the complete expansion of reason. The improvement of the human race, he thinks, has been distinctly marked to be progressive; and why should it not ultimately lead to such a state of society as will evince 'a perfect conformity with the principles of philosophy?'

While philosophers, however, are labouring to root moral evil out of the world, or at least as much of it as is possible, they ought to take care lest they should introduce as great a portion of it as they remove. It would undoubtedly be an evil, and a great one, to make the people dissatisfied at once with their religious and temporal rulers, and their civil and political situation: for the discontent might lead them to form expectations which it would be morally impossible to gratify in this sublunary world. The consequences of disappointment might prove equally fatal to those who raised and to those who should withstand these expectations; all might, together with order and property, be hurried into one promiscuous ruin. It may be said that pulling down a hierarchy is not a moral evil, but a moral good, and that it might be done without the smallest injury to religion itself. This may be the case, if the means employed be just adequate to the end, and no more. Should it be argued that civil establishments of religious orders of men, in states in which there are various sects of religionists, must be founded on principles of partiality, monopoly, and consequently



of injustice; and that they have a tendency to injure religion by producing jealousies, heart-burnings, oppression, and animosities;—such arguments, we confess, could not be injurious to religion itself: but, when the people hear philosophers constantly telling them that, before the days of Christianity, religion was a system of fraud; that priests were impostors by profession; that the Christian priesthood, rising on the ruins of Paganism, adopted the frauds and cheats of their predecessors; that it knowingly and deliberately corrupted the purity of the institution; that the inferior priesthood, in all its gradations, from the Cardinal to the village curate, assisted in this stupendous imposture, and participated in the distribution of the spoil; that, when a reform was made, which did not deserve that name, the spirit of the imposture was retained, and nothing but some of the trappings of the impostors thrown away; when all this is constantly rung in the ears of the unlearned multitude, it is morally impossible that there should not be an easy and rapid transition from contempt of preachers of religion, to contempt for their doctrine; and thus is the downfall of religion prepared by the manner in which the attack is conducted against the clergy. The people might say,—for thousands of years, we are told, has the world been cheated by priests; who can assure us that we are not cheated in like manner? Thus religion in general might receive a mortal wound from a blow aimed only at a particular sect. Before religion is pulled down, (we are not speaking of establishments,) it would be no unwise thing in philosophers to consider what political institution they would set up in its place, from which mankind could derive as much benefit with less alloy. We have heard of governments of different forms, monarchical, aristocratical, democratical, and mixed, under which the people enjoyed a considerable portion of happiness: but we never yet heard of a state in which the wise and able men concurred in turning religion and its professors into ridicule, and in bringing both into contempt. France indeed tried the experiment, but soon abandoned the attempt as at least impolitic.

Were we to point out the characteristic of the work before us, we should say that it aims at pulling down rather than at building up; that Mr. M. is more like the commander of a battering train of artillery beating down houses, churches, ramparts, and thus exposing men to inclemencies of weather and consequent hardships, than like an able architect, whose plan for a new building is drawn before he begins to pull down; or rather who erects a new mansion for the reception of his employers, before he renders the old one uninhabitable.

A. T. XV. *Poems*: consisting of Elegies, Sonnets, Odes, Canzonets, and the Pleasures of Solitude. By P. Courtier. 12mo. 4s. Boards. Law, 1796.

THIS little volume of poems seems worthy of notice for its intrinsic merit, at least as much as for the neatness of its typography and paper. There is a facility in the versification which implies practice, though we sometimes meet with defects incident to inexperience and youthful inattention.

The initial elegy on *Westminster Abbey*, which is no contemptible imitation of Gray, contains a reflexion on *Greatness* that would have been worth making, if *Littleness* could escape the ravages of death and the silence of oblivion:

‘For what is human greatness but a dream?

A coronet that glitters for a day!

Then comes oblivion’s *irresistible*\* stream,

Sweeping its boasted eminence away.’

Horace long since condescended to tell his friend, (who must have been stupid indeed if he had not already made the discovery,) that death was no respecter of persons:

*Pallida mors æquo pulsat pede pauperum tabernas,*

*Regumque turres.*

Not only all mortals, but all terrestrial things, are soon or late consigned to oblivion: yet greatness and eminent talents surely have the advantage of lingering a little longer in memory, than the beings who merely incumber the earth, *destrugere fruges*: all which is said, in no vulgar verse, in the next page.

The last elegy (p. 16,) seems the least happy, and to contain more instances of the *Bæbe*, than any one of the poems in this collection. Pindar, Shakespeare, and all the great original bards, have given such dignity to the subject of this elegy, (*a favourite Horse*,) that the last line of the following stanza conveys no elevation to the theme:

‘At break of day I’ve seen thee oft advance

Fresh from the fields, elate in native pride;

Submit well pleas’d, and, with majestic prance,

Convey the fair one on her *morning ride*.’

Still more profoundly does our young poet’s Pegasus plunge in the quagmire, when he says:

‘For never more shall these sad eyes survey

A *beast* whose death gave greater cause to mourn.’

In the first sonnet, (to the memory of Chatterton,) there is a juvenile clash of metaphor in the 3d and 4th lines—

\* We do not charge Mr. C. with being the father of this illegitimate word; we have seen the bye-blow before: but it has no grammatical licence for exhibition.

• Pensive I lay this tribute at thy shrine,  
This feeble offspring to misfortune's bier.

The bier seldom follows the shrine.

As we think the sonnet to *Fame*, p. 26, the best of the author's efforts of that kind, we will copy it :

TO FAME.

• 'Tis thine to spread the talents of the dead ;  
And when thy animating trumpet blows,  
The child of Genius lifts his drooping head,  
A while forgets his agonizing woes.  
• For oft beneath dark Envy's blasting wind,  
His feeling mind can ill sustain the shock ;  
While Poverty, to genius most unkind,  
Would wreck the victim on her steril rock !  
• Soul of the Poet ! thy reviving breath  
Awakes new hopes, and fosters great desire ;  
He views with ecstasy the glorious wreath  
Wove for the masters of the tuneful lyre.  
Hail, brilliant Goddess ! whose kind rays diffuse  
Some consolation to th' unfriended muse !

The following appears to be one of the author's best odes :

TO NIGHT.

• Hail ! sable nurse of Solitude,  
Where Folly's sons dare not intrude ;  
But Truth, in pensive garb array'd,  
With Contemplation, sacred maid,  
Thy deep recesses seek :  
There Wisdom's voice is heard to speak  
Of things immortal and profound ;  
Amidst the calm of Nature's sleep,  
Pale Melancholy treads thy hallow'd ground,  
And far from mortal-eye presumes to weep.  
• See from the western hemisphere  
Cynthia in dignity appear ;  
Swift o'er the spangled sky  
Transparent clouds in mingled beauty fly ;  
The fields assume  
A silver bloom,  
The favour'd walk  
Where whispering lovers talk,  
And yonder brown-arch'd grove,  
Where Disappointment loves to rove,  
And wing'd Reflection soars away ;  
Derive their lustre from her mournful ray.  
• Pale regent of the Night,  
Affliction wooes thy melancholy light ;  
Thy milder beams bestow  
A soothing interval to woe :  
Ineffable delight !

Here

Here let me pause and contemplate  
 The changes of this mortal state,  
 Survey the map of human life,  
 And look beyond its transitory strife.  
 ' Memory, thy varied stores display,  
 Let busy thought the scattered forms collect ;  
 ' This solemn hour is suited to reflect  
 On all the storms of Life's uncertain day.  
     With Recollection's sigh I view  
     Scenes misery never knew,  
 When anguish never forc'd the furrowing tear,  
 But youth, unswell'd, hail'd the new-born year ;  
 When inoffensive mirth stood smiling by,  
 With happiness and sweet vivacity.  
 • Ah ! happy hours of undisturb'd repose,  
 When Innocence serenity bestows ;  
 When simple sports the infant mind can please,  
 And woe lies buried in the lap of ease !  
 Regretted moments ! never to return :  
 Elate with joy, how oft did I discern  
 Felicity unparallel'd to come,  
 When competence should yield a future home ;  
 Where manhood's riper day  
 Should taste the pleasures of domestic love :  
 'Twas thus Imagination smooth'd the way,  
 And Fancy pointed to th' Elysian grove.  
 • Soon sad Experience saw the vision fade ;  
     Grief's undulating shower  
     Dissolv'd th' enchanted bower ;  
 Scorn drew the poniard of Despair, and Hope decay'd ;  
     Yet her exhaustless light  
     Some consolation gives,  
     To blast that deadly sprite  
     Her fading flame revives ;  
 Midst mental earthquakes cheers the sinking soul,  
 Directs the mind to her immortal goal.  
 • Thus borne on Expectation's wing,  
 We laugh amid the vernal spring,  
 Till winter's sullen wave  
 Sweeps every pleasure to an early grave ;  
 Then view the dismal scenery around,  
 And look for peace where sorrow finds a bound !  
     Terrestrial bliss, terrestrial woes,  
     Are hastening to their close ;  
     Time with redoubled force,  
     Pursues his unabating course ;  
 Makes no delay to give his hunters breath,  
 But rushes forward to the gates of Death,  
 Let Resignation reign,  
     A few successive years  
 All sublunary pain  
     Will cease ; this vale of tears,

This scene of trial, for that place exchange'd  
Where harmony shall be no more derang'd !

Thus speaks Religion undefil'd,  
Her look benign, her accents mild ;  
She holds the gracious invitation forth,  
Her standard rais'd to save the sons of earth.

' Sweet messenger of peace !  
Bid baleful Discord cease ;  
The fainted hypocrite unmask  
Who turns thy pages to a task,  
And for Corruption's venal hire  
Kindles the flames of Superstition's fire :  
Let bigotry, with hellish mien  
And dagger drawn—no more be seen ;  
O ! spread thy tidings to the farthest shore,  
Till war shall cease, and vice be felt no more !'

The canzonets are in general flowing and easy, though sometimes a little deformed by inaccurate accentuation ; and, in the last stanza of the final canzonet, p. 94, the termination of one line with *thee*, and of the next with *you*, is negligence hardly to be pardoned.

The author has succeeded in blank verse much less than in rhyme ; a proof how much easier it is to be a tolerable poet in the latter than in the former. The elevation of thought and of diction, which is necessary to support blank verse, is so much greater than when attuned by similar terminations, that many favourite songs and copies of verses, if bereaved of them, would never be read, sung, nor heard with patience.

Verbal criticism might triumph in pointing out licentious elisions in this little volume, such as '*neath* for beneath, '*lum'd* for illum'd ; and false accents, as Philanthrôpy, momentary, Beatrice, enervated, converse, &c. : we might also instance more serious inaccuracies :—but, if we had not discovered germs of genius in the odes, and ease and fluency in the canzonets, we should perhaps have read these juvenile pieces with less attention, and have treated them rather with neglect than severity.

ART. XVI. *Mrs. Bryant's Observations on the Plagues inflicted on the Egyptians.*

[Article concluded from p. 44.]

THE second half of this volume, which the author calls *Part the Fourth*, contains a Dissertation on the divine mission of Moses. Bp. Warburton had endeavoured to prove that legislation to be divine, from this circumstance attending it, that nothing is to be found in the laws of Moses concerning future re-  
wards



wards or punishments, but which all other legislators have introduced as a sanction to their laws. This splendid paradox, however, with the immense mass of erudition called into its support, is now hardly mentioned with respect. Mr. Bryant takes another method; and draws his inference 'not from what was omitted' in the legislation of Moses, 'but from what was done.'

'The lawgiver of the Israelites,' says he, 'in numberless instances, acted contrary to common prudence; and used means seemingly inadequate, and oftentimes opposite, to the end proposed. Hence the great events, which ensued, were brought about not only without any apparent probability, but even possibility, of their succeeding by human means.'—

'No leader in his senses would have suffered those difficulties and embarrassments to have arisen, into which the *Hebrew* people were at times plunged; and when they were brought into these straits, no human power was adequate to free them from the danger.'—

This is, surely, paying no high compliment to Moses; and to some readers, Mr. Bryant's Hypothesis will doubtless appear as great a paradox as that of Warburton.—For our part, we think that Moses was indeed a very *wise* and very *prudent* leader and legislator; from whatever source he derived his wisdom and prudence.—It is but just, however, to hear what the author has to say in behalf of his proposition, and we shall follow him as closely as we can, through his rather tedious detail of the private and public life of the Hebrew legislator.—At the same time, we must remark that, in our opinion, Mr. B. should have kept more tenaciously to his text, and should have given us only those instances in the life of Moses, which prove him to have been an *unwise* and *imprudent* leader and legislator. To every one who has read the Bible, Mr. B.'s biographical narrative is superfluous; and to those who have not read it, he addresses himself in vain.

Mr. B. divides the periods of the life of Moses into the following sections—*his birth and preservation—his flight into Midian—his divine commission to free his people—his being withstood by an angel in his way to Egypt*\*—*his route with the Israelites, on leaving Egypt*; which is subdivided into several sections; namely, *the passage of the Red Sea—their arrival at Mount Sinai—their attempt to get to the land of promise*. Here again is a great hiatus; and we leap over forty years to the history of Joshua. It was respecting this period, in particular, that Mr. B. should have exerted his ingenuity, and endeavoured to prove, that Moses was an egregious *fool*, conducted by *wisdom infinite*!

\* Here the author leaves a chasm: but it may be said that this chasm is filled up by the preceding part of the work, *on the plagues of Egypt*. Be it so!



It is true that, after the introduction of the Israelites into the land of promise, Mr. B. gives us farther arguments from the law; and farther observations; and farther considerations; and the argument still pursued; and a conclusion.—We resume the subject, and pursue the writer, through all this labyrinth.

With respect to the first period, the birth and conservation of Moses, we have little to remark, except concerning the etymology of the name. Mr. B. with Philo, Josephus, and Clement of Alexandria, derives it from a word supposed to be Egyptian, and signifying WATER. In this pretended etymon, those writers strangely vary. Philo calls it MOS, *μως*. Josephus MO, *μω*. Clement of Alexandria MOU, *μωυ*; which he probably took from the septuagint version *μωυσις*.—However that be, still it is not the Hebrew etymology; and the writer of the Pentateuch, whoever he was, had not WATER in his view, but DRAWN OUT of the water. By any other interpretation, the *paranomasia* is lost. The Jews of Alexandria, who translated the Pentateuch into Greek, might, from observing that MOU or MOU signified water in the then common language of Egypt, (which, by the bye, is the same with the Hebrew MAIM and the Syriac MAIA,) give a turn to the name of MOSES analogous to that idea: but no one, who is acquainted with the idiom of the Hebrew language, would ever think of deriving the name of MOSES, as it is written in the Hebrew text, from WATER. Nay, in the supposition that the Coptic word *môou* is an Egyptian term as old as the birth of Moses, which is yet to be proved, still the etymology would, in our apprehension, be absurd. If the author of the Pentateuch were Moses, (which we believe to be the opinion of Mr. B.) he certainly must have known the true etymology of his own name: but the author of the Pentateuch derives the name of MOSES, מוֹשֶׁה (for so, we are persuaded, it was originally written,) from the verb מִשָּׁה which signifies to draw out, particularly out of water.

There is only one plausible objection against this etymology: “Is it probable that the daughter of Pharaoh would give her adopted son a Hebrew name?” we think that it is not probable; and we have always considered this as difficult to be explained. One of Schultens’s Dissertators\*, indeed, gets easily rid of it. He asserts that it was not the daughter of Pharaoh, but the mother of Moses, who gave him his name: taking advantage of the faulty reading of the present Hebrew printed copy מִשִּׁיתָהוּ for the genuine reading, מִשִּׁיתָיו which

\* See *Sylloge Dissertationum*, &c. printed at Leyden in 1772. Part I. Dissert. 1. p. 10 & 11.

the Samaritan copy, all the antient versions, and at least three Hebrew MSS, have preserved. We would not, therefore, take shelter under this unsafe refuge. We are inclined to think, with Munster, that Pharaoh's daughter gave to Moses an Egyptian name: but that the Jewish historian Hebraized that name.

On the next article, [*Moses in Midian*,] Mr. B. seems to suppose that Moses, previously to his leaving Egypt, had entertained a view of delivering the Hebrews from Egyptian slavery. 'The zeal which he had shewn for the deliverance of his people now subsided; and all his hopes were extinct.'—How does it appear that he ever had conceived such hopes? not, surely, from the scripture history.—Nor is it more consonant with scripture, when our author says, in the same chapter, that the marriage of Moses with 'a wife of the Cushite race was contrary to the usage of his forefathers, and of the Hebrews in general.' Did not Abraham, the father of the race, marry an Egyptian, at the solicitation of his first wife, and sister, Sarah? Did he not also marry Keturah, who, most probably, was not of his own race? Did not Joseph, the saviour of Egypt, marry the daughter of an Egyptian priest, or prince? Is there any note of infamy annexed to those marriages? It is true that an early prejudice was entertained by the Hebrews against intermarrying with the *Chanaanites*; and, especially, with the *Hittites*; yet the great patriarch, Judah, the stem of the royal race of Judah, nay the stem of the Messiah himself, scrupled not to take a Chanaanite wife\*; for which he is not censured by the historian, nor by his pious father, Jacob.—Besides, the first wife of Moses was, probably, of his own race: for Midian was one of the sons of Abraham by Keturah. In fact, Moses appears, on the whole, to have been what we term *happily* married. Zipporah seems to have been a loving wife: witness her readiness to circumcise her son, or sons, to save her husband's life; and her relations were of great service to Moses in his tedious journey to Chanaan, and gave him some excellent advice, of which he wisely profited†.

In the next section, we find some observations on the word *Jehovah*, יהוה, which demand a few remarks. The Hebrew words, by which the God of the Israelites wishes to be denominated, on his appearing to Moses, are rendered by our translators, I AM, THAT I AM: which, in their days, were equivalent to I AM, WHAT I AM. The Alexandrian Greek translators render the same words εγω ειμι ο ων *I am the being*; which our lexicographers and commentators suppose, not im-

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\* See Genesis, xxxviii. 2. † See Exod. xviii. and Numb. x. 31.

probably,

probably, to be the *το ον* of Plato.—It is hard, however, to extract this translation from the Hebrew words; as Professor Michaelis of Goettingen and others have justly observed.—However that be, we cannot accede to Mr. B.'s opinion that the city ON, or *Heliopolis*, in Egypt, was derived from *ὁ ὢν*, THE self-existent BEING. We believe that it had a much more natural origin: which, however, we have not room now to discuss.

‘It may seem strange, (says Mr. B.) after such immediate assurances from God, that Moses should persist in his diffidence. He ought, certainly, to have trusted to the words of him who cannot deceive, and paid implicit obedience.’

We think, on the contrary, that Moses must have been very credulous indeed, if he had paid implicit obedience to all that he had yet seen; and Mr. B. himself, in the next page but one, allows that ‘his reasoning was just;’—and ‘it therefore pleased God, in order to create in him a proper faith and assurance, to display before his eyes a miracle of an extraordinary nature:’—namely, the turning of his *rod*, or *staff*, into a *serpent*.—This was surely a wonderful conversion; yet not so wonderful but that the magicians could do the same thing afterward; and, wonderful as it was, even a second miracle was not sufficient. The diffidence of Moses ‘was still predominant;’—and ‘this obdurate diffidence was not vanquished by the second miracle, but by an assurance that his brother Aaron, an eloquent man, would meet him in the way, and accompany him into Egypt.—What is said, in this article, about the *symbolical serpent*, &c. &c. appears to us to be a *castle in the air*; which the same ingenuity, that raised it, could as readily demolish.

Before we proceed, we have yet one *critique* more to offer. The author, speaking of Moses ‘being made the oracle or God,’ says: ‘This is very remarkable: for we find that, among the Egyptians, he was stiled *alpha*, or more properly *alphi*; which signifies the *mouth* or *oracle of God*.’—We should be much obliged to Mr. B. if he would tell us in what language *alphi*, אַלפִּי, signifies the *mouth of God*: or, as he afterward renders it, the *voice of God*. We know that the *καλπις* of Sanchoniathon is supposed, by Bochart and others, to be derived from *קול פי יהוה*, *col pi-jah*: i. e. the *voice of the mouth of Jehovah*; and this derivation has at least some degree of probability: but that *alpha* or *alphi* ever signified or can possibly signify “precisely” the *mouth*, or *voice of God*, will scarcely, we think, be allowed by any rational etymologist.—Mr. B. might have been convinced of this, even from the authorities which he quotes; viz; Hesychius and the *scholia* on Homer. *Alph*, or *Alpha*, (for his *alphi* we nowhere find,) signifies a leader;

and hence, in all the antient *alphabets*, it is placed at the head of the letters: but never, never, in any dialect with which we are acquainted, does it signify the *mouth of God*.

Under the title, *of the powers with which Moses was invested*, we have the following objection: 'But some perhaps will after all say: *Had he in reality any such part allotted? The introduction of the Deity may serve to embellish history: but could not every thing have been carried on without any supernatural assistance?*'—To this objection Mr. B. answers:

'If we believe the scriptures, there can be no dispute. His appointment must necessarily have been from on high; and he was directed and assisted, through the whole, by the hand of the Almighty. But since many may believe the history in general, and yet not give credence to the extraordinary part: let us see, whether the very facts do not prove the superintendence of a superiour power.'

Here Mr. B. has recourse to his primitive hypothesis; namely, that it would have been 'irrational, and *mere madness*, in Moses, to prosecute his views after the manner in which we find them carried on.'—Surely this answer will not satisfy those who make the foregoing objections. They would say that our author's mode of reasoning is a *petitio principii*, even if they should grant his position that the conduct of Moses was *irrational, and mere madness*; (which God forbid should be the case;) and they would tell him that, although they believe the history in general, (that is, although they believe that a man, called Moses, brought the Israelites out of Egypt;) yet they are not, from that concession, obliged to believe all that is related in the Jewish history concerning that event; much less to allow the deductions which Mr. Bryant draws from that *supposed* concession.—Such, we think, would be the language of the sceptical objector; against which Mr. B. seems to have provided no answer.—For our part, we again deny the principle. We see neither *mere madness*, nor any thing *irrational*, nor even imprudent, in the conduct of Moses; except one instance of the latter kind, already mentioned; and which his good sense made him immediately correct, on the advice of his Midianite father-in-law.

We are now drawing towards the end of our task, with respect to the present elaborate article; for we have only to make a few remarks on the situation of *Goshen*, and on the passage of the Red Sea.

Mr. B. places the land of *Goshen* between the Pelusiac and Sebennytic branches of the Nile; in which he supposes the city *On*, or *Heliopolis*, to have been. Here he takes two things for granted which ought to have been proved, or at least made probable: namely, that the city *On* was in the land of *Goshen*;

then ; and that the Heliopolis on the east side of the Pelusiac branch of the Nile, and the Heliopolis of Genesis, are different cities. His own quotations from the antient Greek writers seem rather to militate against him.—Having studied the matter with some attention, we are entirely of opinion, with Jablonski and Michaelis, that the Heliopolis of Moses was situated on the eastern side of the Nile ; and that the land of *Goshen* lay between Arabia Petræa and that river.

As to the etymology of the name, let us speak modestly, as all etymologists should do.—We must, however, object not only to Mr. B.'s own derivation כּוּשׁ from כּוּשׁ, but also to that of his *learned friend* Costard, *GUSH* ; which, in Arabic, he says, signifies *a tongue* \*.—If Mr. B. will take the trouble of looking into Timonis's *Onomasticon*, he will find a much more probable Arabic etymon, than either כּוּשׁ or כּוּשׁ : although we confess that Timonis's etymology does not altogether please us.—Indeed, we are somewhat squeamish in point of etymology, and not very easily pleased. We are inclined to think that the land of *Goshen* was so denominated from its having fountains of fresh water, which the lower Egypt had not ; and, without going to the *Malayan* or *Sumatran* languages for the meaning of the present *matarea*, we think it takes its rise from a word that has radically the same meaning as *Goshen*, namely the Hebrew and Arabic מַטַּר. In the former dialect, it denotes *rain* : in the latter, it signifies also a *copious spring*, the consequence of copious rains : both necessary for pasturage, and for the rearing of flocks and herds.

In tracing the route of the Israelites from Egypt to Sinai, Mr. B. labours, through many pages, to prove that they passed the Arabic gulph, or red sea, not, as some moderns assert, at or near to *Suez*, where the bay is narrow and the bottom sandy, but at *Bedeä*, where the water is above twelve miles broad, and the bottom rugged and rocky. Indeed Mr. Bryant is so fond of multiplying and magnifying miracles, that he always stands up for that which seems the least credible.—That we may not be thought to make this assertion rashly, we shall copy the whole chapter which he entitles *Opinions canvassed*.

\* The curious traveller, Niebuhr, seems to intimate that he sometimes had entertained an opinion, that the passage of the Israelites over the Red Sea was near Bedeä. But he recedes from it afterwards ; and gives his reasons, which I shall take the liberty to consider : as from an examination of his objections we may possibly obviate those of others. In speaking of the testimony of Josephus, he says, “ Il semble d'abord, je l'avoue, que l'auteur ait voulu designer

\* In what Arabic author does *GUSH* signify a tongue ?

la vallée de Bedea, si tant est, qu'il ait jamais été. Mais l'écriture sainte ne parle ni de montagnes, ni de rochers à cette occasion. Il paroît même que s'ils avoient été près de Bedea, Pharaon n'auroit pu dire : *ils se sont égarés dans le pays, et enfermés dans le désert* : car ils auroient à la vérité eu la Mer Rouge devant eux à l'est ; mais aussi en s'en approchant ils auroient trouvé le chemin le long de la mer vers le nord depuis la vallée de Bedea jusques à Suès ; et jusques au bout du golfe, route qu' a pris Monconys." The author is certainly mistaken in respect to the route, which he supposes the Israelites to have taken. They did not go by the passage from Upper Egypt, called now *Derb el Tourick*, to *Clyfma* : and then like Monconys pass upwards to the north to the extremity of the sinus. But their route was by the general and more frequented way, called now *Derb el Ejenef* : by which the caravans from Cairo go to the Red Sea at this day. They passed over the desert with the mountain of Arabia upon their right hand : and so proceeded to the western point of the Red Sea, and the upper border of Etham. Here they were ordered to turn ; a circumstance always to be kept in view, as the whole of the process afterwards is determined by it. Here at the top of the sinus they changed their course : and descended to the inundation at *Clyfma*, or *Beda*. This was in a direction quite the reverse of that, which was taken by Monconys. The sinus of the Red Sea which he had on his right hand they kept to the left ; and afterwards passed through it to the eastern side of the sinus.

The author proceeds to shew, that if the Israelites had been apprised, that they should be preserved in a miraculous manner, they might then have suffered themselves to have been brought into those difficulties which must have occurred in the defile between the sea and the mountains : " Mais comme il n'en est pas fait la moindre mention dans cet auteur sacré, et qu'il semble même en insinuer le contraire, il n'est pas à présumer, qu'ils se soient laissés conduire comme des aveugles. Entre tant de milliers de personnes, quelques-unes auroient bien connu le chemin, qui aboutissoit aux frontières de l'Egypte, et se feroient sûrement opposées au dessein de Moïse, s'il leur avoit fait prendre une route, qui les approchât visiblement de leur pert. Il n'y a qu'à voyager avec une caravane, qui va trouver le moindre obstacle, *p. e.* un petit torrent, pour se convaincre, que les orientaux sont des êtres intelligens, et ne se laissent mener comme des étourdis par leur Caravan-Baschi." The whole of this argument is founded on prejudice ; and abounds with misconceptions. In respect to what is said about a caravan, we may be assured, that, if any body of men, however large, and however experienced, had been witnesses to such wonderful works exhibited by their leader, as were performed by Moses, they might without hesitation have followed him ; and not have incurred the imputation of being led blindfold. But the author does not seem to recollect that there is such a thing as *θεος η μηχανη* ; that the whole was directed by the deity. Though they were ostensibly conducted by Moses : yet it was ultimately the deity, by whose hand they were led, and whose commands they obeyed : who went before them by day in a pillar of a cloud, and by night in a pillar of fire : who directed all their ways. It is therefore idle to say—" il n'est pas à pre-



à presumer qu'ils se soient laissés conduire comme des aveugles." They were not blinded, but had their senses in full force; and acted according to reason. The wonder is, that they did not in every instance behave with the same confidence and obedience, as they had such strong evidence of the deity being their director. But it was not so with the Egyptians. They were in a state of blindness, as well as their king. Hence our traveller reasons wrong, when he says—"Pharaon ne me paroît point un inconsidéré d' avoir voulu passer la mer à Suès, où elle n' avoit peut-être qu'une demie-lieue de largeur; —mais il eut manqué de prudence, si après avoir vu tant de prodiges en Egypte, il fut entré dans une mer large de trois lieues et d'avantage." The author seems to be totally ignorant of the true purport of this history. Pharaoh was manifestly bereft of prudence. It is expressly said that *God hardened his heart*, in order that these wonders might not make an undue impression upon him. For there is a degree of evidence, and of influence, to which we are not entitled. When a person acts against conviction, and turns from the light, God does not always leave him in that state of twilight; but adds to his blindness, and brings on a tenfold darkness. When people pervert their best gifts, they will be farther corrupted to their ruin: and those, who are guilty of wilful and obstinate folly, will be doomed to judicial infatuation. This was the case of Pharaoh and the Egyptians.

The author proceeds—"J'ignore, si le chemin de ces deux endroits à Bedea étoit alors praticable pour une grande caravane: et quand il auroit été, il me paroît trop long. Car pour aller de Kâhira droit à Suès, il faut 32 heures, et trois quarts; et ainsi depuis le Nil une heure de plus. La hauteur du pôle à Suès étant de six minutes moindre qu' à Kâhira, et la vallée de Bedea étant située de quelques lieues plus au sud que Suès, une caravane médiocre mettroit plus de tems pour aller d' Héliopolis jusques à la dite vallée de Bedea, et y employeroit de 35 à 38 heures, ce que la caravane des Israélites n' aura guères pu faire en trois jours." This argument like the former is entirely founded on fancy: and has not the least evidence to support it. In the first place as I have before said, they did not take this road. In the next place no comparison can be made between the journeying of the children of Israel, and the march of a caravan: for they were differently directed. Nor can any time be ascertained for the duration of their route, as it is quite uncertain how long they were encamped upon the borders of Etham. It might have been, instead of one day, two or more: as there must have been time afforded for the Egyptians to arm and to pursue them, after the interment of their own dead. And as to the way being too long to be passed over in the time, which the author allots; this is likewise a mere hypothesis, in which the author thinks, that the progress of the Israelites was similar to the procedure of mankind in general, and to be measured by the same rules, by the journeying of a camel. But this cannot be allowed: for they had supernatural assistance: and there is reason to think, when they took their journey from Succoth to the Red Sea, that they travelled as well by night, as by day: which is a circumstance, that has not been considered. For it is said, when they took their journey—that *the Lord went before them by day in a pillar of a cloud, to lead them the way; and*

by night in a pillar of fire, to give them light; to go by day and night. Exodus, c. 13. v. 21. We find the same in the psalmist. *In the day time also he held them with a cloud; and all the night with a light of fire.* Psalm 78. v. 14. It seems, I think, to be intimated that they performed the journey from Succoth to Etham, though it was nearly sixty miles, at one time. In reply it may be said; that if this were the case, the old people, and the children, must have died by the way: the cattle must have been over driven and killed: every leg wearied, and every body exhausted with labour. Not in the least. Remember, what is said by the great lawgiver to the people, when he was going to leave them, concerning the wonderful manner in which they had been conducted.—*I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.* Deut. c. 29. v. 5. Again. *Thy raiment waxed not old upon thee, neither did thy foot swell these forty years.* c. 8. v. 4. He, that could preserve the raiment, must be able to sustain the man: and the same power, that prevented the foot from swelling, could keep the leg from being weary.\*

Notwithstanding all that our author has said to refute Niebuhr, we cannot help being of Niebuhr's \* opinion; which had before been the opinion of Le Clerc, and has been adopted by the most learned scriptural critics of the present day.—Mr. Bryant's learned work, on the whole, does not appear to us well calculated to promote the cause of *revealed religion* in this unbelieving age: although it may contribute to strengthen the faith of those who are predisposed literally to believe *any thing*, and *every thing*, that is contained in the Jewish scriptures.

The volume is embellished with two charts, suited to the author's opinions relative to the situation of Goshen, and the route of the Israelites.

ART. XVII. *A View of the United States of America*, in a Series of Papers, written at various Times between the Years 1787 and 1794. By Tench Coxe, of Philadelphia, Commissioner of the Revenue. Interspersed with authentic Documents; the whole tending to exhibit the Progress and present State of civil and religious Liberty, Population, Agriculture, Exports, Imports, Fisheries, Navigation, Ship-building, Manufactures, and general Improvement. 8vo. pp. 512. 7s. Boards. Printed at Philadelphia; reprinted by Johnson, London. 1795.

THIS publication is composed of pieces which have been occasionally produced; and which, though presented to the public with no very strict regard to method and arrangement, contain a very clear and comprehensive detail of the interests of

\* For our account of Niebuhr's Travels, in three articles, consult our General Index, vol. i. p. 178.

the American states, particularly those which are of a commercial nature.

These statements may be deemed the more worthy of reliance, as the situation of the writer must have opened to him the best sources of information. The opinion so generally prevalent, and on which different writers have so much insisted, respecting the rapid increase of population and of commerce in America, is here confirmed by many specific facts and estimates. Much of this increasing prosperity is the natural result of a well-informed and industrious people being possessed of a territory so much exceeding their want, and even their ability, to cultivate. Next to this, which is evidently the principal and most natural cause, we may regard, as having greatly contributed to their prosperity, the superior excellence and justice of many of their institutions, so wisely intended and adapted to encourage peace and industry.

Mr. Coxe argues against exclusive regulations, and that 'jealousy of trade which gave birth to the British navigation act.' As a general principle, it is scarcely to be controverted that the more open and free trade is allowed to be in any country, the more it will flourish; and except in very few cases, the greater will be both the general and the particular benefit. A comparative table is given (p. 242.) on the question of reciprocity in trade, between America and this country; in which the balance is much in favour of American liberality. Here it is obvious to remark that America may be believed to act in this as much from a just view of her own interest, as from regard for the welfare of other nations; and that the best excuse which can be offered for the less liberal conduct of Great Britain, in the many restrictions which she imposes on trade, is the necessity to which, from her immense debt and increased expenditure, she is reduced, of preferring the interests of her revenue to many other considerations.

A considerable portion of this work is occupied by an examination of Lord Sheffield's Observations on the Commerce of the United States. These Observations, which are by no means partial to the interests of America, have lately undergone much investigation in that country.

'It is possible, (says the writer of this work,) that a question may have arisen, why an examination of a work, first published in 1783, should have been instituted in 1791? The observations of Lord Sheffield had gone through six enlarged editions; and the same writer having disseminated ideas, very unfavourable to the United States, in his book upon the commerce of Ireland, it was conceived, that a developement of his errors was due, no less to those who are misinformed in Europe, than to those interests, which are not understood in this country. It had been frequently observed, that, when American

affairs

affairs were discussed in Britain, Lord Sheffield's work was quoted with symptoms of conviction and belief.'

Among the positions of Lord Sheffield which are examined in the work before us, that on which Mr. Coxe animadverts with most severity is, that *it will not be the interest of any of the great maritime powers, to protect the American vessels from the Barbary States.*

The information with which this work abounds is interspersed with many sensible and important reflections. The writer is not without a considerable degree of partiality for his own country; but such partiality is at least excusable, when confined, as it appears to us in the present instance, within moderate limits.

Before we conclude this brief article, we shall present our readers with some information concerning the progress of literature in America. In the article Books, p. 160, is mentioned the great increase of paper mills and type foundries: that the books imported from Europe are chiefly confined to those, of which the use is too limited to render an edition profitable; and in considering literary productions as an object of mercantile importance, we are informed that an edition of the Encyclopedia, in fifteen large quartos, 'containing about five per cent. more matter,' than that printed in Great Britain, is now publishing at 70 dollars, or 15 guineas.

Our limits will not permit us to enter into so copious an account of this work as would completely satisfy those who would take an interest in its contents; and to such persons we recommend a perusal of the whole volume.

ART. XVIII. *Poems on various Subjects*, by S. T. Coleridge, late of Jesus College, Cambridge. 12mo. pp. 200. 5s. Boards. Robinsons. 1796.

THE promise of poetical talents, which this writer gave to the world in the lines inserted in the poem of his friend Mr. Southey, entitled *Joan of Arc*\*, is here brought to the proof by a small volume of his own composition; and we doubt not that he will be thought to have made good the expectations which he had raised by that specimen†. It might thence be inferred, that the bent of his powers lay towards those loftier displays of the art which consist in boldness and novelty of conception, strength of figure, and sublimity of

\* See the Review, vol. xix. p. 361.

† Two or three other Poems, of no great importance, had before been published by Mr. C. and mentioned in the M. R.

sentiment;



sentiment; and notwithstanding the admixture of subjects in this collection, apparently more calculated for the gentler graces of poetry, the leading character of his genius is still equally discernible. Not that we mean to represent him as unqualified for producing pictures of beauty and elegance, or for depicting the soft and tender emotions; of both which there are such striking examples in his works, that the sweet and the pathetic may be reckoned peculiarly congenial to his nature: but even in these the manner of an original thinker is predominant; and as he has not borrowed the ideas, so he has not fashioned himself to the polish and correctness of modern verse. Such a writer may occasionally fall under the censure of criticism: but he will always be, what so few proportionally are, an interesting object to the genuine lover of poetry. On this account we shall devote, somewhat more space to the present publication, than its bulk alone would seem to demand.

The first piece is a *Monody on the Death of Chatterton*; a subject to which the author was naturally led from proximity of birth-place, and also, as we are sorry to find, from a melancholy resemblance in disappointed hope. It is in a wild irregular strain, suited to the theme, with some very moving and some very fanciful touches. We could with pleasure transcribe a few passages, but we rather leave it to entertain the reader as a whole. It concludes with an allusion to a project of which we have already heard, as emanating from the fervid minds of this poet and two or three congenial friends, to realize a golden age in some imaginary 'undivided dale of freedom:' but which, on sober reflection, we do not wonder to find him call

—— vain Phantasies! the fleeting brood  
Of Woe self-solac'd in her dreamy mood!

The next piece of moderate length is entitled *Songs of the Pixies*; which are, it seems, in the rustic superstition of Devonshire, a kind of fairies, harmless or friendly to man. Ariel, Oberon, and the Sylphs, have contributed to form the pleasing imagery of which the two following stanzas will give a specimen:

' When Evening's dusky car  
Crown'd with her dewy star  
Steals o'er the fading sky in shadowy flight;  
On leaves of aspen trees  
We tremble to the breeze  
Veil'd from the grosser ken of mortal sight.  
Or, haply, at the visionary hour,  
Along our wildly-bow'rd, sequestered walk,  
We listen to th' enamour'd rustic's talk;  
Heave with the heavings of the maiden's breast,  
Where young-eyed Loves have built their turtle nest;  
Or guide of soul-subduing power

Th

Th' electric flash, that from the melting eye  
Darts the fond question and the soft reply.

' Or thro' the mystic ringlets of the vale  
We flash our faery feet in gamefome prank ;  
Or, silent-sandal'd, pay our defter court  
Circling the Spirit of the Western Gale,  
Where, wearied with his flower-careffing fport,  
Supine he flumbers on a violet bank ;  
Then with quaint mufic hymn the parting gleam,  
By lonely Otter's fleep-perfwading fream ;  
Or where his waves, with loud unquiet fong  
Dafh'd o'er the rocky channel froths along ;  
Or where, his filver waters fmoth'd to reft,  
The tall trees' fadow fleeps upon his breaft.'

Other fhort pieces, of which one of the moft pleafing confifts of *Lines to a beautiful Spring in a Village*, lead the way to a principal divifion of the volume, ftyled *Effufions*. Thefe are fhort poems, many of them regular fonnets, others in a different form, but generally like them turning on a fingle thought,—the topics of which are various; fome breathing the high notes of freedom or fancy, fome the fofter ftrains of love and pity. A few of thefe, and of no inferior merit, are written by a friend, and diftinguifhed by his fignature. We fhall copy, however, one of the author's own :

' One kifs, dear Maid ! I faid and figh'd—  
Your fcorn the little boon denied.  
Ah why refufe the blamelefs blifs ?  
Can danger lurk within a kifs ?

' Yon viewlefs Wand'rer of the vale,  
The Spirit of the Western Gale,  
At Morning's break, at Evening's clofe  
Inhales the fweetnefs of the Rose,  
And hovers o'er the uninjur'd Bloom  
Sighing back the foft perfume.  
Vigor to the Zephyr's wing  
Her nectar-breathing Kiffes fling ;  
And He the glitter of the Dew  
Scatters on the Rose's hue.  
Bafhful lo ! fhe bends her head,  
And darts a blufh of deeper Red.

Too well thofe lovely lips difclofe  
The Triumphs of the op'ning Rose :  
O fair ! O graceful ! bid them prove  
As paffive to the breath of Love.  
In tender accents, faint and low,  
Well pleas'd I hear the whisper'd " No !"  
The whisper'd " No " — how little meant !  
Sweet Falfehood, that endears Confeft !

For



For on those lovely lips the while  
Dawns the soft relenting smile,  
And tempts with feign'd dissuasion coy  
The gentle violence of Joy.\*

A few *poetical Epistles* come next: but their merit is not, we think, appropriate to epistolary writing, for which our author's style is little adapted. The most considerable of them, addressed to his *Sara*, is rather an ode, filled with picturesque imagery; of which the following stanzas compose a very striking sea-piece:

\* Dark-red'ning from the channel'd \* Isle  
(Where stands one solitary pile  
Unflated by the blast)  
The Watchfire, like a fullen star  
Twinkles to many a dozing Tar  
Rude cradled on the mast.

\* Ev'n there—beneath that light-house tower—  
In the tumultuous evil hour  
Ere Peace with SARA came,  
Time was, I should have thought it sweet  
To count the echoings of my feet,  
And watch the storm-vex'd flame.

\* And there in black soul-jaundic'd fit  
A sad gloom-pamper'd Man to sit,  
And listen to the roar:  
When mountain Surges bellowing deep  
With an uncouth monster-leap  
Plung'd foaming on the shore.

\* Then by the Lightning's blaze to mark  
Some toiling tempest-shatter'd bark:  
Her vain distress-guns hear:  
And when a second sheet of light  
Flash'd o'er the blackness of the night—  
To see no Vessel there!

The longest piece in the volume, entitled *Religious Musings*, a desultory Poem written on Christmas Eve, is reserved for the conclusion; and properly so, since its subject, and the manner of treating it, place it on the top of the scale of sublimity. It is, indeed, that in which we chiefly recognize the writer of the Maid's Vision in Joan of Arc; possessing the same characteristic excellencies and defects. Often obscure, uncouth, and verging to extravagance, but generally striking and impressive to a supreme degree, it exhibits that ungoverned career of fancy and feeling which equally belongs to the poet and the enthusiast. The book of Revelations may be a dangerous fount of prophecy,

\* The Holmes in the Bristol Channel.

but it is no mean Helicon of poetic inspiration. Who will deny genius to such conceptions as the following ?

O ye numberless,  
 Whom foul Oppression's ruffian gluttony  
 Drives from life's plenteous feast ! O thou poor Wretch,  
 Who nurs'd in darkness and made wild by want  
 Dost roam for prey, yea thy unnatural hand  
 Lifest to deeds of blood ! O pale-eyed Form,  
 The victim of seduction, doom'd to know  
 Polluted nights and days of blasphemy ;  
 Who in loath'd orgies with lewd wassailers  
 Must gaily laugh, while thy remember'd Home  
 Gnaws like a viper at thy secret heart !  
 O aged Women ! ye who weekly catch  
 The morsel tost by law-forc'd Charity ;  
 And die so slowly, that none call it murder !  
 O loathly-visag'd Suppliants ! ye that oft  
 Rack'd with disease, from the unopen'd gate  
 Of the full Lazar-house, heart-broken crawl !  
 O ye to scepter'd Glory's gore-drench'd field  
 Forc'd or ensnar'd, who swept by Slaughter's scythe,  
 (Stern nurse of Vultures ! ) steam in putrid heaps !  
 O thou poor Widow, who in dreams dost view  
 Thy Husband's mangled corse, and from short doze  
 Start'st with a shriek : or in thy half-thatch'd cot  
 Wak'd by the wintry night-storm, wet and cold,  
 Cow'rest o'er thy screaming baby ! Rest awhile,  
 Children of wretchedness ! More groans must rise,  
 More blood must steam, or ere your wrongs be full.  
 Yet is the day of Retribution nigh :  
 The Lamb of God hath open'd the fifth seal :  
 And upward rush on swiftest wing of fire  
 Th' innumerable multitude of Wrongs  
 By man on man inflicted ! Rest awhile,  
 Children of wretchedness ! The hour is nigh :  
 And lo ! the Great, the Rich, the Mighty Men,  
 The Kings and the Chief Captains of the World,  
 With all that fix'd on high like stars of Heaven  
 Shot baleful influence, shall be cast to earth,  
 Vile and down-trodden, as the untimely fruit  
 Shook from the fig-tree by a sudden storm.  
 Ev'n now the storm begins : each gentle name,  
 Faith and meek Piety, with fearful joy  
 Tremble far-off—for lo ! the Giant FRENZY  
 Uprooting empires with his whirlwind arm  
 Mocketh high Heaven ; burst hideous from the cell  
 Where the old Hag, unconquerable, huge,  
 Creation's eyeless drudge, black RUIN, sits  
 Nursing the impatient earthquake.'

Let not our readers suppose that we have beggared this volume by our extracts. The lover of poetry may be assured  
 that

that much remains to repay his purchase ; and we presume that he will not be less satisfied with his bargain, if, while it contributes to his own pleasure, it tends to disperse the clouds which have darkened the prospects of a man of distinguished worth as well as of uncommon abilities.

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ART. XIX. *Transactions of the Royal Irish Academy, Vol. V.*

[Article concluded from Vol. xviii. p. 185.]

WE now, after an accidental interruption, resume our account of this volume, with the remaining part, devoted to POLITE LITERATURE.

1. *The comparative Authenticity of Tacitus and Suetonius, illustrated by the Question, Whether Nero was the Author of the memorable Conflagration at Rome?* By Arthur Browne, LL. D. &c.

Though, as this writer justly remarks, it can personally interest no one individual in the *eighteenth* century, whether or not Nero burned Rome in the *first*, yet, if historical truth be at all valuable, the discussion of dubious points in history must always have a certain degree of utility ; and, especially, when such discussion tends to establish the comparative credibility of two rival authors, its importance may be considerable. We are, indeed, rather surprised to find the fact in question represented as one of those concerning which a doubt was scarcely ever entertained ; since so late and well-known a writer as Gibbon speaks of it with a scepticism evidently leading to incredulity. Nor do we think that the authority of Suetonius, as an historian, ranks so high among persons of judgment as Dr. B. seems to imagine. He had evidently a coarse and vulgar mind, greedy of wonders and popular tales ; and to place him in any point of competition with Tacitus,—where philosophical penetration either into the real circumstances of a doubtful story, or into the causes of well-known events, is required,—is, in our opinion, a violation of good taste. With respect to the fact in dispute, it is skilfully examined by the present writer, who weighs the accounts of the two relators against each other, compares them both with the natural probabilities of the case, and concludes with exonerating the memory of Nero from an useless and dangerous crime ; the deduction of which, however, as he well remarks, will scarcely leave the roll of his infamy perceptibly diminished.

2. *An Essay on the Origin and Nature of our Idea of the Sublime.* By the Rev. George Miller.

As few terms are more liable to ambiguity than that of *the sublime*, it is no wonder that different writers, in attempting to define it, have started very different ideas.

The

The opinions taken into consideration by the writer before us are those of Longinus, Mr. Burke, Dr. Priestley, Lord Kaimes, and Dr. Blair; which, indeed, offer a wide field of diversity. He first singly discusses these, and finds them all founded, indeed, on some true conception of sublimity, but faulty in being too partial and confined; and he then attempts to form a system which shall comprehend every source of sublime emotions. He divides sublime objects into three classes;—external sensible objects—the moral and sentimental sublime—and superior Beings. The first of these he regards, with Lord Kaimes, as the original of all our conceptions on this head: but he extends the idea of sublimity much farther than that author, who applies it only to grandeur accompanied with beauty; whereas Mr. M. supposes greatness or elevation to be the general characteristics, whatever other qualities be united to them. The second, or the sublime of character, is produced by extraordinary instances of fortitude, benevolence, generosity, and steady virtue; and perhaps, likewise, by superior qualities of the imagination and understanding. The sublimity of the conceptions, which we form of superior beings, must proceed from the sublime qualities of the other classes attributed in their highest degree to them. To objects of the first and third classes, he thinks, emotions of terror may be annexed in our conceptions of them, without destroying the sublime: but he will not allow the inspiring of terror to be a property of the sublime of human character. With respect to the question concerning the connection of the pathetic with the sublime, Mr. Miller is of opinion that the display of passion itself, however powerful and excessive, has no sublimity in it; and that it is only inasmuch as it causes struggles in a generous mind, and is magnanimously resisted, that passion becomes an indirect source of the sublime.

3. *Essay on Style in Writing, considered with respect to Thoughts and Sentiments as well as Words, and indicating the Writer's peculiar and characteristic Disposition, Habits, and Powers of Mind.* By the Rev. Rob. Burrowes, D. D. Secretary to the R. I. Academy.

This interesting subject, proposed by the Academy itself, is treated in a very ingenious and pleasing manner by the present writer. His dissertation is divided into two parts. In the first, he principally shews how style in thought is diversified by varieties in the intellectual character; in the second, how it is affected by varieties in the moral character. In both, many illustrations are given which exhibit much acquaintance with literature, as well as with the human mind: but a series of particular observations, however amusing or instructive, will not readily admit of either analysis or abstract. Perhaps the remarks here brought together are rather to be considered as  
affording

affording materials for the inquiry proposed by the Academy, than as fully answering the objects of that inquiry; and, indeed, the modesty of the writer does not claim more for it than a commencement on such an extensive subject. We are persuaded, however, that it will be perused with pleasure by every reader of taste.

#### ANTIQUITIES

Compose the next division of this volume. The first paper in this class is intitled *Some Considerations on a controverted Passage in Herodotus*. By the Right Hon. the Earl of Charlemont, President of the R. I. Academy.

The passage here discussed is that in Lib. II. Cap. 53, in which the historian is commonly supposed to assert that Homer and Hesiod were the original authors of the Greek theogony, and of every thing relative to the names, worship, functions, and forms of the Gods. For this assertion, Herodotus has been severely censured by many critics of the first reputation; nor does Lord Charlemont deny that, according to the common acceptance of the passage, he is certainly wrong: but, by some latitude in the interpretation, he qualifies the meaning so as to make it less forcible; and for what cannot be explained away, he undertakes to defend the authority of a favourite writer, whom he thinks more deserving of credit than modern opinion is willing to allow. Reading and ingenuity are displayed in the various critical and conjectural matter contained in this paper, the length of which is considerable: but, on the whole, we must be permitted to say that it has not satisfied our doubts, nor much raised our ideas of the knowledge and accuracy of the father of history; who, we believe, must be indebted for the esteem and veneration of the learned, rather to his amiable simplicity, and to the unaffected graces of his style, than to acuteness of remark and depth of research.

*An Account of the Game of Chess, as played by the Chinese.* By Eyles Irwin Esq.

When Mr. Irwin was at Canton, a young mandarin of his acquaintance, on seeing an English chess board on his table, recognized its similarity with that used for a game of their own; and, on the next day, he brought his board and equipage for Mr. I.'s inspection, and soon afterward gave him a manuscript extract from a book, relating the origin and invention of the Chinese game, called by them *Chong Kè*, or the *Royal Game*. These form the subject of the present paper, which will be thought curious and valuable by the lovers of that most ingenious amusement. Some of the principal differences in the Chinese chess are, that, instead of a queen, the king has a son on each side for his support; and that there is a piece called the



*rocket boy*, stationed between the lines of each party, who acts with the motion of a rocket, vaulting over a man, and taking his adversary at the other end of the board. This, as Mr. I. observes, is an irrefragable proof of the antiquity of the military use of gunpowder by the Chinese.

Other differences are explained by a plan of the board and men, assisted by a description. The manuscript extract attributes the invention of the game to a Chinese General (about 1965 years ago,) who by its means reconciled his soldiers to passing the winter in quarters in the country of Shenfi, the cold and inconveniences of which were likely to have occasioned a mutiny among them.

We now close this volume, heartily wishing health and prosperity to the Society, till we again have the pleasure of attending on their labours.

## MONTHLY CATALOGUE,

For JUNE, 1796.

### HISTORY and ANTIQUITIES.

Art. 20. *A History and Description of the Royal Abbaye of St. Denis*; with an Account of the Kings and Queens of France, and other distinguished Persons interred there: also, of the many splendid Decorations, Pieces of curious Workmanship and Antiquity, Chapels, Altars, Shrines, Crucifixes, &c. together with the Holy Bodies and various Relics of the Saints and Martyrs. A descriptive Enumeration of the vast Riches which have been accumulating for Ages in the Treasury of this celebrated Abbaye: with explanatory Remarks; and a Series of Historical Anecdotes relative to the Kings of France, from the Reign of Dagobert: extracted from the Records of St. Denis. 8vo. pp. 96. 2s. Jordan. 1795.

THIS circumstantial title renders it unnecessary for us to enter into any farther particulars respecting the contents of the pamphlet.—One article, however, may amuse some of our readers, which is taken from among the treasures contained in the third depository; viz. the head of an antient crosier or pastoral staff; it is very neatly formed of wood, but has been since covered with ornaments of gold and jewels. Several years ago this circumstance occasioned a French epigram, here translated as follows:

In ancient days, when Saints vain pomp withstood,  
The golden bishop's pastoral staff was wood;  
But modern eyes a different sight behold,  
The wooden bishop bears a staff of gold.

The treasures, curiosities, relics, anecdotes, &c. here specified, will doubtless afford entertainment: but it rather surprised us to find them related in somewhat of a Popish style, or in a manner which might lead us to believe that the writer gave credit to the sanctity and virtue which ignorance, superstition, and priestcraft assigned to them: though



though this may not be thought extraordinary when we recollect that the particulars are extracted from *the records of St. Denis*. — However, the following conclusion of the preface is sensible and liberal :

‘ That the extreme of *superstition* is not far from infidelity, or rather (if such a state of mind can possibly exist) from atheism, has, during some years past, been verified in France, especially among the higher ranks, the clergy, and men of literary talents. But let us now hope, as the mind, unfettered from superstition and freed from prejudice, extends its views and gives full exertion to its powers, that the heart expanding with the love of *nature* and mankind, will be raised in grateful adoration of that eternal and beneficent Being, who is the source of *life, liberty*, and all things we here enjoy, or hope for in a state to come. Hence we may justly conclude with St. Evremond, “ Quand les hommes auront retiré du Christianisme ce qu’ils y ont mis, il n’y aura qu’une même Religion aussi simple dans sa doctrine, que pure dans sa morale.” When mankind shall have *withdrawn* from Christianity all that they have added to it, genuine Religion itself only will remain, as simple in its doctrines as pure in its morality.’

A particular account of these riches, &c. it is supposed, has not before appeared in the English language.

Art. 21. *The History and Antiquities of St. Saviour’s, Southwark.* By M. Concanen, jun. and A. Morgan. 8vo. pp. 284. 6s. Boards.. Parfons. 1795.

The compilers of this volume offer it to the public with diffidence. They were led, we are told, to hope for ready supplies from the cabinets of the curious; that in some instances this expectation has been liberally gratified, but in others as niggardly denied; that the work has been the produce of leisure hours, and prosecuted by persons whose situation precluded a constant application; and that, though many have promised to collect materials for a history of St. Saviour’s parish, none, till the present, has yet appeared.

Southwark was antiently an inconsiderable spot, and long regarded as a receptacle for the lawless and profligate; the last fifty years are said to have contributed to its good name, much more in proportion than any former period. Several pages at the commencement of the work are employed in an account of its government, and of the disputes between the county magistrates and those of the city of London concerning its jurisdiction; a letter on the subject to the Lord Mayor, so lately as the year 1788, appears, among other particulars, deserving of notice.—The inns of this borough were of great note in times past; Geoffrey Chaucer mentions the *Tabard*, now by corruption changed to the *Talbot*: but the old word signified a coat without sleeves, not unlike that of our present heralds, having the arms of the wearer embroidered on the back, with which the vanity of some of the nobility and gentry was not a little delighted. The church, St. Saviour’s or St. Mary Over-rye, in Saxon, *river*, had belonged to a religious house, and was at the dissolution purchased by the parishioners. It is very large; perhaps, as is here suggested, the largest parish-church in the kingdom; and it furnishes matter for a considerable part of the volume. The benefactions are numerous indeed.

The Globe Theatre is another prominent figure in this volume: some remarks concerning it are offered by these collectors, but for the principal account of the house, its exhibitions and customs, we are indebted to an extract of some length from Malone's "Supplemental Observations" to Stevens's Shakspeare. The present writers suppose that most of Shakspeare's plays were performed at this theatre; a license for that purpose, directed "*Laurentio Fletcher et Willelmo Shakspeare*," is here produced: it is dated A. D. 1603, in the reign of James I.:—but they question the validity of the anecdote which Mr. Pope is said to have received from Mr. Rowe, and to the truth of which both Mr. Malone and Dr. Johnson seem to have assented, "that when Shakspeare fled to London, his first expedient was to wait at the door of the play-house, and hold the horses of those who had no servants, that they might be ready again after the performance." They think, and they offer reasons to support the persuasion, that, having a principal part in directing the amusements at this place, he might exert himself in the regulation of the boys who plied at the doors, and who thence might have the appellation of "Shakspeare's boys;" and this might give rise to the above representation, which they regard as a mere fiction.

Thrale's brewery cannot fail of a particular notice in such a work as this. Under the firm of Thrale and Co. it attained great celebrity and opulence, and has been considerably enlarged by Messrs. Barclay and Perkins: in the year 1752, when, we suppose, it was conducted in the name of Halsey, we find that 34,000 barrels of porter were brewed; in the year 1794, we are told, the quantity amounted to 134,000 barrels.

Many other places, it will be concluded, are here particularized. The work-house claims attention, since it appears to be well appointed and well conducted. The dissenting charity-school, in Zoar-Street, erected in the reign of James II. obtains some regard; and a hint is given of alteration and improvement which it greatly needs. This opens the way to a short account of the well-famed John Bunyan, and of Dr. Barlow, afterward bishop of Lincoln, his friend and patron: of the latter, it is said, in the words of Mr. Granger, that he was a great and worthy man, *abstracted from the laxity of his principles*. It seems questionable, at the least, how far a person can be styled *great and worthy*, who suited himself entirely to the times; one while inimical to popery, then favourable to it; *now* attached to James II., presently, as circumstances vary, zealous for king William and the revolution: but it was honourable to him that he pleaded the cause of Bunyan when cruelly oppressed. Some other persons of note are here presented to our view;—John Gower, Esq. who died in 1402, was a benefactor to the church, and has in it a monument to his memory; Dr. Johnson allows him to be the first of our authors who can be said to have written English, and that he may be considered as the father of our poetry: his Monkish Latin may be tolerable, whatever may be said of his English.

Such are the contents of this volume. The compilers acknowledge that it will admit of improvement. Some parts are well written: but the style is too often negligent and inaccurate, as for instance, p. 251, where, in the compass of six or seven lines, the word *school* is employed  
three

three times, &c. The Latin appears to us also incorrect; *edux*, however, may be a mistake of the printer.

## NATURAL HISTORY.

Art. 22. *History of Quadrupeds*, third Edition. By Thomas Pennant. 4to. 2 Vols. 2l. 12s. 6d. Boards. Messrs. White.

The large additions which this impression contains, the entirely new articles, (not fewer than one hundred and two,) the number of engravings being considerably increased, and the old plates for the most part cut over again, are sufficient inducements with us to notice this republication. We shall not repeat those praises that are due to the author for the plan and execution, but confine ourselves to the additions and improvements. The former of these consist of 102 species of animals, mostly taken from the travels of that celebrated naturalist Dr. Pallas, whose journey into Siberia, and the other unfrequented parts of the Russian empire, has introduced so many new animals to the historian of nature. The improvements consist of the numerous corrected plates that are substituted for the old engravings. Many of the figures in the former editions had no extraordinary pretension either to accuracy or elegance: in the first of these respects, there is now a manifest alteration for the better, though we are of opinion that many might still be amended. With respect to elegance of execution in the engraving, it appears that in some instances there is still room for farther improvement in the next impression. We suppress much of what might be added in commendation of this and other works in natural history by the same author, as it is not our custom to repeat circumstantially our former acknowledgements of a writer's merit.

Art. 23. *The Birds of Great Britain*, systematically arranged, accurately engraved, and painted from Nature, &c. &c. By William Lewin, F. L. S. Vol. II. 4to. 2l. 2s. Boards. Johnson. 1796.

The present volume contains the crows, rollers, orioles, bee-eater, cuckoo, woodpeckers, wryneck, nut-hatch, kingfisher, hoopoe, creeper, stare, ouzels, thrushes, chatterer, and seven plates of eggs. Our account of the former volume, (Rev. January last, p. 100.) will equally suit the present, except that some of the birds in this now before us seem rather too splendidly coloured.

## EDUCATION, &amp;c.

Art. 24. *An elementary Introduction to the Latin Grammar*, with practical Exercises, after a new and easy Method, adapted to the Capacity of young Beginners. 8vo. pp. 373. 3s. 6d. bound. Booley. 1795.

Seneca's rule, which this author inserts, is just and important: *Longum iter est per precepta, breve et efficax per exempla*. On this principle of 'uniting practice with theory,' the present publication is executed; of which some idea may be formed by an extract from the preface:

'The study of the Latin tongue generally commences at an age, when young people have scarcely any capacity, and very little inclination, to attend to the most useful precepts, unless they be explained to them in the plainest and clearest manner. In order, therefore, to



make *young learners* sensible of the use of the first lessons, and clear away all the obstacles which seem insuperable to their *young minds*,—the author has placed under each part of speech the syntactical rules which immediately concern it, with practical exercises, in which he has, as accurately as he could, pointed out the different parts of speech, marked the gender and case of every noun, its number being known by the English termination, and its declension by the Latin inflexion of the genitive. The radical tenses of the verbs are put at full length, and even the verbs themselves conjugated, till the learner is supposed to have made himself fully acquainted with their peculiar inflexions. The young scholar may now begin to make some short Latin sentences; this early practice will at once excite his ambition and flatter his pride; he will be ready to congratulate himself on the acquirement of so much knowledge in a language of which he had not the smallest notion a few weeks before; and it will also have this farther advantage, to stimulate his future diligence by stronger exertions. He should now be made thoroughly acquainted with the abbreviations; after which, he has only to recollect the inflexions of the nouns, pronouns, participles, verbs, &c. and apply them according to the rules; this will be but a play, or at the most, a very light labour. His task, therefore, will insensibly be more pleasant to him, and his improvement more rapid.

We are farther informed that experience has taught the author that this new form will be found useful to *young learners* and also to *grown persons*, who might wish to revive their acquaintance with the Latin language.

We have on former occasions observed, that an instructor of youth may contract a bias in favour of that method to which, with occasional alterations, he has accustomed himself, although to others it may seem liable to objections. We must, however, acknowledge that the plan here proposed wears rather a promising aspect. An early habit of writing Latin words and short sentences, in their proper forms, is possibly one of the speediest and easiest methods of introducing the scholar to an acquaintance with the language, and of fixing its rules in his mind.

Art. 25. *An Epitome of Logic*: in Four Parts. By N. Dralloc. 12mo. pp. 189. 3s. 6d. sewed. Johnson. 1795.

It is certainly unreasonable to neglect the useful parts of logic, because many, who have written concerning it, have obscured and perplexed it by a profusion of mystical and elaborate arrangement:—indeed, to use the words of this author, ‘to discard logic, because it might assist the views of the sophistical, is as silly as to prohibit good bills of exchange, because they may give occasion to forgery and fraud.’ It is therefore the design of this little tract to present such rules as may be thought of real utility, divested of those that are unnecessary or embarrassing. The author has paid attention in forming his abridgment, which conducts the reader from *simple ideas*, through different stages, to *propositions* and to *evidence*, as gained by intuition, by observation and experience, and by testimony of others. We do not observe that he takes any distinct and particular notice of that *association of ideas*, on which so great a stress is laid by some philosophers of

of eminence \*. Considering that he treats, and justly, some mechanical parts of logic with contempt, we were a little surprised to find many pages employed on the topic of syllogisms; of which, he says, p. 112, 'that they most certainly never, in the smallest degree, answered the purpose for which they were intended.'—However, it is not improper to afford the young reader some knowledge of this branch, which may assist in exercising the intellectual powers, though the particular form is futile, and its farther process extravagant and ridiculous.

On the topic of *substance*, (*substantia, i. e. sub se stans*;) the author writes with spirit, concluding that—'it would be well, perhaps, if on some subjects logicians and philosophers were to acknowledge their ignorance, and, since nothing but Greek or Latin terms are admissible, rank them as *non satis cognitæ res*, or things not sufficiently known.' He farther introduces on this subject what he calls a logical creed, the conclusion of which we shall infer:—'I believe that *spirit* or *thought* is something different from common matter, because all matter does not think; but how, or in what manner it exists, whether it be *material* or *immaterial*, I know not.'

We will add a few lines that follow relative to substance and modes:—'As by comparing two objects one with another, we frequently become better acquainted with both, let us now finally observe, that a substance is in some degree to its modes, what a name is to an association (or assemblage) of ideas, or, as it has been called, a complex idea. The *substance*, which has a real existence in nature, is a *band of union* to its modes. And a *word*, as an instrument of the mind, is a *band of union* to such a certain number of *simple perceptions*, as societies of men have united for their own accommodation. The modes in a natural substance are subject to many variations, but the substance, whatever it be, is still the same. So the *simple perceptions*, in a mental combination, are subject to be *changed* by circumstances, but the *name* remains the same †. It would be very difficult to discover, exactly, all the various modes resident in some complex beings, and it would be no less difficult to point out the exact number of simple perceptions, which are united in many associations under one name.'

The reader, perhaps, from these few extracts and remarks, will be able to form an adequate idea of this little compendium; which is on the whole calculated to afford a just view of what is useful in logic, and of what has been officiously and uselessly added. It may assist him in the great object of *reasoning well*; though we think the insertion of a few farther practical directions, particularly as exhibited by Dr. Watts, might have still improved the volume: which carries the marks of an intelligent author, concealing himself under the ill-sounding name of Dralloc:—but the preface, we observe, is finished by the initials J. C. from which, without pretending to much sagacity, we may decypher "JohN CollarD," by reading backward.

\* Hartley and Priestley.

† This is a great source of error, from which the mathematical science is totally exempt.

## EAST-INDIES.

Art. 26. *Select Views in Mysore*, the Country of Tippoo Sultan; from Drawings taken on the Spot by Mr. Home; with Historical Descriptions. Large 4to. 6l. 6s. Boards. Sold at the Historic Gallery, Pall Mall.

This splendid publication may be considered as a kind of triumphal monument to the military prowess of our countrymen in the remote regions of the East, under the auspices of Lord Cornwallis. The views all relate to the principal scene of the expedition against Tippoo; viz. Bangalore, Seringapatam, and the fortresses in their vicinity. Their execution does honour to the painter and the engraver: but, as their subjects are rather historical than picturesque, the effect is not always proportioned to the art; in particular, the great distance of the point of view, in several instances, renders the interesting part too diminutive. There are, however, several bold and striking pieces of scenery, especially of those fortresses on the tops of rugged hills which might be deemed impregnable, till they encountered the severe trial of British valour. The historical narrations are brief, but sufficient for the purpose of attaching interest to the objects.

Besides the views, 28 in number, we have here a map, and some plans, illustrative of the military operations. The paper, type, and printing are all in a suitable style of excellence; with some exception respecting the paper of the large *plans*, which is of a texture and colour very different from the rest.

The descriptive and historical pages will, no doubt, give much additional satisfaction to those who are entertained by the views, (as all must be who inspect them,) and particularly those who have personally visited the scenes which are the subjects of this very superb exhibition.

The work is respectfully inscribed to the Marquis Cornwallis, by Mr. BOWYER, who dates from "The Historic Gallery, Pall Mall."

## MILITARY AFFAIRS.

Art. 27. *Letter to a retired Officer*, on the Opinions and Sentence of a General Court Martial, held at the Horse Guards, Nov. 27, 1795, and on many subsequent Days, for the Trial of Col. John Fenton Cawthorne, of the Westminster Regiment of Middlesex Militia. 4to. pp. 39. 2s. Debrett. 1796

The discipline and good order of the army are of so much consequence to the state, that to give the troops any just cause of mutiny has deservedly been considered as an act of the greatest criminality. During the present war, discontents have frequently been manifested by the militia. Appearances so contrary to the general character of the British soldiery at once occasioned serious alarm, and impressed the public with the idea that the privates of the militia had some real cause of complaint. We are not to wonder, therefore, that the court martial on Col. Cawthorne excited more than ordinary attention.—His severe sentence of dismissal is sufficiently known.—If the justice of that sentence required any confirmation, in the eyes of the *public*, it received that sanction by the approbation of the King, and the subsequent decision of the House of Commons. We can therefore only



consider the pamphlet before us as an apology, written by the Colonel, or his counsel, or his friend, for his *particular acquaintance*, to enable him to retain a place in their society. As we would by no means attempt to defeat such an object, we shall not reply to the author's summing up of the evidence charge by charge\*, but confine ourselves to a remark or two on his general observations.

The anonymous writer insists that the sentence of a court martial ought not to carry with it that weight, in private society, which would be given to the verdict of a jury in a civil court; and he instances the case of Admiral Byng and Lord George Sackville.

Perhaps Admiral Byng owes the acquittal which he has received from posterity, to the heroic fortitude with which he met his death; and which completely washed away every idea of cowardice, implied in his neglecting to renew the engagement, or to attempt to relieve Minorca, after the action with the French fleet.

Lord George Sackville's case was briefly this—One *Aide de Camp* ordered him to charge with *all* the cavalry—another with the British—while he hesitated which to obey, the opportunity was lost. This hesitation, in so critical a moment, when obedience to either order would have gained a most decisive advantage, certainly proved his lordship to be an unfit person to serve his majesty in a military capacity, though it might not impeach his civil private character. We cannot however forbear observing, on the present occasion, that in the charges on which Admiral Byng and Lord George Sackville were convicted, there was nothing of a *fraudulent* nature.

The author greatly mistakes when he affirms that a court martial 'is subject to no appeal to other court.' There are numerous instances of reparation being obtained after punishment inflicted, and of arrests of judgments being moved in the civil courts. Of the latter class a memorable one occurred two or three years ago, in the case of a notorious *crimp*, who was tried by a court martial at Chatham. The sentence, however, appearing to be perfectly just, the delinquent was left to his fate. Of the former sort, a very striking instance is related at length, by De Lolme, in which a dismissed officer obtained ample satisfaction.

The views and ideas of the writer will be distinctly seen in the following extracts:

'It may be said that there are great abuses in the army; I believe there are, and wish they were corrected. Nay, I heard it whispered again and again, in the very room where the court martial was sitting, that the greater part of the Colonels in the army might be brought to the same situation as Col. Cawthorne, and would be found to deserve, if he deserved it, as severe a sentence †. It may, therefore, have

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\* We are surprised that the proceedings of this court martial have not been published by authority. In this pamphlet, the charges are not given at length, but the substance only of them is stated, in the writer's own words and manner.

† This, by the bye, was a very illiberal whisper, and, to our conviction, a very unjust one; although one or two pilferers in the militia may perhaps, as yet, have escaped justice.

been thought necessary, from the abuses which are supposed to prevail in the army, that, when an opportunity offered to make an example, it should be done with the greatest vigour, and that the example should be such as to excite a reforming terror throughout the army of Great Britain. To say the truth, I had no sooner recovered from the surprise which the sentence of the court martial produced in my mind, than I was convinced that Colonel Cawthorne had not been so much the victim of any errors he had committed respecting his own particular regiment, as of those which prevail throughout the army at large. I have, therefore, not the least doubt, but that after the first impressions attendant on such a sentence as his are passed away, that the cool and dispassionate judgment of mankind will consider him, though driven, as an example, from the professional duties of a soldier, by no means disqualified to fulfil, with honour, the character of a gentleman.'—

'As to the language of the court, which, respecting several of the charges, declared that Colonel Cawthorne had acted in a scandalous and infamous manner, unbecoming the character of a gentleman and a soldier, it is a vague, indefinite combination of words, which may enliven the formulary of some of the articles of war; but to which no intrinsic meaning can be annexed: nor can they be attended with any other effect on the opinions of mankind, than the ridiculous jargon of legal pleadings.'

We should commend the humane spirit breathed at the close of the first of these paragraphs, if we supposed it to come from a disinterested person: but the petulant affectation in the second extract forbids such a supposition. We must, nevertheless, do the author the justice of adding that, difficult as his task has been, he has executed it in a manner which will probably give satisfaction to Mr. Cawthorne's friends.

#### ARTS, &c.

Art. 28. *Nouveau Système Universel de Voitures Inversables, &c.* A New Universal System of Inverfable Carriages, from the Curricule to the largest Caravan. With a Description of Contrivances tending to ensure Safety, Convenience, Lightness, and Elegance. Dedicated by Permission to H. R. H. the Prince of Wales, by his Coachmaker Extraordinary, John March, Knightsbridge. A French Edition, and an English Edition. Folio. Price 15s. each, sewed. De Boffe. 1795.

This work consists of a few pages accompanied by four plates, and appears to be written for the purpose of attracting the public attention to a scheme which the author has long laboured to perfect. He commences with the sound principle that the center of gravity, in the body, should be as much as possible below the line of suspension; and in order to render the body *inversable*, he suspends it from two points, one in front, and the other behind the carriage, fixed as high as the nature of the vehicle will admit. Thus far the effect, to a certain degree, might be obtained; for the carriage being overturned in any direction, the body, free from any contravening weight, would always endeavour to attain its equilibrium. The great difficulty is to provide against weights unequally disposed within: this the author attempts

tempts to counterpoise by springs applied underneath and in contact with the body; which preserve it in an even posture, supposing the springs to be proportioned to resist the partial weights. The author then calculates the angle at which a carriage is liable to be overturned, and procures an *escapement* from these springs, when it obtains that position: the body, being then suspended only by the pivots, is at liberty to find its equilibrium.

The circumstance of the body touching on these under springs appears to be the unpleasant part of this project; for they must be sufficiently strong to prevent the evil of partial weights within, and they must proportionably prevent the ease derived from the elasticity of the springs which suspend the body: therefore, it does not appear that the advantage of security is yet combined with the luxury of the usual mode of constructing carriages.

The author certainly merits attention for his persevering endeavours to accomplish this desirable effect; and, in the course of his pursuits, he has produced many advantages, and elegant forms, which may prove serviceable to future works of the kind.

#### AMERICA.

Art. 29. *Observations on the North-American Land-Company lately instituted in Philadelphia*: containing an Illustration of the Object of the Company's Plan, the Articles of Association, with a succinct Account of the States wherein their Lands lie; to which are added, Remarks on the American Lands in general, more particularly the Pine-lands of the Southern and Western States, in two Letters from Robert G. Harper Esq. Member of Congress for South Carolina, to a Gentleman in Philadelphia. 8vo. pp. 149. 2s. Debrett. 1796.

The title sufficiently explains the object of this publication. The North-American Land-Company complain of gross calumnies circulated, especially by some French citizens, to oppose their views and progress; and this pamphlet appears in the form of a vindication: but it is evident that something more is intended than mere self-defence. It may be considered as an advertisement to extend the knowledge of the scheme, and to recommend it to Europeans, notwithstanding it is more than once asserted that foreign emigrants are not desired by the Americans; for, if this were really the case, why are the English informed in the last page where registered shares in this company are to be had in London? The formation of a Land-Company is no doubt a wise measure for America; the articles of association are well drawn up; and the object is ably recommended. The property of this company is stated to amount to *six millions* of acres, valued at the average price of half a dollar per acre.

Mr. Harper's letters subjoined are sensibly written, and his remarks, particularly on the Pine-lands, (or lands on which pines grow, and from an idea of their sterility termed *pine-barrens*, and therefore not till lately cleared,) are very satisfactory; and they prove that these lands, when brought into cultivation, will be very valuable: but, when it is considered what a very different state of life that of a first settler in an uncleared wilderness, *from the haunts of men far cut off*, is to that of the lowest

lowest member of civilized and polished countries, it may be questioned whether Europeans are not in general *spoiled* for that rude and simple existence which America affords in the back settlements; and of which, as the writer of this pamphlet observes, it is difficult, with our education and habits, to form a proper idea.

## POLITICAL.

Art. 30. *The Decline and Fall of the English System of Finance.* By Thomas Paine. 8vo. 1s. Eaton. 1796.

That the funding system must destroy itself in time, and issue in national bankruptcy, is an opinion which has often been started by political writers and arithmeticians, from the very period of its commencement. Mr. Paine not only coincides with them in this belief, but undertakes to ascertain the period within which this serious catastrophe must happen. He considers this system as being advanced into the last twenty years of its existence. It is possible, however, that here, as in other points, he may be as much in an error as those political prophets who frightened the nation with predictions of bankruptcy, whenever the capital of the public debt should amount to 100 or 150 millions: but, though he may not be correct, we are of opinion that his view of the subject merits examination, and not the less so because coming from an enemy. On no subject whatever can the maxim, *fas est et ab hoste doceri*, be more worth regarding, than on that of the finances.

Under this persuasion, we proceed to state Mr. Paine's maxims, data, calculations, and conclusions. He considers every system of credit as a system of paper-money; and that the English system of credit or paper-money, in as much as it keeps its capital out of sight, or prevents its appearance in circulation, must continue longer or be more durable than the system adopted in America and France. The difference in the degree of speed with which the two systems advance to their common grave, he considers to be that which exists between the capital and the interest, or between 100 and 5, supposing the interest 5 per cent, or as 20 to 1; that is to say, a system of borrowing which funds the capital borrowed, and pays only the interest, will last 20 times longer than one which borrows and keeps the whole capital of the debt in paper circulation. Having endeavoured to ascertain the comparative duration of these two systems, Mr. P. proceeds to state the rapid increase of our public debt, and to give what he deems an important discovery, *the ratio which the nature of things has established*\*

\* Does Mr. P. mean to say that all national debts on the funding system must increase according to the ratio which he has laid down? If not, it is not a ratio which *the nature of things has established*. He would probably confine it to the British debt, and then it only proves that it has accumulated after a given ratio, but not that this would be the case in a fresh succession of wars; for the expences of a war depend on its length as well as on the terms of obtaining money. Circumstances are so various that the expences of wars do not seem to be matters of calculation. Is there any other country, the expences of whose wars have increased in the same ratio?

for



for this increase. This ratio, he says, is not in arithmetical progression, like the numbers 2, 3, 4, 5, 6, 7, 8, 9; nor yet in geometrical progression, like the numbers 2, 4, 8, 16, 32, 64, 128, 256, but is the series of one half on each preceding number, like the numbers 8, 12, 18, 27, 40, 60, 90, 135: that is, the second number 12 is produced by the first number 8 and the half of 8, and the third 18 by 12 and its half, and so on. This ratio applies tolerably well to the five wars, ending with the American, since the Revolution, soon after which the funding system began; and promises to be also verified in that in which we are now engaged; the expence of which, according to this calculation, will be 162 millions; making, with the property funded in the preceding wars, a total of debt amounting to 444 millions. Admitting this ratio of increment, the next war must cost 243 millions, the next 364, the next 546, the next 819, the next 1228, and the next 1842; making the expence of six following wars, on the principle of funding, amount to the enormous sum of 5042 millions sterling.

Without adverting to this ratio of increment, we may suppose that the funding system is approaching to its *ne plus ultra*. Funding cannot proceed beyond the maximum of taxation; and, when the limit of the latter is found, the limit of the former is determined. To suppose that we can proceed on this system in an increasing ratio, *ad infinitum*, is absurdity in the abstract; the expences, therefore, of past wars, by narrowing the resources for future contests, may operate towards the introduction of a pacific system, and of another method of adjusting the differences between nations than the expensive and cruel appeal to arms. A national debt, to a certain amount, is known by experience to have its advantages; and, if, by the remonstrances of friends and enemies, we guard against its inordinate accumulation, it may never be felt as an evil. This, however, in the present conjuncture, is a matter that requires all the wisdom and integrity of ministers.

Mr. P. observes that paper has *pulled down* the value of gold and silver to a level with itself, and that what we call *dearness* is no more than the actual depreciation of the value of money. He asserts that we have not gold and silver coin enough in the kingdom to pay the taxes, and that the quantity of money in the Bank can never be so much as two millions; while he estimates the total amount of the bank-notes in circulation at sixty millions. In each of these statements we deem him erroneous. The amount of the gold and silver coin, we believe, has been much under-rated by political writers; and, as to the small quantity of cash which Mr. P. assigns to the Bank, he would be puzzled perhaps to shew how this could answer the common demand, which must be continually made on it in consequence of sixty millions of circulating paper. As the Bank has gone on for an hundred years paying its notes on demand, we may conclude that it is not in so bad a plight as this writer would represent it to be. These and other assertions and hints are made to create, if possible, a run on the Bank, which he thinks must soon ruin it, since he tells us that, after the two millions shall be paid away, there are no means left of obtaining for it a fresh supply. Considering, however, the growing power and vast resources of the Government, which may be  
said

said to have all the property of the kingdom at its disposal; and reflecting that its intimate connexion with the Bank would induce it to support the latter in any emergency, there can be little room for apprehension on this point.

After all, it is a matter of the greatest consequence to check as much as possible the increase of paper-money. A failure in our finances might probably produce a revolution; and as it is the general interest to ward off such a calamity, the subject of this pamphlet merits the greatest attention.

We propose to give an account of Mr. Broome's observations on Mr. Paine's pamphlet in our next Review.

Art. 31. *Thoughts on the Prospect of a Gregicide War*, in a Letter to the R. H. Ed. Burke. 8vo. 6d. Smeeton. 1796.

There are always writers in readiness to answer such notable productions as wear a controversial aspect, (especially in politics,) immediately after the appearance of those publications, before the subject has had time to cool on the anvil: but here is an author so prompt for the occasion, that lo! we have a reply to the long expected "*Thoughts on the prospect of a Regicide Peace*," even before Mr. Burke's performance has met the eye of the public! This slight effort of anticipation, however, bears little reference to what may really be contained in Mr. B.'s intended tract, for that were impossible without the gift of prescience. It is only to be considered as an expostulation with Mr. B. on the supposed purport and tendency of his promised publication; which, it seems taken for granted, must, by breathing the ardent spirit of hostility, prove extremely dangerous and detrimental to the general welfare of the surrounding nations.—This honest *alarmist* appears to be wholly actuated by real benevolence and philanthropy; while he manifests more of the good Christian than of the deep and dextrous polemic. He is extremely averse from every idea of settling national disputes by the sword; and, as he conceives his pacific views to be most conducive to the real happiness of his fellow-creatures, and looks on the present bloody and ruinous contest as *unnecessary*, he therefore conceives the war to be *unjustifiable*.

This little tract abounds in just and humane sentiments, and the well-temper'd writer treats the character and good intentions of Mr. B. with the highest respect.

Art. 32. *A Letter to the Right Hon. William Pitt*, on the present alarming Crisis of Public Affairs. 8vo. 1s. Debrett. 1796.

In a style elegant and dignified, though somewhat approaching to the turgid, this letter-writer addresses an animated philippic to the prime-minister, chiefly turning on that incapacity for the post of war-director, which he supposes the disastrous events of the last two campaigns to have fully proved on Mr. Pitt. From the short compass which the writer has taken, it may be well conceived that assertion must stand in the place of evidence, and declamation be taken for argument. We shall, however, transcribe a passage in which he gives his ideas of what ought now to be done, both as a specimen of his manner of writing, and as an useful piece of public admonition:



' If we really hope or desire to obtain terms *from* the French people, such as Great Britain can with honour accept, we must address ourselves *to* the French people. It may be done, Sir, without violating the majesty of the Throne, or compromising the dignity of the Legislature. Lay aside the miserable forms in which you have been hitherto entrenched. Call together the new Parliament without delay. Speak to them in the language that befits the time and the magnitude of the emergency. Conceal from them nothing which it imports us to know. Throw yourself upon their candour to pardon your past errors, and shew that you can yet be worthy of their future confidence. Issue a declaration on the part of the King, sanctioned by both branches of the Legislature. Address it not only to the English people, but, in effect, to every European nation, and to mankind. Explain clearly what you demand, and what you are ready to concede, for peace. Prove to the world that neither ambition, nor rapacity, nor the vain and impracticable hope of dismembering France, are your motives for continuing the war. Disclaim all connexion with the Count de Provence, and any support of his title, or his right to the Throne. Renounce in unambiguous terms, every idea of intermeddling with the French government! Above all, declare that the protection which you may henceforward extend to any individuals of the Bourbon family, is only given as to expatriated and suffering exiles, not as to princes claiming the crown by hereditary descent. Call upon the inhabitants of France themselves to aid you in restoring tranquillity to Europe! But, when you invoke their assistance, omit the insulting or opprobrious epithets with which you are accustomed too freely to load them, in the House of Commons. Such impotent abuse may irritate, but cannot wound. Adjure them by that liberty which they profess to venerate, to stop the further effusion of human blood; and even, if necessary, to check the violence of the Executive Directory, and to controul their vengeance or ambition. This, Sir, is the only measure which can be efficacious; and which, if it failed of producing the desired effect abroad, must nevertheless be followed by advantages of a thousand kinds at home. It would close the domestic wounds and breaches of this country. It would awaken loyalty, and extinguish sedition. It would silence opposition in Parliament, and it would revive every sentiment of patriotism without doors. It would convince Europe that we do not desire, as is invidiously asserted, to monopolize the commerce of both the Indies. Even your enemies would do justice to the magnanimity of such a conduct, and own that you was not totally undeserving of the station you occupy.'

Art. 33. *Letters addressed to the Right Hon. William Pitt.* By Bolingbroke. 8vo. pp. 30. Dublin. 1796.

There is so little to distinguish these letters from the ordinary effusions of intemperate declamation, that we wonder that they were not left quietly to rest on the file of a newspaper.

Art. 34. *A Letter addressed to a Noble Lord,* by Way of Reply to that of the Right Hon. Edmund Burke. By Bolingbroke. 8vo. pp. 41. Dublin. 1796.

After the variety of remarks and replies to which Mr. Burke's celebrated

lebrated letter has given birth from the English press, we do not think our readers will feel themselves much interested in this piece of Irish importation; which, in truth, contains nothing to give it a superiority over the generality of our home manufacture.

Art. 35. *A few Words addressed to the Right Hon. Charles James Fox, on the sacred Duty of Insurrection.* 8vo. 1s. Cawthorne.

An invidious attempt to fix on Mr. Fox the opprobrium of Jacobinism, on account of a declaration made in the freedom of parliamentary debate, expressive of high dissatisfaction with the spirit and tendency of the two bills then pending, and since passed into laws; the one for the protection of his Majesty's person; the other, for the prevention of seditious meetings.

Art. 36. *The Substance of a Speech made in the House of Peers, May 18, 1796, by the Earl of Lauderdale, on the Subject of the National Finances.* 4to. 2s. 6d. Robinsons.

The very elaborate speech now before us contains a full and free discussion of the expenses of the present war, and of the debts and revenues of this kingdom.—As the estimates and statements of Lord Auckland are here particularly investigated, those who have perused that noble writer's late publications, on the same important subject, will do well to pay due attention to what the patriotic Earl has taken great and landable pains to state to the world, on the other side of the question.

Art. 37. *Strike; but Hear!!! A Dedication to his Majesty's Ministers, the Crown Lawyers, and the Majority of both Houses of Parliament.* By John Thelwall. With a Farewell Address to the Readers of the Tribune. 8vo. 6d. Symonds.

Mr. Thelwall, with his accustomed energy, reprobates the oppressive spirit of the statutes which restrict the freedom of discussion and debate. The lectures which he delivered he justifies throughout, as 'more than innocent—as the virtuous effusion of a mind conscious of the purity of its intentions, anxious for the welfare and happiness of mankind, for the propagation of truth, the establishment of social order, and the triumph of universal peace and benevolence.'—Though we are not disposed to follow Mr. T. in his whole political career, we have no right to call in question the sincerity of this declaration. In the farewell address, he explains the nature of his course of lectures on the Roman history, and asserts them to be completely and indubitably legal.—This dedication and address are to make a part of the third volume of a work called *The Tribune*.

Art. 38. *An Address to my Countrymen on the present War.* By a Briton. 8vo. 1s. Owen. 1795.

This Briton calls on his countrymen to listen to him because he is an old man, and therefore capable of reasoning calmly. Being ourselves pretty old, we are willing to pay all due respect to age; but, we must own, we do not find that length of days has so entirely cooled this writer's passions, as to leave him incapable of political effervescence; nor that observation and experience have qualified him for the high office of a national Counsellor. We give the addresser full credit,

credit, when he says that what he has written he thinks to be true ; but we cannot consider the strong language, in which he speaks of those who oppose the war, as any proof that he is free from the bias of party.

Art. 39. *An Address to the Electors of Great Britain.* 8vo. 6d. Johnson. 1796.

As the purpose for which this little piece was written has closed before it could come under our notice, it is sufficient to record the publication on our pages, as a spirited and sensible attempt to awaken Britons to their true interests in performing the sacred duty which the constitution has devolved on them. The writer is not contented with general admonition, but decidedly throws his weight into the scale of opposition politics.

Art. 40. *An Inquiry into the State of the Finances of Great Britain ; in Answer to Mr. Morgan's Facts.* By Nicholas Vanfittart, Esq. 8vo. pp. 75. 1s. 6d. Owen. 1796.

As this answer to Mr. Morgan's pamphlet, (see Rev. for April, p. 432.) is understood to come from official authority, it cannot be doubted that all due pains have been taken to render it as powerful an antidote against the unfavourable impressions made by the other, as could be composed. With a great appearance of moderation in language, no opportunity is omitted of throwing discredit on the facts and reasonings of Mr. Morgan ; and experience has sufficiently shewn that, in the complicated statements and calculations of modern finance, it is not difficult for the leaders on opposite sides to make such representations as are sufficient fully to convince the bulk of their own party, at least, how inadequate soever they be to abide the test of strict mathematical proof. The principal argumentative points, in this Inquiry, are those in which the writer follows Mr. M. in his comparison of the expence of the American war with the present, in his censures on the terms of Mr. Pitt's loans, in his statement of the present amount of the national debt, and in his speculations on the future peace establishments, and the ability of the nation to bear its additional burdens. An idea of the extent to which these writers differ may be derived from their several statements of the national debt, in which they are *fifty millions* wide of each other. Various observations on the capital of the nation, on its increase in buildings, commerce, and manufactures, and on the enormous expenditure of France during the present war, are added ; all tending to raise the spirits of the nation, and to make it satisfied with the administration of its affairs, and with its future prospects. Some tables are subjoined, by way of documents.

That Mr. M. may find cause, from this pamphlet, to reconsider some of his positions, and perhaps to correct some of his assertions, we think not improbable : but that the true friend to his country can derive much consolation from an attempt to shew that we are not *quite so far* advanced in the road to ruin as some have thought, coupled with the *ostentatious* display of an apparatus of still continuing war, vastly more extensive than ever before employed—we are by no means convinced. Alas ! the depreciation of the funds, the discounts on the

REV. JUNE, 1796.

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loan and on exchequer-bills, and the scarcity of money, are proofs of existing difficulties in the pursuit of the plans in which we are so deeply involved, that no proud vaunts nor plausible statements can set aside.

Of Mr. Morgan's "Additional Facts," &c. just published, an account will be given in the Review for July.

Art. 41. *The Prosperity of Great Britain, compared with the State of France, her Conquests, and Allies.* Addressed principally to the Freeholders, Farmers, and Artificers of Great Britain, and particularly to those of the County of Salop. By Rowland Hunt, Esq. 8vo. pp. 68. 1s. 6d. Stockdale. 1796.

The comparative view here given of the state of Great Britain, and other European countries, is evidently sketched under the influence of the pardonable partiality of national attachment, but, at the same time, with too deep a tincture of prejudice against those who are not disposed to adopt, in its full extent, the writer's admiration of British politics. According to Mr. Hunt, every thing is wrong abroad, and almost every thing, except the restless discontent of factious men, is right at home. Nevertheless, we must do Mr. Hunt the justice to add that he appears to have written with laudable intentions, and that his pamphlet contains much information, conveyed in a lively and pleasant manner. Among other remarks which may well deserve attention, we find the following on private justice in the distribution of property, as one of the means of preserving our national prosperity:

‘The laying out of a landed Estate, and the letting of it, are important charges; they are a trust for the good, not only of a man's own family, but of the community, for the present time, as well as for posterity. Whatever will make the most of an Estate in point of money, is by no means the only consideration: what renders it of most service to the community is also a principal object; and particularly the letting of lands at such a rent, that, if cultivated with industry and judgment, the tenant may thrive when corn is at a price adapted to the labour of the country. The exertions of industry should have every encouragement, but indolence should be rooted out by every means in our power.

‘The Farmer should consider, that as the price of corn is, so is every other commodity; and that as the consumer purchases, so will he sell his own goods. If corn is sold at nine shillings, the collar-maker, the blacksmith, the cooper, the chandler, and all the other tradesmen, will sell at their usual prices; but if not, all the tradesmen must raise their goods in one way or other. The ironmonger will not sell nails by the long hundred; the chandler will not give thirteen to the dozen; the blacksmith cannot throw his farriery into the bill of iron work; and, in short, either prices will be raised, or the usual indulgences, which make farming and trade on a friendly footing with each other, will be withheld.—Now if the farmer sells at nine shillings to the contractor, and he selling it again, and so repeatedly, till the consumer buys it at twelve shillings; the farmer not only loses the three shillings once; but in every thing he purchases, he feels the ill effect of one article, namely, corn, being raised. This is as evident to every

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one who considers it, as the sun at noonday; and is a reason for selling to the consumer in the public market, at as reasonable a price as the times will allow.

\* So again of the Tradesman: if he sells at a moderate price, he will turn ten pounds ten times over, while a person who sells a little dearer than he ought, will not do the same thrice in the same time. This the late Mr. Wedgwood felt as an honest man, practised like a wise man; left a noble fortune to his family, and his example to posterity.

\* So of the Labourer: the good will of an employer is worth more than twopence a day. When the price of labour is moderate, constant employment will be had universally; when it is not, foreign aid, and every kind of contract will be sought for, to avoid a lasting burden. In short, it is for the good of all, that all should be well off: if the landlord is at his ease, his repairs, draining, and other encouragements, will be obtained on proper terms; if the tenant, then will he cultivate well, and pay honestly; if the artificer, or tradesman, he will sell good things, make good work, and can afford such moderate credit, as much affords the benefit of society: if the labourer is contented, he will work cheerfully, bring up his family to industry; will be the friend of his neighbours; and not liable to many temptations, which, in a state of want, sow the seeds of vice and misery. In short, it is good for all, that all shall be well off; and as God has prospered us, let us not be wanting to ourselves; but, as Britons and as Christians, let us acknowledge our gratitude, by promoting the welfare of each other.

We cannot overlook the unmeaning distinction by which Mr. H. justifies the late act respecting seditious meetings: 'Its principle,' says he, 'is directed to the teachers, not to the people.' Who does not see, that every restraint on teachers is also a restraint on the people?

Art. 42. *An Original System of Taxation; or General Contribution by way of Stamp-Duty: in which all his Majesty's Subjects of every Description, being under the Protection of the Laws of this Realm, are required to contribute to the Exigencies of the State, in some Proportion to their Rank and Situations in Life; but no Persons are required to contribute more than they can afford: Offered as a Substitute for the Window-Tax, or any other Impositions that are deemed peculiarly oppressive and injurious to the Lower Orders of the People, and less productive to his Majesty's Revenue. By one who wishes to be thought a good Subject, and is a Well-wisher to all People, &c.* 8vo. 1s. Robinsons.

It is very happy for Englishmen that, under their heavy load of taxes, they can amuse themselves with projects for lightening the burden. The ingenious writer of this pamphlet has devised a plan of taxation which he presumes will be simple, impartial, comprehensive, and efficient. His scheme is that all his Majesty's subjects of a given age, except paupers, shall rank themselves into separate classes, and that a ring be assigned to each respective class, to be worn on the little finger by each individual, who shall choose his own class:—that the rings for the four lower classes shall be furnished by government, and stamped, and shall be different according to the classes;—that the annual duty for the 1st, 2d, 3d, and 4th classes, shall be respectively,

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sixpence.

*sexpence, one shilling, two shillings, three shillings, four shillings;—* that the *fifth* class shall provide their own rings, but without stones, and pay half-a-guinea at the stamp-office; and the *sixth* class, without any restriction with respect to form or material, shall pay one guinea; that the 7th, 8th, 9th, and 10th classes, shall pay *two, four, eight, or twelve* guineas, as their annual income is entered at 500, 1000, 2000 pounds *per annum*; and that the nobility shall pay in the same proportion, from ten to fifty guineas *per annum*.—Against every plan of taxation of this kind, it is an obvious but very important objection, that it would introduce badges of distinction highly invidious and injurious, and would produce a fixed line of separation between man and man, which might, in process of time, prove as mischievous as the unnatural divisions of *casts* in Hindostan. We trust that no plan so humiliating to the lower ranks of society, and so favourable to aristocratic pride, will ever meet with encouragement in a free and enlightened country.

Art. 43. *The Politician's Creed*: being the great Outline of Political Science; from the Writings of Montesquieu, Hume, Gibbon, Paley, Townsend, &c. &c. By an Independent. Vol. II. 8vo. pp. 208. Johnson.

From our account of the first volume of this work, (Rev. N. S. vol. xix. p. 311.) our readers may be sufficiently informed concerning the professed design of the present publication. The topics discussed in this volume are, the balance of power; the balance of trade; the jealousy of trade; public credit; public debts; war; taxes; division of labour; money; price of commodities; the principle of trade; luxury; the effects of liberty on trade; agriculture. The whole is compiled, with a very few alterations and additions, from Hume, Adam Smith, Dean Tucker, Lord Kaimes, Townsend, and Paley. Mere extracts, thus thrown together without method, requiring neither ingenuity nor extraordinary industry, can be entitled to no very particular commendation; and when we remark how much the continuation falls short of what was expected at the commencement of the publication, we cannot help thinking the compiler in some degree chargeable with negligence.

Art. 44. *The Doctrine of Equality of Rank and Condition examined and supported on the Authority of the New Testament, and on the Principles of Reason and Benevolence*. By James Pilkington. 8vo. pp. 62. 1s. 6d. Johnson. 1795.

The obnoxious doctrine of equality is placed in a singular point of light in this pamphlet. Of late, it has been in vogue to class this doctrine with those of infidelity and atheism. Mr. Pilkington, on the contrary, maintains that it is a genuine doctrine of Christianity, and that our Saviour disseminated precepts of humility and benevolence, which, if strictly and universally followed, would entirely annihilate all difference of rank and condition. If Mr. P. could establish his opinion, many persons would think him, instead of an advocate for Christianity, a more formidable opponent than even Thomas Paine: but no one needs to apprehend any mischievous consequences from this writer's notions; for there is very little danger that men, with



with all their zeal for Christianity, will become, according to his idea, such perfect Christians, as voluntarily to abandon the several degrees of elevation which they possess in society, in order to realize the benevolent dream of universal equality.

Mr. P. appears to have written with the best intentions, and has shewn considerable ingenuity in supporting his argument: but, whether his theoretical notion be well or ill founded, his project of persuading men of rank and affluence to relinquish their distinctions is perfectly chimerical: his idea may suit the poor: but it will never be adopted by the rich, who will always think that a man may be as good a Christian with *twenty thousand* pounds as with *twenty* pounds a-year.

Art. 45. *Remarks on a Letter relative to the late Petitions to Parliament for the Safety and Preservation of his Majesty's Person, and for the more effectually preventing Seditious Meetings and Assemblies: with compleat Abstracts of the several Clauses contained in each Bill. For the Use of the Public.* By Sir Edward Harrington, Knt. Author of an Excursion to Fontainebleau, a Schizzo on Genius, &c. &c. 8vo. pp. 60. 1s. 6d. Longman. February 1796.

This pamphlet, on account of its subject, might have claimed earlier notice. Yet we cannot much regret the delay: for we find nothing in these remarks which could have materially affected either our own ideas, or those of our readers, on the nature of the bills mentioned in the title. The writer is very lavish of invective against philosophical reformers, and friends of the people: but for his reasons, they are "as two grains of wheat hid in two bushels of chaff; you shall seek all day ere you find them, and when you have them, they are not worth the search."

POETRY, &c.

Art. 46. *The Political Dramatist in November 1795; a Poem.* 4to. 1s. 6d. Parsons.

By the political dramatist this writer means Mr. Sheridan, whom he lashes most unmercifully, while Mr. Pitt is complimented in the highest strains of adulation. The versification is always easy, and sometimes aspires successfully to the praise of vigor and elegance.

Art. 47. *The Smugglers; a Musical Drama, in Two Acts.* As it is performed at the Theatre Royal, Drury-lane. By Samuel Birch, 8vo. 1s. Dilly. 1796.

The writer of this piece appears sensible of his obligations to Mr. Bannister jun. and the other performers, for much of its success on the stage. Indeed, the reader will not discover its claims to notice as a literary composition.

Art. 48. *The Balance: a Poem in Three Cantos, Heroic and Satirical, on the British Constitution, the Reign of Justice, and the Fall of Antichrist.* 4to. 1s. Parsons.

Neither 'heroic,' nor 'satirical,' but ridiculous and nonsensical.

Art. 49. *Odes and Miscellaneous Poems.* By a Student of Medicine in the University of Edinburgh. 4to. 2s. 6d. Johnson. 1796.

Specimen :

## ‘ O D E IV.

‘ Did you know the *fair* that charms me,  
 ’Twould account for what alarms me!  
 Think not, her accomplish’d mind,  
 Well-inform’d in sense refin’d,  
 Wanteth elegance of form.  
 No—listen, till I thee inform.—  
 But what on earth can I compare  
 To her all-harmony of air,  
 Her voice so soft, rich, full, and mellow!  
 Teeth fresh, eyes blue, hair so yellow!  
 Skin snow-white, smooth, and transparent!  
 With a rose-teint, scarce apparent!  
 Grace is in her mein and motion!  
 —While she speaks, Love’s subtle potion  
 Steals through ev’ry pulse high beating—  
 —Ah! ’tis, I fear, in vain retreating!  
 —Welcome, then, my love-lorn fate,  
 Since I feel my doom too late!’—

There are however loftier things than these ; *e. g.* in the Ode to Chemistry :

All hail, *Caloric* ! hail, most potent power !  
 Whether quiescent in the *frigid-zone*,  
 Or bursting in a deep internal groan,  
 A blazing column from bleak *Heckla*’s tower !  
     Or belching fierce from *Etna*’s forge,  
 O’er fair *Sicilia*’s plains thy rage disgorge !  
     Or in a hissing deluge roar,  
     Where *Herculaneum* of yore,  
     Beam’d in the lucid ray benign  
     Of *Peace* and *Commerce*—where the *Nine*  
     Fair fugitives from *Greece* appear’d,  
     Fix’d their abode, their temples rear’d,  
 And taught their mimic arts, and sciences refin’d’—

Art. 50. *The Progress of Despotism*, a Poem, in two Parts, with Notes. 4to. 5s. V. Griffiths. 1796.

Although the poetical form of composition must be ever less adapted than prose to the serious purposes of teaching an art or a science, and maintaining an argumentative topic, yet, when truths have already been sufficiently established by the close and accurate reasonings of philosophers, their effects may be materially aided by the more interesting manner in which they are represented by the poet who warms the heart and the imagination by his illustrations, and impresses the memory with maxims enshrined in the concise elegance of a verse. The success of Pope and other first-rate writers, in this walk, sufficiently proves this point; and is a fair warrant for judicious imitation. At the same time, it must be observed that the *whole merit* of an attempt of this kind depends on the degree of poetical power exhibited in the execution; for good sense, when scantily illuminated with

with genius, acts to a disadvantage by quitting the plain direct path, and encumbering itself with the difficulties of a devious and irregular course.

With respect to the author before us, we cannot but judge favourably of his principles and understanding from the prose advertisement prefixed to his work, as well as from the general matter and the sentiments of the poem itself:—but that he is qualified to embellish and enforce a common topic by the graces of versification, the splendour of imagery, and the other qualities which belong to the true poet, we fear we are not warranted to assert. There is a great difference between the talent of happily turning a few occasional lines, aided by a ready recollection of the phraseology of poetry, and the power of sustaining a design of compass and variety with the uniform elevation of style and thought, and the facility of invention and expression, which are necessary to constitute a finished performance. With not a few spirited lines and some happy imagery, there is too great a mixture of prosaic flatness, and negligent or ineffectual effort, to authorize our ranking this piece high in the scale of poetical composition.

It is seldom that we deem the *sketch* of a poem of importance enough to be placed before our readers. Of the plan of the present, we think it sufficient to say, that it is a kind of historical sketch of the progress of human society through its several states, from savagism to refinement; in which the changes from independence to despotism, from this to civil liberty, and thence back to despotism again, are illustrated by examples. The tendency of the whole is to shew the value of liberty, and to warn mankind against that selfishness and indifference which endanger its loss where once possessed. The following extract will enable our readers to appreciate the merit of the poetry:

‘ The chief of passions, whose imperious sway  
The mental powers implicitly obey,—  
That fills the breast with never-ceasing care,  
And chills the shrinking soul—is abject fear.  
For not unmov’d uncultur’d man surveys  
The nat’ral wonders of earth, air, and seas,—  
—The angry agitations of the flood,  
The tempest howling through the rustling wood,  
Red meteors threat’ning in the murky air,  
The thunder’s dreadful peal and light’ning’s glare,—  
The rocking earth—beneath his feet retire,  
And bellowing mountains spouting floods of fire,  
While night’s black visions hov’ring round his head,  
Appal his boding mind with awful dread.  
Yet unobserv’d the heav’nly bodies roll,  
In beauteous order, round the steady pole,  
For nought but images with force impress,  
Excite at first man’s unreflecting breast.  
To judge how such sublime effects were wrought,  
Surpass’d the utmost efforts of his thought;  
And thus their cause he nat’rally assign’d  
To beings of a far superior kind,

Who—pleas'd with ruin—storms and whirlwinds guide,  
 Inflict diseases, and o'er ills preside,  
 Grim vengeful deities—averse from good,  
 And only placid when appeas'd with blood.  
 Hence—all the juggling tricks, and glozing lies—  
 Dreams, omens, oracles, and mysteries,  
 Deep arts impos'd despotic pow'r to gain,  
 Which o'er the mind resistless rule maintain;  
 And hence at length, fraught with innum'rous woes,  
 The purple sanes of SUPERSTITION rose.'

Art. 51. *Poems and Fugitive Pieces.* By Eliza. 12mo. 6s. Boards—  
 Cadell and Davies. 1756.

Among the modern female accomplishments, that of writing verse is become almost as common as music and drawing. We do not mean to censure an innocent and elegant exertion of the talents which may contribute, in no small degree, to the formation of a good taste: but, as the fair artist of a flower-piece or landscape is content with having it framed and hung up in the parlour, and does not think of the honour of an exhibition, so we are inclined to wish that our poetesses would in general be satisfied with the approbation of a circle of private friends, without being induced by their partial applause to show off before that formidable body called the Public. We conceive that we should neither essentially serve Eliza, nor highly gratify our readers, by filling our pages with extracts from her productions; which, in truth, are, for the most part, calculated to please more in manuscript than in Mr. Bulmer's elegant types. In justice, however, to this lady, it must be acknowledged that poetry, inferior to some of her pieces in this volume, has not infrequently met with a favourable reception from the public. We have not forgotten that Blackmore was praised by Addison, and that Pomfret's works have gone through, perhaps, as many editions as those of Pope. Let not Eliza, therefore, be totally discouraged. She may, surely, without claiming the privilege of her sex, take place of Pomfret in any poetic assembly; and she may also console herself with the reflection that critics grown old may sometimes quarrel with the viands that are set before them, when the fault lies chiefly in their decay of appetite.

#### THEOLOGY.

Art. 52. *Sober and Serious Reasons for Scepticism*, as it concerns Revealed Religion. In a Letter to a Friend. By John Hollis, Esq. 8vo. 1s. Johnson. 1796.

The chain of historical evidence, on which the divine authority of the Christian religion rests, remains unbroken by this slight attack. The writer, who states his reasons for scepticism with becoming diffidence, revives two or three old objections, drawn from the supposed scripture doctrine of future punishments, from the extermination of the Canaanites, and from the difficulty of conceiving any interruption of the order of Nature by miraculous interposition. It cannot be necessary for us to repeat the solutions which have frequently been given of these difficulties: we shall only remark that the first, which  
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seems chiefly to press on the writer's mind, may, in the judgment even of many necessarians, (among whom Mr. Hollis classes himself,) be removed by giving such an interpretation of the language of scripture on the subject of future punishments, as shall wholly limit them within the purpose of salutary correction. The author writes like an honest man, and is certainly entitled to patient and candid attention.

Art. 53. *A Translation of the New Testament*: By Gilbert Wakefield, B. A. The second Edition with Improvements. 8vo. 2 Vols. pp. 882. 16s. Boards. Kearsley. 1795.

Though we do not, ordinarily, approve the practice of republishing works with alterations and additions, which the possessors of the first edition cannot procure without re-purchasing the whole work, we think the present a case in which this may be fairly justified. It was probable that the first publication of a translation of the New Testament, how carefully soever executed, would have defects which a re-perusal, with the aid of public and private animadversion, might discover; and it is exceedingly important to the public, that a work of this kind should be rendered as faultless as possible: we therefore think Mr. Wakefield perfectly right in presenting this work to the public in an improved state, notwithstanding any inconvenience to which this circumstance may subject his former purchasers. The expence of the publication is reduced, by means of a smaller type and fuller page, which have enabled the author to comprize the work in two volumes instead of three. Notwithstanding this reduction, we observe no material omissions, except some personal remarks and satirical strictures in the preface, (which were before not very properly admitted into a work of this nature,) a short account of the antient oriental versions, and brief rules of criticism. The notes, now placed at the end of each volume, remain very nearly in the same state as in the first edition; the additions are few, but the omissions still fewer. Among the former are several references to works of the author which have appeared since this translation was first published, particularly the latter volumes of the *Sylva Critica*; and here we have a note to vindicate the use of *clomb*, the preter-tense of the verb *climb*, instead of the participle *climbed*. As Mr. W. has now ventured to insert this word in the text, his apology, and his authority from Milton, *Par. Lost*, B. iv. v. 191. should have been retained.

The alterations in this edition are numerous, and materially improve the work. One of these, to which Mr. W. acknowledges himself to have been led by the judicious remarks of Dr. Symonds, is in the latter clause of 1 Thess. i. 15. where, in the first edition, the word *φθασμεν* was rendered *go to*—"those of us, which are left alive at the coming of the Lord, will not *go to* them that are asleep:" in the present edition, the passage stands thus; will not *go before* them that are asleep.—In the epistle of James, i. 17. the translator gives up his astronomical interpretation,—"the Father of lights, with whom is no parallax, nor tropical shadow;" and in its stead writes, 'with whom is no change, nor variable shadow;' not, however, without retaining a predilection for his former version: for, in the present note on this passage, he says:—"from a desire of all the simplicity and

and perspicuity in my power, I have lowered and simplified the language, but at some expence of propriety.' Other corrections, which we remark as improvements, are—Mark, v. 31. instead of "thou seeest the multitude squeezing thee;"—"thou seeest the multitude pressing thee in a body." *Jb.* x. 52. instead of "my teacher," "my master." Rom. xv. 13. instead of "that ye may abound in this hope under the influence of an unspotted mind;"—"that ye may abound in this hope under the power of a holy spirit:" in this last passage, we can discover no reason for departing from the common interpretation "the holy spirit."

For a farther account of this valuable publication, which will be highly acceptable to every one who studies and reveres the New Testament—still, we trust, even in this *age of reason*, no inconsiderable number—we refer to our Rev. N. S. vol. viii. p. 241. for July 1792.

Art. 54. *Lectures on the Prophecies of Isaiah*, by Robert Macculloch, Minister of the Gospel at Dairfic. 2 Vols. 8vo. pp. 1455. 143. Johnson. 1791, 1794.

The first volume of this work has lain by us too long unnoticed; in part from an expectation that the author would soon complete his design, and give us an opportunity of expressing our sentiments concerning the whole performance. As we now see the second volume published, and the plan still unfinished, we must no longer delay to inform our readers of the nature of the publication, and to give a general opinion on its merit.

Those who are acquainted with the Church of Scotland need not to be informed, that it is customary for the ministers to deliver to the people expository discourses on the scriptures, which are commonly called Lectures. In these lectures, the method usually adopted is, after having stated the general argument of any chapter, or convenient portion of scripture, to give the literal sense of each verse, or sentence; to explain the primary design and purport of the passage; to point out the analogical application, which it will bear, to occurrences and characters of the present times, and to suggest the religious and moral instruction which it affords. This is the plan which Mr. Macculloch has pursued in the present work: a plan which, the reader will perceive, must produce great prolixity, and give occasion to the introduction of much common-place discourse, and to no small quantity of heterogeneous matter. To most readers, indeed, these lectures will appear heavy and tedious: nevertheless, they contain many ingenious elucidations of the text, and many judicious and useful reflections. The author appears to have taken much pains to understand the phraseology of the prophet, and to investigate his original design: he marks distinctly the leading divisions of the prophecies, and explains, at the beginning of each division, its peculiar object. Mr. M. seems very sensible of the principal difficulty of his undertaking, which is that of applying the prophecies to their correspondent events. He acknowledges that the obscurity in which these prophecies are necessarily involved; the general terms and mixed style in which they are commonly announced; and the hieroglyphic dress in which they are often delivered; render them more liable to misinterpretation



than other parts of scripture:—but he has materially, and in our judgment unnecessarily, increased his difficulties, by adopting the doctrine of a *double sense*, which supposes that the same prediction may refer to different times, persons, and events. This mode of interpretation opens so large a field for fanciful conjecture, and has in fact introduced so much confusion into the commentaries on scripture, that, for the credit of the sacred writings, it ought to be abandoned. A lecturer, who has ample room for analogical application, can be under no necessity of making use of this hazardous canon of biblical criticism. Where Mr. M. avoids this seducing snare, his explanations are commonly judicious; and his *improvements* are well adapted to improve the mind of the reader with moral and religious sentiments. The work appears to have been drawn up with the best intentions, but, though not altogether beneath the attention of the learned, it will, perhaps, be chiefly useful as a popular commentary.—A publication which has cost the author so much labour, it may seem scarcely fair to dismiss without giving a specimen: but a detached commentary and improvement of a single verse would afford our readers little instruction or entertainment, and would give them no satisfactory insight into the nature of the work, farther than may be obtained from the preceding general account. We shall therefore only add that this commentator's illustrations are in perfect consonance with the orthodox creed of the Church of Scotland.

Art. 55. *Some Remarks on Religious Opinions, and their Effects*: submitted to the Consideration of the most learned and impartial Persons of every Denomination. By Robert Wallace Johnson, M.D. 12mo. pp. 70. 2s. Boards. Johnson. 1796.

Dr. Johnson's well intended remarks relate wholly to religious opinions concerning the divine nature; and on this subject he offers nothing that can deserve much attention from *learned persons*, to whom the merits of the controversy are already known:—but there is a curious passage, in which the Doctor applies his anatomical knowledge to the explanation of the mystery of the miraculous conception. On the whole, the work is little more than a simple declaration of the author's creed, which takes the middle station between Athanasian orthodoxy, and Socinian heresy; supported by transcripts of creeds and texts of scripture.

Art. 56. *Two Sermons preached in the Cathedral Church of Landaff; and a Charge, delivered to the Clergy of that Diocese in June 1795.* By Richard Watson, D. D. F. R. S. Lord Bishop of Landaff. 8vo. pp. 77. 2s. Evans. 1795.

Though all Christian prelates, in an age of scepticism and infidelity, must feel a peculiar desire of contending for the faith, every one may not be able to bring into the field so much learning and good reasoning as Bishop Watson displays in these sermons, and in his "*Apology for the Bible*.\*" The first of these discourses is entitled *Atheism and Infidelity refuted from Reason and History*; the latter, *the Christian Reli-*

\* See p. 133 of this month's Review. The plan of his apology was probably formed during the composition of these discourses.

*gians no Imposſure*: both of which are ably written, and prove this right reverend divine to be completely at home on the ſubject of natural and revealed religion; and, having maturely weighed the objections of infidels, to be capable of fairly meeting and refuting them. He adviſes unbelievers to conſider the quality of proof which the ſubject of revelation admits, and not, by requiring more, to ſubvert the foundation of all hiſtory ſacred and profane.

The object of the *Charge*, which we have read with conſiderable pleaſure, is the promotion of a liberal and catholic ſpirit reſpecting theological opinions, in oppoſition to dogmatism and intolerance; which this enlightened and amiable prelate ſtrongly reprobates as ill comporting with the weakneſs of the human underſtanding, and with the benignity of the Chriſtian religion. Not only would he wiſh Chriſtians to tolerate one another, but alſo to tolerate unbelievers, and allow them to produce all their arguments in ſupport of infidelity; being perſuaded that this muſt ultimately ſerve the cauſe of truth. He gives it as his opinion that—

—‘The time is approaching, or is already come, when Chriſtianity will undergo a more ſevere inveſtigation than it has ever yet done. My expectation, as to the iſſue, is this—that catholic countries will become proteſtant, and that proteſtant countries will admit of farther reformation.—In expreſſing this expectation, which I am far from having the vanity to propoſe with oracular confidence, I may poſſibly incur the cenſure of ſome, who think that proteſtantism, as eſtabliſhed in Germany, in Switzerland, in Scotland, in England, is, in all theſe, and in other countries, ſo perfect a ſyſtem of chriſtianity, that it is incapable of any amendment in any of them. If this ſhould be the caſe, I muſt conſole myſelf with reflecting, that the greateſt men could not, in their day, eſcape unmerited calumny. Every age has had it’s Sacheverell’s, it’s Hickes’s, and it’s Chenells’s; who, with the bitterneſs of theological odium, ſharpeneſed by party rancour, have not ſcrupled to break the bonds of chriſtian charity. Hoadly was called a diſſenter, Chillingworth a Socinian, and Tillotſon both Socinian and atheiſt; and all of them experienced this obloquy, from contemporary zealots, on account of the liberality of their ſentiments, on account of their endeavouring to render chriſtianity more rational than it was in certain points generally eſteemed to be. I had certainly rather ſubmit to imputations, which even theſe great men could not avoid, than be celebrated as the mightieſt champion of the church on the ſyſtem of intolerance, or the moſt orthodox contender for the faith on the ſyſtem of thoſe who maintain, that our firſt reformers have left us no room for improvement in ſcriptural learning. With whatever aſſurance other men may be perſuaded, that they have attained certain knowledge of the truth of all chriſtian doctrines; with whatever zeal, in conſequence of that perſuaſion, they may foſter the ſeeds of perfecution, I confeſs that there are many points in theology on which I feel myſelf diſpoſed to adopt an expreſſion of St. Auſtin, when he is ſtating the different ways, in which he conjectures that original ſin may have been propagated from parents to children—*quid autem bonum ſit verum libentius diſco, ne audeam docere quod neſcio.*’

There is something extremely open and manly in these sentiments and declarations; and, if the spirit that prompted them could be more generally diffused, the public creeds which are objectionable would not only be soon reformed, but reformed without the apprehension of danger: while religion, from being more simplified and reduced to the standards of reason and revelation, would meet with more general acceptance. The corruptions of christianity are a common source of Deism. Bishop Watson allows this to be the case with respect to the corruptions of popery, and why not with regard to those also which are still retained in protestant systems? We ask this because the Bishop, when he proceeds to lecture his clergy on the subject of *preaching*, recommends to them a conduct different from his own. He has fears for the church, though he has none for christianity; and therefore, while he allows the errors of her doctrines, he exhorts the clergy to avoid opposition to them, and not, by a public declaration of their discordance of opinion to disturb the peace of the church. This advice we do not much admire. It is recommending the clergy to imitate the ancient philosophers, in having their esoteric and exoteric doctrines: but, if deism proceeds from the gross and palpable errors contained in public systems, and held forth as christian doctrines, and if these errors must not be arraigned, how is Truth to prevail, and Christianity to regain her all-attractive simplicity? We think that a clergyman, who disapproves of some leading articles in the established creed, has a difficult conduct to pursue, between the love of peace and the love of what he deems truth: but we do not perceive the necessity of hypocrisy. There is a mild and ingenuous statement of our doubts and sentiments, (like that of which the Bishop gives an example,) which, without irritating prejudice, leads to inquiry, and smooths the way to reformation.

Art. 57. *A Preservative against the Infidelity and Uncharitableness of the Eighteenth Century*: or, Testimony on Behalf of Christian Candour and Unanimity, by Divines of the Church of England, of the Kirk of Scotland, and among the Protestant Dissenters: to which is prefixed, an Essay on the Right of private Judgment in Matters of Religion. The whole being a Sequel to "The Sketch of the Denominations of the Christian World \*." By John Evans, A. M. 12mo. pp. 214. 3s. 6d: sewed. Common Paper, 2s. 6d. Symonds. 1796.

In times of general animosity, in which the public mind is become a stormy ocean, great praise is due to the friendly hand that will attempt to smooth the perturbed waves, by throwing on their surface the oil of candour. At various seasons in which the spirit of theological controversy has been inflamed, great and good men, who have been as much concerned to practise christianity as to understand it, have written exhortations to moderation and unanimity; and Mr. Evans has performed a meritorious work in bringing together the sentiments of a great variety of excellent men, of different sects, on this important subject. The passages are selected with judgment, and form a powerful apology for that useful, but in these turbulent times,

too much despised virtue, moderation. It is highly grateful to a benevolent mind to see so many eminent men, professors of different creeds, uniting to recommend and enforce this amiable temper; and it will be impossible that this excellent *Irenicum* should be read without producing a strong effect on young minds in favour of that religion of which the first law is charity. The sensible and liberal essay prefixed to the collection reflects honour on the author's understanding, taste, and spirit.

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**Art. 58.** *Observations on the Duty and Power of Juries*, as established by the Laws of England; extracted from various Authors. By a Friend to the Constitution. 8vo. 6d. Kearsley. 1796.

The advertisement informs us that the extracts, of which the present little tract is composed, 'were not intended for publication, but selected solely for the use of the editor's sons, in order to make an early impression on their minds of that inestimable privilege of Englishmen, Trial by Jury.'—The editor's object was certainly a good one, and he has made a selection calculated to effect the end proposed. We should be glad to see a judicious abstract of this kind, printed on one side of a small sheet, and hung up, (framed,) in every counting-house, tavern, coffee-house, inn, and town-hall in the kingdom. It should be sold for not more than one penny, exclusive of the frame, in which cheapness rather than ornament might be considered.

**Art. 59.** *An Historical Treatise of a Suit in Equity*: in which is attempted a scientific Deduction of the Proceedings used on the Equity Sides of the Courts of Chancery and Exchequer, from the Commencement of the Suit to the Decree and Appeal; with occasional Remarks on their Purport and Efficacy; and an introductory Discourse on the Rise and Progress of the equitable Jurisdiction of those Courts. By Charles Barton, of the Inner Temple, Barrister at Law. 8vo. pp. 280. 3s. Boards. Clarke. 1796.

The present work is composed evidently on the plan of Boote's Suit at Law, which has ever been esteemed by the profession as an accurate book of practice, and of the third edition of which we gave an account in our 18th vol. N. S. p. 38.—Mr. Barton has considered his subject under the following heads—1. Of instituting a suit in equity—2. Of appearance to a suit in equity—3. Of defence to a suit in equity—4. Of exceptions to defendant's answer—5. Of replication to defendant's answer—6. Of rejoinder to plaintiff's replication—7. Of the examination of witnesses—8. Of hearing a cause in equity—9. Of the decree in equity—10. Of rehearing a cause in equity—11. Of reviewing decrees in equity—and 12. Of appeal to the House of Lords: Under each of these heads, Mr. Barton has included much information, which will be found useful to those who practise in either of the courts of equity.

**Art. 60.** *A Collection of Cases on the Annuity Act*, with an Epitome of the Practice relative to the Enrolment of Memorials. By William Hunt, Esq. of Lincoln's Inn, Barrister at Law. The Second Edition,

tion, considerably enlarged and improved, with many Manuscripts, and all the printed Cases to Hilary Term 36 Geo. 3. inclusive. 8vo. pp. 400. 6s. Boards. Clarke. 1796.

As we gave an account of the nature and plan of the present publication in our 14th vol. N. S. p. 339, it is necessary for us only to observe that the improvements and additions mentioned in the title-page are to be found in the body of the work.

Art. 61. *The genuine Trial of John B. Gawler, Esq. for Criminal Conversation with the Right Hon. Lady Valencia*; tried May 19th, 1795, at Guildhall, by a Special Jury. 8vo. 1s. Barr. 1796.

Much pains were taken by the learned advocates for the defendant, on the usual ground of recrimination, to induce the jury to award very slight damages: but in a case so flagrant, and under the sanction of Lord Kenyon's penetrating judgment, they gave the plaintiff a verdict for 2000l.—Surely they determined very properly! It seems right to take every fit opportunity for checking the reigning profligacy of the times; and in many late cases of this kind, we have been sorry to see that *both* parties could not be exemplarily punished.

Art. 62. *The Trial of Mrs. Mary Reed, on the Charge of poisoning her Husband, at Berkeley in Gloucestershire*; tried March 28th, 1796, at the Gloucester Assizes, before Mr. Justice Lawrence. 8vo. 1s. Barr.

Many extraordinary circumstances appeared, on this trial, which lasted 17 hours. There seems to have been no doubt that Mr. Reed died by poison, but by what hand it was administered was not irrefragably proved. As the case was involved in much doubt and perplexity, we do not wonder that Mrs. Reed was acquitted. Suspicion seems to have pointed more directly towards another person; and, after all, it is possible that the deceased was the voluntary arbiter of his own fate.

## NOVELS.

Art. 63. *Agatha*; or a Narrative of recent Events. 12mo. 3 Vols. 12s. Boards. Dilly, &c. 1796.

It is a very needless and absurd, though not uncommon, practice, to endeavour to impose on the public by stating, in the title-page of a romance, that the story offered to their notice is *founded on facts*, is taken from *real life*, or (as in the instance before us) is a *narrative of recent events*. When a novelist assumes the grave and important character of an historian, it is incumbent on him to adduce his proofs and to cite his authorities, that no doubt may remain on the mind of the reader concerning his veracity. The writer of this work appears "in such a questionable shape," that we know not how to "speak to him," till he brings proofs that what he has represented as *historical truth* ever took place.

Art. 64. *Consequences*; or Adventures at Rraxall Castle. By a Gentleman. 12mo. 2 Vols. 6s. Boosey. 1796.

The object of this novel, namely, to shew the important consequences of a good or bad education, is truly commendable; and the story by which they are exemplified is far from contemptible. The writer does

not indeed aspire to the highest rank, but we conceive that there are many more below than superior to him.

Art. 65. *Angelo*, a Novel, founded on Melancholy Facts. By Edward Henry Iliff, (late of the Theatre Royal Haymarket.) 2 Vols. 12mo. 5s. sewed. Allen and West. 1796.

The puny offspring of affectation and morbid sensibility.

Art. 66. *The Magnanimous Amazon*; or Adventures of Theresia Baronefs van Hoog; with Anecdotes of other eccentric Persons. 12mo. pp. 350. 3s. 6d. sewed. Vernor and Hood. 1796.

This novel is a translation from the Dutch, and is the groundwork on which a recent publication, entitled "the Memoirs of Mad. Barnevelt \*," has been formed. The story is clumsy, and, in our opinion, should have been suffered to remain in its native Boeotian atmosphere. As a translation, it is in general well executed: but we remarked, in the beginning of the 4th chapter, a want of accuracy in not giving the usual names of places, instead of the appellation by which they are known in Holland: "From Bergen our heroine travelled to Cameric;" instead of "from *Mons* to *Cambray*."

Art. 67. *The laughable Adventures of Charles and Lisette*; or the Beards; to which is added, the Strolling Student. 12mo. pp. 190. 2s. 6d. sewed. Vernor and Hood. 1796.

"Immodest words admit of no defence,

"For want of decency is want of sense."

Trite as this quotation of a couplet from Pope certainly is, it seemed so applicable on the present occasion, that we could not resist the temptation of dressing an obvious thought in language that had, long ago, so well expressed it.

Art. 68. *Paul and Virginia*. Translated from the French of Bernardin St. Pierre, by Helen Maria Williams. 12mo. 3s. Boards. Vernor and Hood. 1796.

This is the second time that the present exquisite tale has been told in the English language; and few tales will better bear a repetition. In the first vol. of our *New Series*, p. 232, we gave an account of the former translation, under the title of "*Paul and Mary*," 12mo. 2 vols. Doddsley. Not being apprized (as we must suppose,) of that publication, Miss W., while imprisoned at Paris, under the tyranny of Robespierre, amused the hours of her confinement with the production before us; which she has enriched with some beautiful *sonnets* of her own composition.

Those readers who have wandered with delight among the enchanted scenes of the *Mauritius*, under the guidance of Monsieur de St. Pierre, will not be less pleased with following the steps of the fair conductress, Helen Maria Williams.—Nor do we apprehend that the work, in the original, has any reason to complain of being discredited by either of the English copyists.

Art. 69. *Tales of the Minstrels*. Translated from the French of Mons. Le Grand. 12mo. 3s. sewed. Rofs.



Two preceding editions of this work have appeared within these few years; the first, in 1787, was intitled *Tales of the 12th and 13th Centuries*; and, a few Years afterward, a second impression bore the title of *Norman Tales*, in consideration of the part which the Troubadours or Minstrels of Normandy bore in their original production. Respecting the present republication, we have nothing to add to our character of the first edition of this translation, viz. that ‘although those tales shock probability, yet they discover a vigorous and wild imagination;—they awaken curiosity; and as they are generally short, they are seldom tedious: for we easily suffer ourselves to be carried away by the pleasing illusion into the land of enchantment.’

## MISCELLANEOUS.

Art. 70. *Italian Traits*: or a Collection of selected Pieces. 8vo. 2s. P. & I. Molini, No. 28, Haymarket. 1796.

We are informed by an advertisement prefixed to this publication, that ‘the plan of an *Italian Magazine* not having met with encouragement, the editor has been advised to make a pamphlet of the two Numbers already printed.’

We cannot but lament the failure of this plan: as the fertility of Italy, in arts, sciences, and general literature, is such as might have supplied a periodical work like this, for a long time, with abundant materials:—for Italy being divided into separate independent kingdoms and states, such as Naples, Turin, Rome, Venice, Florence, Milan, Bologna, Parma, &c. of which every capital is as little acquainted with the transactions and state of literature in the rest, as Rome is with those of Paris and London, there is a greater chance of originality in the pursuits of men of learning and science, thus dispersed, than when inhabiting the same state or capital.

We were much amused with several articles in the first No. of this short-lived undertaking: such as the parallel between Ariosto and Tasso, by the celebrated Tiraboschi; and the letter from Galileo to Father Vincenzo Kenieri, one of his disciples; and in the second No. the Letter on a research for Antiquities, lately begun at Velletri; on the munificent conduct of Leo the Xth. towards learned men; on the manner of Michael Angelo Buonaroti, the great sculptor and painter, &c. caught our attention. We may say with Addison’s Cato, that, if the editors of this Magazine have not “commanded success, they have done more—they have deserved it.”

Art. 71. *Guicciardini’s Account of the Ancient Flemish School of Painting*, translated from his Description of the Netherlands, published in Italian at Antwerp, 1567. With a Preface by the Translator. 12mo. pp. 51. 3s. sewed. Herbert, Great Russell-street.

This account of the Flemish school by Guicciardini is little more than a catalogue of the names of the Flemish painters, to which the translator has added some dates, and in a preface supplied Guicciardini’s omissions. It may be acceptable to connoisseurs; and the translator expresses a hope that it may serve, in some degree, as a supplement to the “Anecdotes of Painting.” He, moreover, notices an error into which Guicciardini was led by his countryman Vafari, who

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attributes the invention of oil painting to John Van Eyck about the year 1410; whereas it seems to have been known in the Byzantine Empire about the year 800.—See more on this subject, *Monthly Review*, vol. xxvi. p. 249.

Art. 72. *An Address to Sympathy*. 8vo. pp. 32. 1s. Stace.

The Lords, or rather tyrants, of the creation are here very pathetically addressed, and handsomely reprimanded, by a lady who appears to possess a large portion of sensibility and humanity. The evils of which she, no less justly than feelingly, complains, are the infelicities brought on the virtuous part of the female sex by the licentiousness and extravagance of those whom Nature intended for their protectors; and the cruelties inflicted on the brute creation for the sake of gratifying a pampered and vitiated appetite. While excesses so injurious and inhuman remain in civilized society, how little reason have we to boast of our superiority over the savages of the desert!

Art. 73. *The Chronologist of the present War*, containing a faithful Series of the Events which have occurred in Europe, from the Commencement of the Year 1792, to the End of the Year 1795. 12mo. 4s. Boards. Allen and West. 1796.

The editor of this abridgment of the principal historical and political events of the last four years, in which almost every nation in Europe has been so much concerned and interested, very justly observes that it is not unusual with some minds, (solely intent on facts,) to forget the periods at which they occurred. 'To such, therefore,' he concludes, 'this work will be peculiarly useful, as it comprehends a minute series of all memorable incidents within the above space,—which are generally reduced to the dates of their official annunciation.' In the execution of this useful design, the editor appears to have acquitted himself with commendable impartiality.

Art. 74. *The Coin-Collector's Companion*: being a descriptive Alphabetical List of the Modern, Provincial, Political, and other Copper Coins. 12mo. 6d. 1795.

This little piece will without doubt prove amusing to several readers; as to any further utility which it may produce, we are not, perhaps, competent judges. It appears without any preface or advertisement, to acquaint us with its design and use; we are merely told, in the title-page, that it is printed for T. Spence, *dealer in Coins, Little-Turnstile, High-Holborn*. The copper coins here enumerated are those of England, Wales, and Ireland; we do not observe any of North-Britain: they seem also to go but a few years back, not more than eight or ten, or not so many; yet, including those in the supplement, they amount to no less a number than 420. Under the letter O we find one coin only—'256. Odd fellows, Pitt four, and Fox laughing. *Quis rides*. Reverse, a heart in hand. *Honour*.'—They are on all sides and all subjects.—'272. Pitt (William) Lord Warden Cinque Ports Reverse, a small ship. *The wooden walls of Old England*.'—'257. Paine (end of) A gibbet. Reverse, *May the knave of Jacobin clubs never get a trick*.'—'258. Ditto. Reverse, a book. *The wrongs of Man*, Jan. 21, 1793.'—'269. Pigs' meat, a boar treading on coronets, mitres, &c. and above a cap of liberty. Pigs' meat

meat published by T. Spence, London. Reverse, Tho. Spence, Sir Tho. More, Tho. Paine, noted advocates for the rights of man.—‘271. Ditto. Reverse, Adam and Eve. *Man over man, he made not Lord.*’—‘303. Tom Tackle. A sailor with a sword. *Tom Tackle is rich, for King and Country. Reverse, on crutches, Tom Tackle is poor, my country served,*’ &c. &c.

Art. 75. *A Comparative View of Mild and Sanguinary Laws; and the good Effects of the former exhibited in the present Economy of the Prisons of Philadelphia.* By the Duke de Liancourt. 12mo. pp. 48. 6d. Philadelphia:—reprinted for Darton and Harvey, London. 1796.

Among the services rendered to humanity by the benevolent Howard, it was not one of the least important that he recommended, and endeavoured to promote, the introduction of a mild system of penal laws. The wisdom as well as the humanity of this plan, though not yet experienced in our own country, has been fully proved in Philadelphia; where, for several years past, the experiment has been tried with success. The Duke de Liancourt, a French emigrant of very respectable character, who has settled in America as a farmer, here gives a very distinct and intelligent narrative of the state of the prisons in Philadelphia during the last four years, and of the manner in which the new regulations have been carried into effect. Referring our readers to the pamphlet for the particulars, we shall present them with the author’s account of the result:

‘The result of this experiment, which already includes four years of trial, is:

‘1st. That many persons formerly lost to society are restored to it, become useful members of the community, and bring back into it those habits of labour and industry, which in every quarter of the globe are the most certain and powerful preservatives against wickedness and crimes.

‘2dly. That the expence of their detention does not fall upon the public. Since the state which had formerly to support only the expences of repairs and of servants’ wages, (even before the establishment of the nail manufactories \*,) is at this time burdened with no part of the expence; but has, on the contrary, an excess of income arising from this fund, which is thrown into the public treasury, to be employed in other public works †.

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‘\* The whole sum levied upon the county, for the wages of the gaoler and turnkeys, for repairs, &c. amounted to only one thousand dollars. It may be proper to add that during the period in which fetters were made use of in the prison, the blacksmith’s bill alone amounted, on an average, to eight hundred dollars; but that at present, and for four years past, it has not risen to forty.’

‘† As this manufacture is continually increasing, and its profits depend on the number of hands employed in it, a general idea only is given of the profits it affords the house, which are positive, and already considerable. It is to be wished that a particular statement of the whole expence of the establishments, and the produce of each

The success of the new system is on the point, therefore, of being more complete than Howard himself had ventured to contemplate: for he considered the hope, that the labour of prisoners would defray the expenses of their detention as an illusion\*; and yet, those in the gaol of Philadelphia, on their dismissal, besides paying their expenses of every kind, take with them an overplus of profit. His opinion was, likewise, that fetters, and even whipping, were indispensable in the management of prisons†; and yet, all corporeal correction, as well as irons, are forbidden in this gaol. And lastly, the punishment of death, which, according to Howard, the law ought still to inflict on house-breakers, incendiaries, and murderers in general, is confined here to murders of the first degree. This punishment, so often enacted by legislators, merely because they were embarrassed how to dispose of the criminals to whom they granted life, ought then only, according to every principle of morality and sound policy, to be pronounced, when no other means exist of preserving the community from some great peril. In every other case, it becomes a cruelty detrimental to its true interests; which, after all, punishes the criminal less severely than a rigid and long detention, than that exact and close confinement in separate cells, which leaves the insulated criminal to the heart-rending recollection of his crimes; condemns him to drag on, in sad inquietude, long days of listless uneasiness; and makes him feel that he is a stranger, and, as it were, alone, in the universe.

The utility of the plan will be farther seen in the following Table:

CRIMES.	From January 1787 to June 1791, under the Old System.	From June 1791 to March 1795, under the Present System.
Murder, - - - - -	9	5
Manslaughter, - - - - -		3
Robbery, - - - - -	39	16
Burglary, - - - - -	77	163
Larceny, - - - - -	374	10
Forgery, - - - - -	5	4
Counterfeiting, - - - - -	6	3
Misdemeanor, 1st. deg. - - -	4	1
Do. 2d. deg. - - -	13	1
Receiving stolen goods, 1st. deg.	26	5
Do. 2d. deg. - - -	6	27
Horse-stealing, - - - - -	10	3
Defrauding, - - - - -	3	
Bigamy, - - - - -	1	
Violent assault to kill, - - -	6	
Harbouring convicts, - - -	5	
Disorderly houses, - - -	10	2
Total,	594	243

branch of labour were given to the public, by the inspectors. This information and those details are of great importance, but cannot be brought forward with any confidence by a traveller, desirous to publish nothing but truth.

\* *Howard on Prisons*, Vol. II. p. 41.

† *Ibid.* Vol. II. p. 227. On Prison Regulations.

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## MONTHLY CATALOGUE, *Fast-day Sermons, March 9.* 237.

This small tract demands the attention of the friends of humanity in every country, where the penal code retains any tincture of that ignorance and barbarism which formerly prescribed the modes of punishment in every nation of Europe.

Art. 76. *The Apprentice's Companion; or Advice to a Boy, &c. for his Conduct during his Apprenticeship.* By R. L. Master of the Orphan Working-school. 12mo. 6d. Button. 1795.

Useful instruction and admonition for youth, particularly respecting the years of apprenticeship; on the management of which their future good conduct and success so much depend. We earnestly wish that the benevolent intention of the writer may be fulfilled.

### SERMONS on the GENERAL FAST. See Rev. April and May.

Art. 77. Before the Lords Spiritual and Temporal, in the Abbey Church, Westminster. By William Lord Bishop of Exeter. 4to. 1s. Payne.

It was to be expected that, on such an occasion, and before such an audience, the discourse of the learned Prelate would wear somewhat of a political as well as of a pious aspect. Accordingly, the apostacy of the French from the national faith, and the abominations of republicanism, are here brought into view to excite our abhorrence: but should not his lordship's candour have recollected that the religion from which our Gallic neighbours apostatized was only *French* Christianity, nursed in the lap of the whore of Babylon; for whom, as a staunch Protestant, this R. R. preacher can have no particular veneration?

Art. 78. Before the Hon. House of Commons, at the Church of St. Margaret, Westminster. By Robert Holmes, D. D. Canon of Christ Church. 4to. 1s. Payne.

An ingenious comment on the parable of the unfruitful tree\*; with a happy application of it to the circumstances of public affairs. The French are brought in; and the anarchy into which they are fallen, in consequence of this violent overthrow of government and political order, is set up to us as an awful monument, to shew mankind how deplorable is the state to which frantic passions can reduce the human heart, when its Christian character is gone; and to warn every nation, that the irreligion and the profligacy of the public mind, are the most dreadful enemies to its glory, its happiness, and its hope.

Art. 79. Preached at King Street Chapel, St. James's. By the Rev. William Holcombe, M. A. Canon Residentiary of St. David's, and late Fellow of Christ's Coll. Camb. 4to. 1s. White.

The duty of *self correction*, as due 'to our country in times of public calamity,' is ably enforced in this well-written discourse: but we cannot entirely approve the introduction, on occasions of this kind, of any mention of the disputes between the established church and the sectaries. "Let brotherly love continue," (Heb. xiii. 1.) wears a more Christian like aspect.

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\* Text, Luke, xiii. 8. "Lord, Let it alone this year also."

Art. 80. Preached at Wickham, in the County of Southampton, by Joseph Pickering, M. A. Curate. 4to. 1s. Gardner.

From the text, (Micah, vi. 8.) which the preacher justly recommends to our attention as containing 'the sum and substance of all religion and morality,' we are earnestly exhorted not to content ourselves with 'the outward observances and the ineffectual form of religion, without its substance and its spirit,'—but, with one heart and mind, 'immediately to set about the important work of reformation:' for, surely, he adds, 'we have much reason to believe that, if every man, *from the highest to the lowest*, does not put forth all his strength, and exert all his energies in the cause of virtue,—we, as a nation, are in a state of the most alarming danger,' &c. &c.

This is a plain, sensible, very sensible discourse; and we are glad to see its well-adapted pages uncontaminated by extraneous polemical matter.

#### SINGLE SERMONS.

Art. 81. *The Liturgy of the Church of England recommended:* preached in the Parish Church of St. Mary le Bow, London, 25th April 1796, according to the last Will of Mr. John Hutchins, Citizen and Goldsmith. By the Rev. A. Macaulay, M. A. F. A. S. Curate of Claybrook, in Leicestershire. 4to. 1s. Dilly.

The design of farther reforming the Church of England, and improving its liturgy and ritual,—which has at different times attracted the attention and excited the exertions of many learned and able men among not only the clergy but the laity, and concerning which, in the earlier period of our labours, we had frequent occasion to express our sentiments,—appears now to be altogether abandoned. The guardians of our ecclesiastical establishment are become so timorously apprehensive of danger from meddling with the old building, that they now dare not venture so much as to brush away a cobweb from its walls. It appears to be the cautious policy of the present day, quietly to resign the venerable edifice erected by our ancestors to silent decay, rather than encounter the trouble and hazard of repairs—proceeding, as it seems, on the selfish principle, that *it will last our time*. We expect nothing, therefore, from the intimation which we find in this well-written apology for the liturgy of the Church of England, that these established forms might admit of farther improvement.

'It will be readily granted,' says the ingenious author, 'by every candid and impartial member of our church, that some alterations for the better might be made in our liturgic forms, some obsolete expressions might be altered, scriptural phrases might in a few instances be substituted for scholastic terms, and there might be several abbreviations and omissions, which, without undermining the principles of the church, or discomposing the frame and order of her ritual, would render the superstructure more fair and proportionate, and unite all who wish well to our Sion in the bond of peace.'—

Alterations of this kind might have been made with better effect fifty years ago, than they can at present. Possibly, however, it may still not be too late to execute that which we heartily agree with  
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Mr. M. in calling 'the great and good work' of improving the liturgy; provided only, that the correctors be not too much afraid of 'discomposing the frame of the ritual,' and too timid in dismissing scholastic terms and metaphysical subtleties, and reducing their formula to the simple standard of public utility. This preacher's arguments in favour of a liturgic form of worship are, we think, decisive; and we perfectly concur with him in the praise which he bestows on the general structure and style of the English liturgy.—In the choice of his subject, Mr. M. has been guided by the request of the founder of the charity which occasioned the sermon.

Art. 82. *A Caution to Young Persons against Infidelity*: preached in the Unitarian Chapel in Essex-street, London, April 3, 1796. By John Disney, D. D. F. S. A. 8vo. 1s. Johnson.

Although this discourse is not intended as a direct reply to the objections of infidels, it suggests several judicious and seasonable hints, well calculated to check, among young people, the rapid progress of scepticism. They are very properly advised to reflect, that infidelity 'requires belief in the greater miracle, that the records of revelation are forgeries, and the history of it an imposition, and that all the combined wisdom and intellect of the best and greatest characters the world ever saw, have been duped by the fraud for seventeen hundred years.' They are warned of the danger of 'indulging in seducing levities, and giving-in to idle and frivolous objections of men, who are more captious than ingenuous, or whose talents partake more of subtle wit than sound judgment.' A precipitate decision on the important subject of revelation is—surely without any violation of candour—imputed to misapprehension, conceit, or presumption:

'Let the importance of the question,' says the Doctor, 'suspend your decision, in deference, if you please, to the opinion of others, but, really, in justice to yourselves. For virtue, of which you generally make honourable mention, is, beyond all doubt, better secured by the further authority and enlarged views of revelation, than it can be without these auxiliaries. And, consequently, supposing you should not, in more advanced age, be persuaded of the truth of the christian religion, your moral character will have sustained no injury from the suspension: and, if your inquiry should close with the conviction of its truth, you will have cause to be thankful, that the foundation of your virtue here, and of your hopes and expectations hereafter, is laid upon a rock, which scepticism and infidelity have assailed in vain.'

Dr. Disney goes on to argue, with Bishop Butler, that the ordinary measures of Providence in the unequal distribution of intellect, and other privileges, afford a full refutation of the objection against revelation from its want of universality. Other weighty considerations are suggested 'to correct the perverseness of frivolous cavils, and to prevent the pertinacity of early prejudice against a system of religion, which appears to be so very favourable to the happiness of man here, by shewing more clearly, the means of acquiring, and even of anticipating the happiness of another world.'—Those young persons who rush precipitately into infidelity, without listening to such cautions as

are suggested in this discourse, do justice neither to the cause of Christianity, nor to themselves.

Art. 83. *The Disposition requisite to an Inquiry into the Truth of the Christian Religion.* Preached before the University of Cambridge, 24th April 1796. By Edward Pearson, B. D. Fellow of Sidney Sussex College. 8vo. 6d. Evans, &c.

A fair and candid discussion of an important and interesting subject, in opposition to the Champions of Infidelity.

## CORRESPONDENCE.

The Author of *Essays on Agriculture* misconceives us, with respect to claimants on common lands. We think that the fen sportsman has a fair claim to some share of the fen lands, whenever they shall be inclosed; and we have said as much: see our last Review, p. 93.

We acknowledge the receipt of his specimen of '*natural grazing grass*!' and we thank him for the high compliment which he pays us: he sends us a sod, (which, if we may judge from the shortness and fineness of its herbage, has been cut from a close-nibbled goose common,) and expects that we are to determine the genera and species of the plants which it contains: or, to use his own words,—'to give it a specific name.' Now plants, and most especially the grasses, are specified, not by their blades, but by their fructifications. We know no botanist (though there *may be* such an one) who even attempts to distinguish them by the blades alone. However, as we have paid more than usual attention to the natural growth of the grasses, we are enabled to tell this botanic Unitarian, that the '*basis*' of his turf (to use the language of his letter, not of his book,) is composed, at present, of two well-known and most common grasses: namely, *poa annua*, or the dwarf meadow grass, and *lolium perenne*, or ryegrass, in nearly equal proportions. We say at present; for, as the summer advances, the latter more particularly will decline, and other species will shew themselves and predominate on the land from which the specimen was taken.

The publication entitled *Rights and Remedies* has not yet come into our possession.

An accident has interrupted our progress in the review of the Miscellaneous Works of the late Mr. Gibbon; but we hope to resume that article in July. Since the appearance of the Review for May, we have received information that the Lady of M. Necker, whom we supposed to be still living, (see p. 84.) died about two or three months ago.

\*. In the last Appendix, p. 482. l. 6. for '*Theoklea*,' r. *Theoklea*; p. 490. l. 8. put a comma after '*philosophy*;' p. 567. l. 2. of the note, dele the word '*not*;' p. 571. l. 23. dele the word '*but*;' and p. 526. l. 8. read *in the short time*, &c.



# THE MONTHLY REVIEW,

For JULY, 1796.

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ART. I. *Memoirs of the Life, Studies, and Writings of the Right Reverend George Horne, D. D. late Lord Bishop of Norwich.* To which is added his Lordship's own Collection of his Thoughts on a Variety of great and interesting Subjects. By William Jones, M. A. F. R. S. one of his Lordship's Chaplains. 8vo. pp. 418. 5s. Boards. Robinsons, &c. 1795.

IN an early period of our labours, our attention was frequently called to the Hutchinsonians; a sect which took its name from its founder John Hutchinson, born in Yorkshire in the year 1674. This bold adventurer in the regions of speculation and mysticism erected a visionary system, both of philosophical and theological opinions, which was presented to the public under the title of *Moses's Principia*, in opposition to *Newton's Principia*. Though this work contradicted the Newtonian theory of gravitation, and advanced a wild hypothesis,—which, instead of being established on the firm grounds of experience in conjunction with mathematical demonstration, was chiefly supported by arbitrary and fanciful interpretations of Hebrew words—it caught the imagination of several learned men; and some eminent scholars and distinguished members of the Universities became his disciples.

We recal these facts to the reader's remembrance, because they are closely connected with the biographical memoir which comes under our consideration in the present article. Both the Right Reverend Prelate who is the subject of the memoir, and his biographer, very early imbibed a strong tincture of Hutchinsonianism; which afterward diffused itself through their writings, and perhaps, too, through their general character. Mr. Jones, in this narrative, takes much pains to exhibit his friend as, in the leading points of the system, a follower of Hutchinson, and to display the happy effects which resulted from his adoption of this sublime theory.

After a brief account of Mr. Horne's early proficiency in classical learning, and of his reputation and success in the University of Oxford, the biographer hastens to relate the parti-

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culars of an accident which, in the midst of Mr. Horne's pursuit of oratory, poetry, philosophy, and history, 'drew him into a new situation in respect of his mind, and gave a new turn to his studies;' and which 'certainly gave much of the colour which his character assumed from that time, and opened the way to most of his undertakings and publications.' Partly through the influence of his friend, the author of this memoir, but chiefly under the instruction of "a very extraordinary person," Mr. George Watson, a good Hebrew scholar, and a favourer of the Hutchinsonian philosophy, Mr. Horne embraced the opinions of this new sect; some of which Mr. Jones, from a series of letters written by Mr. Horne to his father, states as follows:

'From the general account he gives of his studies, he appears, in consequence of his intercourse with Mr. Watson, to have been persuaded that the System of Divinity in the Holy Scripture is explained and attested by the scriptural account of created nature; and that this account, including the Mosaic Cosmogony, is true so far as it goes; and that the bible in virtue of its originality is fitter to explain all the books in the world than they are to explain it. That much of the learning of the age was either unprofitable in itself, or dangerous in its effect; and that Literature, so far as it was a fashion, was in general unfavourable to Christianity, and to a right understanding of the Scripture. That the Jews had done much hurt in the Hebrew; not to the text by corrupting it, but by leading us into their false way of interpreting and understanding it; and that the Rabbinical writers were therefore not to be taken as teachers by Christian scholars. That a notion lately conceived of the Mosaic Law, as a mere civil or secular institution, without the doctrines of life and immortality in it, was of pernicious tendency; contrary to the sense of all the primitive writers, and the avowed doctrine of the Church of England. That the sciences of Metaphysics and Ethics had a near alliance to Deism: and that in consequence of the authority they had obtained, the doctrine of our pulpits was in general fallen below the Christian standard; and that the Saviour and the Redemption, without which our religion is nothing, were in a manner forgotten; which had given too much occasion to the irregular teaching of the Tabernacle. That the sin of modern Deism is the same in kind with the sin of Paradise, which brought death into the world; because it aspires to divine wisdom, that is, to the knowledge of divine things, and the distinction between good and evil, independent of God.

'He had learned farther, that the Hebrew language, and the Hebrew antiquities, lead to a superior way of understanding the mythology and writings of the Heathen classical authors; and that the Hebrew is a language of ideas; whose terms for invisible and spiritual things are taken with great advantage from the objects of nature; and that there can be no other such way of conceiving such things, because all our ideas enter by the senses: whereas in all other languages, there are arbitrary sounds without ideas.

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\* It appeared to him farther, that unbelief and blasphemy were gaining ground upon us, in virtue of some popular mistakes in Natural Philosophy, and threatened to banish all religion out of the world. Voltaire began very early to make use of his Philosophy, and corrupt the world with it. He never was fit to mount it; but he walked by the side of it, and used it as a stalking-horse. It is therefore of great consequence to scholars to know, that as the heavens and the elements of the world had been set up by the Heathens, as having power in themselves; and that as the Heathens, building on this false foundation, had lost the knowledge of God; the modern doctrine, which gives innate powers to matter, as the followers of Democritus and Epicurus did, would probably end in Atheism\*. That the forces which the modern Philosophy uses, are not the forces of nature; but that the world is carried on by the action of the elements on one another, and all under God. That it is no better than raving, to give active powers to matter, supposing it capable of acting where it is not, and to affirm, at the same time, that all matter is inert, that is inactive, and that even the Deity cannot act but where he is present, because his *power* cannot be but where his *substance* is.'

Mr. Jones, who also appears to have adopted these singular sentiments, remarks that 'when a student has once persuaded himself that he sees truth in the principles of Mr. Hutchinson, a great revolution succeeds in his ideas of the natural world and its œconomy: qualities in matter, with a vacuum for them to act in, are no longer venerable, and the authority of Newton's name, which goes with them, loses some of its influence.' Mr. Horne, who had considerable talents for satirical pleasantry, viewed the Newtonian philosophy as a proper object of ridicule, and wrote a parallel between the heathen doctrines in the *Seminium Scipionis* of Cicero, and the Newtonian plan of the cosmotheoretical system; in which Mr. Jones acknowledges there were many faulty flights and wanderings, from a want of a more mature judgment and experience: his more serious sentiments afterward appeared in a pamphlet intitled "A fair and candid and impartial state of the case between Sir I. Newton and Mr. Hutchinson," in which, Mr. Jones thinks, the merits of the cause are very judiciously stated between the two parties. Our opinion of this publication appeared in M. R. vol. viii. p. 294.

That part of Mr. Hutchinson's system, in which theological tenets were built on fanciful Hebrew etymologies, Mr. J. assures us his friend did not embrace. His excellent maxim was—a maxim, by the way, worthy the attention of all controversialists, particularly theologians and metaphysicians—that "where words are the subject, words may be multiplied without end." 'Mr. Horne,' says his biographer, 'knew the value

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\* 'This hath now actually come to pass.'

of his time, and had no inclination to waste any of it in the endless chase of verbal criticism.' We wish that we could impute to his dislike of verbal criticism, the opposition which he made to Mr. (afterward Dr.) Kennicott's great undertaking of collating the Hebrew MSS.—but we gather from Mr. J.'s account a reason for imputing this opposition to a more exceptionable motive: we shall state it in the biographer's own words:

'A consideration which had great weight with Mr. Horne was that of the probable consequence of an undertaking so conducted as this was likely to be. Unbelievers, Sceptics, and Heretics, of this country, who had affected superior learning, had always been busy in finding imaginary corruptions in the text of scripture: and would in future be more bold and busy than ever; as the work of confounding the text by unsound criticism would be carried on with the sanction of public authority, and the Bible left open to the experiments of evil-minded critics and cavillers. For besides the collating of manuscripts, the collator, in his Dissertations, had opened three other fountains of criticism, by which the waters of the Sanctuary were to be healed: the Ancient Versions, the Samaritan Pentateuch, and Sound Criticism. Having considered these in their order, Mr. Horne sets before his readers above twenty instances from Mr. Kennicott's own books, as a specimen of his manner of proceeding; to shew "what an inundation of licentious criticism was breaking in upon the Sacred Text."

How far Dr. Horne's attachment to Hutchinsonianism co-operated with the preceding consideration in producing his opposition to Dr. Kennicott, we cannot determine: it is certain that some jealousies arose between them on this ground; and Mr. J. admits that this system communicated a tincture to the bishop's theological writings. Of these Mr. J. gives a particular account: but we shall spare ourselves the trouble of examining the grounds of his panegyrics, as our opinions on all the Bishop's works are already before the public.

That in religious controversy Bishop Horne chiefly excelled in the use of the powerful weapon of ridicule will, we believe, be evident to every impartial reader of his "Letters of Infidelity," and his "Letter to Dr. Priestley, by an Undergraduate." Indeed the Bishop appears to have been himself sensible of this; for he never fulfilled the intention, declared to the public in the preface to his Discourse on the Trinity, of writing an answer to the late objections against the divinity of Christ; and in a letter, in which he speaks contemptuously of the writings of Mr. Lindsey, he says,

'I think I shall put down some strictures; but the worst is, one shall be involved by degrees in so many different controversies—nature and degree of *inspiration*, doctrine of *satisfaction*, our own *establishment*,



ment, subscription to articles, &c. liturgy, episcopacy, &c. for they are all lugged in—and now, besides the case of the *demoniacs*, the existence of any *devil* or *Satan* at all, which Lindsey denies plump. Another difficulty is that of obviating the sayings and examples of many latitudinarian protestants, (thrown in our teeth) men otherwise of great note, and universally almost esteemed—some of our own church, that were or are Bishops, who have wished for a change of forms, &c. But however, the bold strokes of Priestley, Lindsey, &c. will let them see every day, more and more, the danger of innovation, and cure them, perhaps, of their disorder.\*

A better prevention of innovation would surely be a satisfactory vindication of old opinions and institutions.

Of Bishop Horne as an Hutchinsonian and a controversialist Mr. Jones has said enough, and more than enough. He would have done greater honour to the memory of his friend had he dwelt less on these topics, and adverted more particularly to his professional merit as a preacher, and to the personal excellencies of his character. The exclamation of a friend, who, on hearing his first sermon in London, pronounced at the end of it that George Horne was without exception the best preacher in England;—the declaration of a person of high distinction, who said of Bishop Horne, that “he was the best man he ever knew;” —and that of another great man, that “he was the pleasantest man he ever met with;” are testimonials to which, with a moderate allowance for the language of panegyric, we are disposed to give great credit: but it would have been highly gratifying to the bishop’s friends, and instructive to the public, had the biographer illustrated this general praise by a particular examination of the characteristic merit of his Lordship’s sermons, and by relating anecdotes of the conversations and actions of a man so universally beloved, and so highly respected. Of his private life while a fellow, and afterward the Head, of Magdalen College, Oxford, or in higher clerical stations as Dean of Canterbury and Bishop of Norwich, Mr. Jones has related very few particulars: there are, however, sufficient, in concurrence with the admirable vein of chearful good humour which runs through his Lordship’s writings, to authenticate the eulogy of the following passage:

‘In his intercourse with his own family, while the treasures of his mind afforded them some daily opportunities of improvement, the sweetness of his humour was a perennial fountain of entertainment to them. He had the rare and happy talent of disarming all the little vexatious incidents of life of their power to molest, by giving some unexpected turn to them. And occurrences of a more serious nature, even some of a frightful aspect, were treated by him with the like ease and pleasantry; of which I could give some remarkable instances.’

Some digressive matter occurs in the course of these memoirs. The friends of the Bishop and of his biographer, men of their own school, are highly, and doubtless deservedly, extolled. Men of other schools, perhaps of equal merit, are undeservedly censured. Unsupported suspicions of scepticism are thrown on the great names of Newton and Clarke. Gross obloquy, and an injurious because unproved accusation of plagiarism, are levelled against Dr. Priestley; and the learned Dr. Parr, *the friend of Dr. Priestley*, and an enemy to enthusiasm, is severely chastised. Even literary journalists are honoured with a few sarcastic strokes: but these we overlook, because we are not the only *anonymous reviewers* to whom mortified vanity may be inclined to apply the contemptuous appellation of bush-fighters. On the equitable principle of *with what measure ye mete, &c.* we are contented with neighbour's fare.

Bishop Horne's common-place Thoughts and Collections are instructive and amusing. Of his poetry we say nothing.

ART. II. *A Journey from Prince of Wales's Fort in Hudson's Bay, to the Northern Ocean.* Undertaken by Order of the Hudson's Bay Company, for the Discovery of Copper Mines, a North-West Passage, &c. in the Years 1769—1772. By Samuel Hearne. 4to. pp. 458. 1l. 7s. Boards. Cadell jun. and Davies. 1795.

MR. Hearne's very interesting journey was performed, after repeated trials, in the course of four years, and extended to the copper-mine river, across the deserts. This river empties itself beyond the arctic circle into an extensive bay, which the author considers as an inland sea, about the seventy-second degree of N. Lat. and the 120th W. Long. Mr. Hearne complains, but with great modesty, of not having been treated in so *liberal* a manner as he deserved by Mr. Dalrymple, hydrographer to the East India Company, who peremptorily rejected his latitude. He states that, when he was at the copper river on the 18th of July, the sun was elevated above the horizon at midnight; he did not measure the quantity of its elevation, but it was such as proves that he was then considerably to the northward of the arctic circle. Mr. Dalrymple's assertion, he observes, that no grass is to be found on the rocky coast of Greenland farther north than the latitude of 65°, does not prove the non-existence of grass in a much higher latitude in North America; for it is well known that no part of Hudson's Straits, nor of the east coast of Hudson's Bay, till we arrive near Whale river, has any trees; whereas the west coast of the bay in the same latitudes is well clothed with timber. How far Mr. H.'s geography is accurate, it is not material here to

inquire, since his purpose was not to write for the information of critics in that science, but for the entertainment of candid and indulgent readers, who may be pleased to have a country brought to their view, hitherto unknown to every European but himself. 'The modes of life, manners, and customs, of the natives,' he hopes, 'will not be less acceptable to the curious.'

In expectation of being thus gratified, we have perused Mr. H.'s journal, and have not been disappointed. His publication has not entirely the merit of originality, several extracts from the papers transmitted by him to his employers having been already printed: but it contains, in a plain unadorned style, such a striking picture of the miseries of savage life, accompanied with so many minute incidents copied faithfully from nature, that it is impossible to read it without feeling a deep interest, and without reflecting on, and cherishing, the inestimable blessings of civilized society.

On arriving at the end of his journey, Mr. H. found the copper-mine river extremely different from the description which the Indians had given of it at the factory. Instead of being navigable for shipping, as they had represented, it was scarcely navigable for a canoe; being every where full of shoals, and there being three falls in sight at once. Here the river is 180 yards wide. Near the water's edge there is some wood, but not one tree to be seen either on or near the tops of the hills which inclose its bed. The whole timber is of so crooked and dwarfish a growth, that it is unfit for any purpose but that of fuel. Mr. H. intended to make a survey of the river, but his design was interrupted by the measures of the North American Indians who accompanied him. Three of them had been sent out as spies to see whether any of the Esquimaux inhabited between the river side and the sea. Their discovery, and its consequences, shall be related in Mr. H.'s own words, as a specimen of his narrative:

'At this time (the 16th of July 1771), it being about noon, the three men who had been sent as spies met us on their return, and informed my companions that five tents of Esquimaux were on the west side of the river. The situation, they said, was very convenient for surprising them; and, according to their account, I judged it to be about twelve miles from the place [at which] we met the spies. When the Indians received this intelligence, no farther attendance or attention was paid to my survey, but their whole thoughts were immediately engaged in planning the best method of attack, and how they might steal on the poor Esquimaux the ensuing night, and kill them all while asleep. To accomplish this bloody design more effectually, the Indians thought it necessary to cross the river as soon as possible; and, by the account of the spies, it appeared that no part was more convenient

venient for the purpose than that where we had met them, it being there very smooth, and at a considerable distance from any fall. Accordingly, after the Indians had put all their guns, spears, targets, &c. in good order, we crossed the river, which took up some time.

‘ When we arrived on the West side of the river, each painted the front of his target or shield; some with the figure of the Sun, others with that of the Moon, several with different kinds of birds and beasts of prey, and many with the images of imaginary beings, which, according to their silly notions, are the inhabitants of the different elements, Earth, Sea, Air, &c.

‘ On enquiring the reason of their doing so, I learned that each man painted his shield with the image of that being on which he relied most for success in the intended engagement. Some were contented with a single representation; while others, doubtful, as I suppose, of the quality and power of any single being, had their shields covered to the very margin with a group of hieroglyphics quite unintelligible to every one except the painter. Indeed, from the hurry in which this business was necessarily done, the want of every colour but red and black, and the deficiency of skill in the artist, most of those paintings had more the appearance of a number of accidental blotches, than “of any thing that is on the earth, or in the water under the earth;” and though some few of them conveyed a tolerable idea of the thing intended, yet even these were many degrees worse than our country sign-paintings in England.

‘ When this piece of superstition was completed, we began to advance toward the Esquimaux tents; but were very careful to avoid crossing any hills, or talking loud, for fear of being seen or overheard by the inhabitants; by which means the distance was not only much greater than it otherwise would have been, but, for the sake of keeping in the lowest grounds, we were obliged to walk through entire swamps of stiff marly clay, sometimes up to the knees. Our course, however, on this occasion, though very serpentine, was not altogether so remote from the river as entirely to exclude me from a view of it the whole way: on the contrary, several times (according to the situation of the ground) we advanced so near it, as to give me an opportunity of convincing myself that it was as unnavigable as it was in those parts which I had surveyed before, and which entirely corresponded with the accounts given of it by the spies.

‘ It is perhaps worth remarking, that my crew, though an undisciplined rabble, and by no means accustomed to war or command, seemingly acted on this horrid occasion with the utmost uniformity of sentiment. There was not among them the least altercation or separate opinion; all were united in the general cause, and as ready to follow where Matonabee led, as he appeared to be ready to lead, according to the advice of an old Copper Indian, who had joined us on our first arrival at the river where this bloody business was first proposed.

‘ Never was reciprocity of interest more generally regarded among a number of people, than it was on the present occasion by my crew, for not one was a moment in want of any thing that another could spare; and if ever the spirit of disinterested friendship expanded the

Heart of a Northern Indian, it was here exhibited in the most extensive meaning of the word. Property of every kind that could be of general use now ceased to be private, and every one who had any thing which came under that description, seemed proud of an opportunity of giving it, or lending it to those who had none, or were most in want of it.

‘ The number of my crew was so much greater than that which five tents could contain, and the warlike manner in which they were equipped so greatly superior to what could be expected of the poor Esquimaux, that no less than a total massacre of every one of them was likely to be the case, unless Providence should work a miracle for their deliverance.

‘ The land was so situated that we walked under cover of the rocks and hills till we were within two hundred yards of the tents. There we lay in ambush for some time, watching the motions of the Esquimaux; and here the Indians would have advised me to stay till the fight was over, but to this I could by no means consent; for I considered that when the Esquimaux came to be surprised, they would try every way to escape, and if they found me alone, not knowing me from an enemy, they would probably proceed to violence against me when no person was near to assist. For this reason I determined to accompany them, telling them at the same time, that I would not have any hand in the murder they were about to commit, unless I found it necessary for my own safety. The Indians were not displeased at this proposal; one of them immediately fixed me a spear, and another lent me a broad bayonet for my protection, but at that time I could not be provided with a target; nor did I want to be encumbered with such an unnecessary piece of lumber.

‘ While we lay in ambush, the Indians performed the last ceremonies which were thought necessary before the engagement. These chiefly consisted in painting their faces; some all black, some all red, and others with a mixture of the two; and to prevent their hair from blowing into their eyes, it was either tied before and behind, and on both sides, or else cut short all round. The next thing they considered was to make themselves as light as possible for running; which they did, by pulling off their stockings, and either cutting off the sleeves of their jackets, or rolling them up close to their arm-pits; and though the muskettoes at the same time were so numerous as to surpass all credibility, yet some of the Indians actually pulled off their jackets and entered the lists quite naked, except their breech cloths and shoes. Fearing I might have occasion to run with the rest, I thought it also advisable to pull off my stockings and cap, and to tie my hair as close up as possible.

‘ By the time the Indians had made themselves thus completely frightful, it was near one o'clock in the morning of the seventeenth; when finding all the Esquimaux quiet in their tents, they rushed forth from their ambuscade, and fell on the poor unsuspecting creatures unperceived till close at the very eves of their tents, when they soon began the bloody massacre, while I stood neuter in the rear.

‘ In a few seconds the horrible scene commenced; it was shocking beyond description; the poor unhappy victims were surprised in the  
midst

midst of their sleep, and had neither time nor power to make any resistance; men, women, and children, in all upward of twenty, ran out of their tents stark naked, and endeavoured to make their escape; but the Indians having possession of all the land-side, to no place could they fly for shelter. One alternative only remained, that of jumping into the river: but, as none of them attempted it, they all fell a sacrifice to Indian barbarity!

'The shrieks and groans of the poor expiring wretches were truly dreadful; and my horror was much increased at seeing a young girl, seemingly about eighteen years of age, killed so near me, that when the first spear was stuck into her side she fell down at my feet, and twisted round my legs, so that it was with difficulty that I could disengage myself from her dying grasps. As two Indian men pursued this unfortunate victim, I solicited very hard for her life; but the murderers made no reply till they had stuck both their spears through her body, and transfixed her to the ground. They then looked me sternly in the face, and began to ridicule me, by asking if I wanted an Esquimaux wife; and paid not the smallest regard to the shrieks and agony of the poor wretch, who was twining round their spears like an eel! Indeed, after receiving much abusive language from them on the occasion, I was at length obliged to desire that they would be more expeditious in dispatching their victim out of her misery, otherwise I should be obliged, out of pity, to assist in the friendly office of putting an end to the existence of a fellow-creature who was so cruelly wounded. On this request being made, one of the Indians hastily drew his spear from the place where it was first lodged, and pierced it through her breast near the heart. The love of life, however, even in this most miserable state, was so predominant, that though this might justly be called the most merciful act that could be done for the poor creature, it seemed to be unwelcome, for though much exhausted by pain and loss of blood, she made several efforts to ward off the friendly blow. My situation and the terror of my mind at beholding this butchery, cannot easily be conceived, much less described; though I summed up all the fortitude I was master of on the occasion, it was with difficulty that I could refrain from tears; and I am confident that my features must have feelingly expressed how sincerely I was affected at the barbarous scene I then witnessed; even at this hour I cannot reflect on the transactions of that horrid day without shedding tears.'

Throughout this work, Mr. Hearne speaks with a proper mixture of indignation at the brutalities, and of compassion for the miseries, of those wretched savages. If our limits would admit, we might give a variety of other interesting extracts from his affecting narrative. We were particularly pleased with chapter ix. containing a short description of the northern Indians, their country, manufactures, and customs. The gratification of a liberal curiosity respecting such objects is indeed the main benefit resulting from Mr. H.'s toilsome and dangerous undertaking. He acknowledges that his travels are not



not likely to prove of any material advantage to the nation at large, nor even to the Hudson's Bay Company : but he thinks that they have put a decisive termination to all disputes concerning a north-west passage through Hudson's Bay. They will also, he observes, have a tendency to wipe off the ill-grounded aspersions of Dobbs, Ells, and others, who have unjustly condemned the Hudson's Bay company as averse from discoveries and from enlarging their trade.

This volume is adorned with nine plates ; of which the most interesting are those containing the writer's tracks in the several journeys, the last of which occupied more than eighteen months ; the plan of the copper-mine river ; and a winter view in the Athapuscow lake. The lovers of natural history will be pleased with the description of the principal quadrupeds and birds, which are to be found constantly in those northern regions, as well as of those which only frequent them in summer.

Mr. H. is not acquainted with the graces of composition : but he relates his adventures with plainness and sufficient perspicuity ; and often with those simple touches of nature, which, in truth, are preferable to all ornaments of art.

ART. III. *Letters written during a short Residence in Sweden, Norway, and Denmark.* By Mary Wollstonecraft. 8vo. pp. 264. 4s. Boards. Johnson. 1796.

WE have on several former occasions paid our willing tribute of respect to the strong—or, if the fair traveller will accept the epithet as a compliment, the *masculine*—mind of this female philosopher ; and these Letters furnish us with new inducements to repeat it. The production before us is not, indeed, written with laboured accuracy : the thoughts are neither artfully arranged, nor expressed with studied elegance ; and every sentiment appears to have been dictated by the present object, or the present occurrence, with no other care than to express it faithfully and forcibly : but if by fastidious delicacy this should be thought a defect, it is amply compensated by the undistinguished disclosure of an enlightened and contemplative mind, and still more by the natural and energetic expression of feelings which do credit to the writer's heart, and will not fail to touch that of the reader.

As a description of the country through which the author travelled, the publication is valuable ; for it contains bold and picturesque delineations of natural scenery, and places the character and manners of the inhabitants in a striking, and in some respects a new, point of light :—but its chief value arises from the

the variety of just observations and interesting reflections which are dispersed through the work. To a mind inured to speculation, few occurrences can be so trivial as not to furnish matter for ingenious remark; and that this writer possesses such a mind, no one who has perused her former productions will doubt. She claims the traveller's privilege of speaking frequently of herself, but she uses it in a manner which always interests her readers: who may sometimes regret the circumstances which excite the writer's emotions, but will seldom see reason to censure her feelings, and will never be inclined to withhold their sympathy.

We hasten, however, to communicate more particular information concerning the contents of these letters; and we shall first introduce the author to our readers in a mood of musing-melancholy, on a summer's night, soon after her arrival in Sweden:

'Nothing, in fact, can equal the beauty of the northern summer's evening and night; if night it may be called that only wants the glare of day, the full light, which frequently seems so impertinent; for I could write at midnight very well without a candle. I contemplated all nature at rest; the rocks, even grown darker in their appearance, looked as if they partook of the general repose, and reclined more heavily on their foundation.—What, I exclaimed, is this active principle which keeps me still awake?—Why fly my thoughts abroad when every thing around me appears at home?—My child\* was sleeping with equal calmness—innocent and sweet as the closing flowers.—Some recollections, attached to the idea of home, mingled with reflections respecting the state of society I had been contemplating that evening, made a tear drop on the rosy cheek I had just kissed; and emotions that trembled on the brink of extacy and agony gave a poignancy to my sensations, which made me feel more alive than usual.

'What are these imperious sympathies? How frequently has melancholy and even mysanthropy taken possession of me, when the world has disgusted me, and friends have proved unkind. I have then considered myself as a particle broken off from the grand mass of mankind;—I was alone, till some involuntary sympathetic emotion, like the attraction of adhesion, made me feel that I was still a part of a mighty whole, from which I could not sever myself—not, perhaps, for the reflection has been carried very far, by snapping the thread of an existence which loses its charms in proportion as the cruel experience of life stops or poisons the current of the heart. Futurity, what hast thou not to give to those who know that there is such a thing as happiness! I speak not of philosophical contentment, though pain has afforded them the strongest conviction of it.'

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\* We know not the reason why the writer, a married lady, has here chosen to retain her maiden name. Possibly it was suggested, that the name of Wollstonecraft was more advantageously known in the literary world, than that of her husband.

In this passage, we cannot help particularly pointing the attention of the reader to the highly poetical image of the rocks looking as 'if they partook of the general repose, and reclining more heavily on their foundations.' The glow of sensibility, which animates the passage, it is impossible not to admire. A gloomy obscurity hangs over the sentiment at the close, which we do not find ourselves capable of removing.

As might be expected from a philosophical traveller, the author is disgusted with the tiresome forms of Swedish politeness, and with the redundant plenty of their tables: nor is she much more pleased with the peasantry of Sweden:—she gives a better account of those of Norway:

' Though the king of Denmark be an absolute monarch, yet the Norwegians appear to enjoy all the blessings of freedom. Norway may be termed a sister kingdom; but the people have no viceroy to lord it over them, and fatten his dependants with the fruit of their labour.

' There are only two counts in the whole country, who have estates, and exact some feudal observances from their tenantry. All the rest of the country is divided into small farms, which belong to the cultivator. It is true, some few, appertaining to the church, are let; but always on a lease for life, generally renewed in favour of the eldest son, who has this advantage, as well as right to a double portion of the property. But the value of the farm is estimated; and after his portion is assigned to him, he must be answerable for the residue to the remaining part of the family.

' Every farmer, for ten years, is obliged to attend annually about twelve days, to learn the military exercise; but it is always at a small distance from his dwelling, and does not lead him into any new habits of life.

' There are about six thousand regulars also, garrisoned at Christiana and Fredericshall, which are equally reserved, with the militia, for the defence of their own country. So that when the prince royal passed into Sweden, in 1788, he was obliged to request, not command, them to accompany him on this expedition.

' These corps are mostly composed of the sons of the cottagers, who being labourers on the farms, are allowed a few acres to cultivate for themselves. These men voluntarily enlist; but it is only for a limited period (six years), at the expiration of which they have the liberty of retiring. The pay is only two-pence a day, and bread; still, considering the cheapness of the country, it is more than sixpence in England.

' The distribution of landed property into small farms, produces a degree of equality which I have seldom seen elsewhere; and the rich being all merchants, who are obliged to divide their personal fortune amongst their children, the boys always receiving twice as much as the girls, property has not a chance of accumulating till overgrown wealth destroys the balance of liberty.

' You will be surprised to hear me talk of liberty: yet the Norwegians appear to me to be the most free community I have ever observed.

' The

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‘ The mayor of each town or district, and the judges in the country, exercise an authority almost patriarchal. They can do much good, but little harm, as every individual can appeal from their judgment; and as they may always be forced to give a reason for their conduct, it is generally regulated by prudence. ‘ They have not time to learn to be tyrants,’ said a gentleman to me, with whom I discussed the subject.

‘ The farmers not fearing to be turned out of their farms, should they displease a man in power, and having no vote to be commanded at an election for a mock representative, are a manly race; for not being obliged to submit to any debasing tenure, in order to live, or advance themselves in the world, they act with an independent spirit. I never yet have heard of any thing like domineering, or oppression, excepting such as has arisen from natural causes. The freedom the people enjoy may, perhaps, render them a little litigious, and subject them to the impositions of cunning practitioners of the law; but the authority of office is bounded, and the emoluments of it do not destroy its utility.

‘ Last year a man, who had abused his power, was cashiered, on the representation of the people to the bailiff of the district.

‘ There are four in Norway, who might with propriety be termed sheriffs; and, from their sentence, an appeal, by either party, may be made to Copenhagen.

‘ Near most of the towns are commons, on which the cows of all the inhabitants, indiscriminately, are allowed to graze. The poor, to whom a cow is necessary, are almost supported by it. Besides, to render living more easy, they all go out to fish in their own boats; and fish is their principal food.

‘ The lower class of people in the towns are in general sailors; and the industrious have usually little ventures of their own that serve to render the winter comfortable.’

The inhabitants of Norway appear, indeed, to be much happier than might be expected under an absolute prince:

‘ Every thing seems to announce that the prince really cherishes the laudable ambition of fulfilling the duties of his station. This ambition is cherished and directed by the count Bernstorff, the prime minister of Denmark, who is universally celebrated for his abilities and virtue. The happiness of the people is a substantial eulogium; and, from all I can gather, the inhabitants of Denmark and Norway are the least oppressed people of Europe. The press is free. They translate any of the French publications of the day, deliver their opinion on the subject, and discuss those it leads to with great freedom, and without fearing to displease the government.

‘ On the subject of religion they are likewise becoming tolerant, at least, and perhaps have advanced a step further in free-thinking. One writer has ventured to deny the divinity of Jesus Christ, and to question the necessity or utility of the Christian system, without being considered universally as a monster, which would have been the case a few years ago. They have translated many German works on education; and though they have not adopted any of their plans, it is become a subject of discussion. There are some grammar and free schools;

schools; but, from what I hear, not very good ones. All the children learn to read, write, and cast accounts, for the purposes of common life. They have no university; and nothing that deserves the name of science is taught; nor do individuals, by pursuing any branch of knowledge, excite a degree of curiosity which is the forerunner of improvement. Knowledge is not absolutely necessary to enable a considerable portion of the community to live; and, till it is, I fear, it never becomes general.'

Of the writer's lively fancy, and tender (perhaps morbid) sensibility, we must give our readers a beautiful but affecting specimen:

'Tonsberg was formerly the residence of one of the little sovereigns of Norway; and on an adjacent mountain the vestiges of a fort remain, which was battered down by the Swedes; the entrance of the bay lying close to it.

'Here I have frequently strayed, sovereign of the waste, I seldom met any human creature; and sometimes, reclining on the mossy down, under the shelter of a rock, the prattling of the sea amongst the pebbles has lulled me to sleep—no fear of any rude satyr's approaching to interrupt my repose. Balmy were the slumbers, and soft the gales that refreshed me, when I awoke to follow, with an eye vaguely curious, the white sails, as they turned the cliffs, or seemed to take shelter under the pines which covered the little islands that so gracefully rose to render the terrific ocean beautiful. The fishermen were calmly casting their nets; whilst the sea-gulls hovered over the unruffled deep. Every thing seemed to harmonize into tranquillity—even the mournful call of the bittern was in cadence with the tinkling bells on the necks of the cows, that, pacing slowly one after the other, along an inviting path in the vale below, were repairing to the cottages to be milked. With what ineffable pleasure have I not gazed—and gazed again, losing my breath through my eyes—my very soul dissolved itself in the scene—and, seeming to become all senses, glided in the scarcely-agitated waves, melted in the freshening breeze, or, taking its flight with fairy wing, to the misty mountains which bounded the prospect, fancy tript over new lawns, more beautiful even than the lovely slopes on the winding shore before me.—I pause, again breathless, to trace, with renewed delight, sentiments which entranced me, when, turning my humid eyes from the expanse below to the vault above, my sight pierced the fleecy clouds that softened the azure brightness; and, imperceptibly recalling the reveries of childhood, I bowed before the awful throne of my Creator, whilst I rested on its footstool.

'You have sometimes wondered, my dear friend, at the extreme affection of my nature—But such is the temperature of my soul—It is not the vivacity of youth, the hey-day of existence. For years have I endeavoured to calm an impetuous tide—labouring to make my feelings take an orderly course.—It was striving against the stream.—I must love and admire with warmth, or I sink into sadness. Tokens of love which I have received have wrapt me in elysium—purifying the heart they enchanted.—My bosom still glows.—Do not saucily ask,

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ask, repeating Sterne's question, " Maria, is it still so warm ?" Sufficiently, O my God ! has it been chilled by sorrow and unkindness—still nature will prevail—and if I blush at recollecting past enjoyment, it is the rosy hue of pleasure heightened by modesty ; for the blushes of modesty and shame are as distinct as the emotions by which they are produced.'

The observations in the following paragraph appear to us not only just, but uncommon :

' As the farmers cut away the wood, they clear the ground. Every year, therefore, the country is becoming fitter to support the inhabitants. Half a century ago the Dutch, I am told, only paid for the cutting down of the wood, and the farmers were glad to get rid of it without giving themselves any trouble. At present they form a just estimate of its value ; nay, I was surprized to find even fire wood so dear, when it appears to be in such plenty. The destruction, or gradual reduction, of their forests, will probably meliorate the climate ; and their manners will naturally improve in the same ratio as industry requires ingenuity. It is very fortunate that men are, a long time, but just above the brute creation, or the greater part of the earth would never have been rendered habitable ; because it is the patient labour of men, who are only seeking for a subsistence, which produces whatever embellishes existence, affording leisure for the cultivation of the arts and sciences, that lift man so far above his first state. I never, my friend, thought so deeply of the advantages obtained by human industry as since I have been in Norway. The world requires, I see, the hand of man to perfect it ; and as this task naturally unfolds the faculties he exercises, it is physically impossible that he should have remained in Rousseau's golden age of stupidity.'

We have only room left to add the candid remarks on the fate of the unfortunate Matilda, Queen of Denmark :

' Poor Matilda ! thou hast haunted me ever since my arrival ; and the view I have had of the manners of the country, exciting my sympathy, has increased my respect for thy memory !

' I am now fully convinced that she was the victim of the party she displaced, who would have overlooked, or encouraged, her attachment, had her lover not, aiming at being useful, attempted to overturn some established abuses before the people, ripe for the change, had sufficient spirit to support him when struggling in their behalf. Such indeed was the asperity sharpened against her, that I have heard her, even after so many years have elapsed, charged with licentiousness, not only for endeavouring to render the public amusements more elegant, but for her very charities, because she erected amongst other institutions, an hospital to receive foundlings. Disgusted with many customs which pass for virtues, though they are nothing more than observances of forms, often at the expence of truth, she probably ran into an error common to innovators, in wishing to do immediately what can only be done by time.

' Many very cogent reasons have been urged by her friends to prove, that her affection for Struensee was never carried to the length  
alleged



alleged against her by those who feared her influence. Be that as it may, she certainly was not a woman of gallantry; and if she had an attachment for him, it did not disgrace her heart or understanding, the king being a notorious debauchee, and an idiot into the bargain. As the king's conduct had always been directed by some favourite, they also endeavoured to govern him, from a principle of self-preservation, as well as a laudable ambition; but, not aware of the prejudices they had to encounter, the system they adopted displayed more benevolence of heart than soundness of judgement. As to the charge, still believed, of their giving the king drugs to injure his faculties, it is too absurd to be refuted. Their oppressors had better have accused them of dabbling in the black art; for the potent spell still keeps his wits in bondage.

‘I cannot describe to you the effect it had on me to see this puppet of a monarch moved by the strings which count Bernstorff holds fast; sit, with vacant eye, erect, receiving the homage of courtiers, who mock him with a shew of respect. He is, in fact, merely a machine of state, to subscribe the name of a king to the acts of the government, which, to avoid danger, have no value, unless counter-signed by the prince royal; for he is allowed to be absolutely an idiot, excepting that now and then an observation, or trick, escapes him, which looks more like madness than imbecility.

‘What a farce is life! This effigy of majesty is allowed to burn down to the socket, whilst the hapless Matilda was hurried into an untimely grave.’

We occasionally remark, in these letters, such anomalies in expression as are common with writers of brilliant fancy. Of this kind are the following: men who remain near the brute creation have little or no imagination, to call forth the *curiosity* necessary to *fructify* the faint *glimmerings* of mind:—*imagination* dips her brush in the rainbow of *fancy*: *effigy* allowed to burn down to the *socket*. In two or three instances, we think that the opinions here advanced are not quite consistent with sound philosophy. We cannot agree with the fair writer in admiring pious frauds; nor in thinking that it may have been necessary for legislators to conquer the *inertia* of reason by fictions, which, though at first deemed sacred, may afterward be ridiculed. True philosophy knows no other path of utility than the straight road of truth. Nor can we, by any means, admit that ‘the plans of happiness founded on virtue and principle are illusive, and open inlets to misery in a half-civilized society.’ This last reflection, however, with others of a similar cast, we impute to the agitated state of mind under which the letters appear to have been written, rather than to the author's cool and settled judgment. Notwithstanding a few occasional blemishes, the work has uncommon merit, and will not fail to be admired for the happy union which it presents of refined sense, vigorous fancy, and lively sensibility.

ART. IV. *Essay on the Public Merits of Mr. Pitt.* By Thomas Beddoes, M. D. 8vo. pp. 201. 3s. 6d. Johnson. 1796.

THE author of this pamphlet is now well known to the public as a bold and original thinker, a man possessed of great variety of knowledge, well acquainted both with books and with mankind, and a zealous and undaunted promoter of every improvement which may conduce, in his opinion, to the general good. His peculiar talents as a writer, also, have been proved in various walks—humour, argument, and elocution, have all flowed freely from his pen. In the case of a person so qualified, there is certainly no reason to exclude politics from the subjects which may fairly come under his discussion: for, whatever he may lose through want of acquaintance with the art and mystery of the technical politician, he may (in several respects) usefully compensate by enlargement of views and purity of intention. It may, indeed, be plausibly urged that, to form a just idea of the merits of an actor on the political stage, it is necessary to be admitted behind the scenes; and this is undoubtedly true with respect to the nominal ministers of absolute governments:—but, where a government retains so much of the popular form, as that it is necessary for the minister to lead in a popular assembly, and to propose and defend his measures in the face of an enlightened public, his character is in a great degree laid open to every judicious observer; and, if the main spring of his conduct sometimes remains concealed, yet its consistency, and the abilities by which it is supported, must be objects of evident and fair investigation.

Dr. Beddoes, then, furnished with the general knowledge of Mr. Pitt's actions and professions which is to be derived from his parliamentary and ministerial history, undertakes in this performance to discuss his public merits; and, from what has already been made known of the Doctor's political opinions, it may be concluded that the acuteness of his research is rather employed in displaying defects than excellencies. He pursues his hero from his first entrance into public life through the different stages and periods of his ministry; examines all the leading transactions in which he has been engaged; and tries him both by what he has done, and by what he has omitted. We do not consider it as our business to assume the office of advocate either for or against Mr. Pitt. It is enough for us to give our readers, of different sides of the question, an adequate idea of what they will find in the tract before us. Much characteristic shrewdness is employed in the several heads of examination, but sometimes, we think, tinged with pretty strong prepossession, and sometimes supported with but superficial

ficial knowledge of the subject. Yet the moral portraiture of a patriot and reformer, from the commencement of his progress till he becomes a prime minister of almost unexampled power, is sketched with a masterly hand; and the summing up of Mr. P.'s genuine character, with the comparison of what he might have done for his country and mankind with what has been the actual result of his measures, is written with much vigour and keenness. From this part, we shall extract a specimen of our philosopho-politician's manner of writing:

'There has always existed a very curious impediment to the reception of any sober opinion concerning a British minister during the first part, and indeed during almost the whole, of his official term.—The people are almost constantly looking forward, with Jewish eagerness, to the appearance of a political Messiah.—And so far is experience from correcting this expectation, that disappointment seems to increase the ardour of hope. This would undoubtedly be the most ridiculous, if it were not the most pernicious, of human follies. Under our own observation, the dazzling glories of Chatham, and the mild virtues of North have passed away without relief of the distressed, instruction of the ignorant, or humanization of the brutal. 'No matter; in these cases there was a misapprehension. But, behold the deliverer at last! We cannot be deceived in their divine successor. *Hic Marcellus erit.*' Thus it was. A pleasing dream suspended the powers of sense and reflection. An universal emulation of blind faith commenced. The inhabitants of Wapping, Cheapside, and St. James's took it for granted that Mr. Pitt was inspired with a tenderness for their respective welfare, which they felt not for the welfare of each other. They might continue to pursue gain at one moment, and pleasure at another; the new paragon of patriotism would act as if his moral composition had no alloy of human infirmity. They were selfish, he was self-denying. 'Wherever his prosperity or that of his relations was inconsistent with the prosperity of the whole, it was, even in his own choice, to give way.' He joined stoical rectitude to that benevolence, which the rigid Zeno banished from his doctrine, but which the benevolent Antoninus smuggled into his conduct. The young statesman had less than other men of low, vulgar and gross desire. So much the better; since the deficiency was made up to him in purity and intelligence. This was prediction. What has been the reality?

'Mr. Pitt embraced with sincere zeal the cause of a suffering people. He inveighed against the detestable junta whom he found dilapidating the national property, and lavishing the blood of his countrymen, not, as a rival pretended, because he was a *being organized for slander*, but because he held in just abhorrence the atrocity of that rival's proceedings. Sympathy and conviction urged him on, not merely to the rescue of his fellow-citizens from present calamity, but also to secure them against future danger. Thus far conscience and interest travelled cheerfully together; and it is no wonder that he should have proceeded with alacrity, since he was at once impelled by his social and selfish feelings. But the faster he went, the sooner he

would arrive at a point, where, in this mortal pilgrimage, there is far more hazard than at the *slough of despond*.

\* It has been the fate of those who have acquired the greatest credit by exertions in a public cause, most flagrantly to violate moral consistency—

———— turpiter atrum

Definit in piscem mulier formosa supernē.

This degeneracy, which popular favourites have exhibited so frequently (though so vainly for a warning to the incautious), is of easy explanation. The desire of eminence is at first obscurely felt, because if it be not entirely sunk in the desire of accomplishing a good purpose, it is thoroughly blended with this predominant passion. Success soon wins applause; and applause, seconded by the consciousness of desert, begins to bring attention home to SELF. Hostility strengthens this sentiment; and by degrees the advocate becomes the rival of the cause. There doubtless was a time, when the hermit of Mount Hera had his whole mind absorbed in zeal for the true and only deity. After his first advantages over Arabian superstition, not God only, but the apostle of God, came to be considered. In time the original order was completely reversed, and God was thrust aside to make room for the apostle. Thus it is that the enthusiast is perverted into the impostor. Those who undergo this transformation may justly be regarded as the most detestable of malefactors. They transcend the ordinary measure of ambitious guilt, inasmuch as they mock the unhappy with false hopes, and add disappointment to injustice.

\* Mr. Pitt seems very early to have retracted his cares within the confines of his self-interest. His demeanour on the rejection of his attempts to introduce a more liberal system of commercial policy demonstrates that, however firmly he once believed himself born to be a martyr to patriotism, he completely failed in casting his own nativity. He lived to be convinced that parliamentary reform, on which he rested the very salvation of the people, was *not* worth the risk of office. In these transactions there appears little magnanimity. We find meanness, as we proceed. He could stoop to advance a positive claim to what he knew others to have invented. His own letters and speeches, compared with the reports of two parliamentary committees and the papers of Dr. Price (the financial instructor of a most ungrateful pupil), exhibit various indications of a propensity, which would have been much more excusable, if it had arisen from mere vanity. Though even so, there would have been little to hope. For an egoist in private life never makes a true friend; and an egoist in public life will ever prove a false patriot.\*

Dr. B. however, as in his other publications, does not confine himself to one cast of style, nor to one tenor of subjects. A dialogue between Archdeacon Supple and family, and a young oppositionist, affords scope to the *dramatic* powers which he has already more than once displayed. In a chapter on the state of the poor, he assumes in some degree the medical character with that of the philanthropist. Sometimes he personates an orator in the House of Commons; sometimes he indulges



dulges in the pleasantry of a story-teller : and not unfrequently he takes the graver air of a moralist. In short, he is any thing but *dull*; and the reader, who may not be convinced by his arguments, will scarcely fail of being entertained by the copiousness of his research, and the vivacity of his remarks.

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ART. V. *A Summary of Geography and History*; both Ancient and Modern; containing, an Account of the Political State, and Principal Revolutions of the most illustrious Nations in Ancient and Modern Times; their Manners and Customs; the Local Situation of Cities, especially of such as have been distinguished by Memorable Events; with an Abridgement of the Fabulous History or Mythology of the Greeks. To which is prefixed, an Historical Account of the Progress and Improvements of Astronomy and Geography, from the Earliest Periods to the Time of Sir Isaac Newton: also, a brief Account of the Principles of the Newtonian Philosophy, occasionally compared with the Opinions of the Ancients, concerning the General and Particular Properties of Matter; the Air, Heat and Cold, Light, and its Effects; the Laws of Motion, the Planetary System, &c.—With a short Description of the Component Parts of the Terraqueous Globe, according to the Notions of the Ancients, and the more accurate Discoveries of Modern Chemists. Designed chiefly to connect the Study of Classical Learning with that of General Knowledge. By Alexander Adam, LL. D. Rector of the High School of Edinburgh. 8vo. About 900 Pages. 9s. Bound. Cadell jun. and Davies.

DR. Adam's former work on Roman Antiquities was introduced with due praise, in our Review, vol. ix. N. S. The contents of the present volume are announced with sufficient plenitude in the title-page. We think the performance extremely well calculated to answer the author's intention of connecting the study of classical learning with that of general knowledge. Abridgments, it has been said, tend only to make smatterers; and it is to be regretted that too many of our modern abridgments, particularly of the historical kind, convey not only imperfect but false notions, both of events and characters:—but the present summary is not liable to such objections, being evidently intended merely as a preparatory work; and the information in it, as far as it goes, being accurately and judiciously selected.

To give an idea of the author's manner, we shall insert the following account of the chief commercial states of ancient times:

\* The Phœnicians were the first who distinguished themselves by commerce, *Cic. de rep. lib. 3. apud. Non. v. 35*, particularly the inhabitants of TYRE and SIDON. The next were the CARTHAGINIANS, whose chief city, *Carthage*, was founded by a colony of Ty-

*rians*. Among the Greeks, commerce was cultivated chiefly by the *ATHENIANS* and *CORINTHIANS*, and in later times by the *RHODIANS*.—The communication from Greece, and the northern parts of Asia, with *INDIA*, which, in all ages, has been the great source of commerce, was in ancient times by the *Euxine* and *Caspian* seas. The productions of India were brought by land to the banks of the *Oxus*, then down that river into the Caspian sea, from thence up the *Cyrus*, and then over land to the river *Phasis* and the Euxine sea, *Strab.* xi. p. 503.; *Plin.* vi. 17. f. 19. The riches acquired by this commerce are supposed to have given rise to the story of the voyage of Jason in the ship *Argo*, in quest of the golden fleece, *Strab.* i. 45.—That communication is now entirely shut up by the Tartars, who have diverted the course of the Oxus, so that it does not now empty itself into the Caspian sea.

‘ The Tyrians brought their commodities from India by the Red Sea, and over the Isthmus of Suez.

‘ After Tyre was destroyed by Alexander the Great, the city of *ALEXANDRIA* in Egypt, founded by that prince, became the principal seat of commerce, *Strabo* xvii. p. 798, and continued to be so till it was destroyed by the *Saracens* in the 7th century.

‘ The singular institutions of the Jews were unfavourable to commerce. We read, however, of Solomon’s having fitted out fleets, which, under the direction of Phœnician pilots, sailed from *Exiongeber*, or the Red Sea, to *Tarshish* and *Ophir*, supposed to have been ports in the kingdom of *Sofala*, on the south-west coast of Africa; whence they returned in three years with rich cargoes, *1 Kings* x. 11. 22 & 23.

‘ The Egyptians, as early as the reign of Sesostris, b. C. 1510. are said to have opened a commerce with India, *Diod. Sic.* i. p. 64. where that king is reported to have made considerable conquests, *Ibid.* But this is denied by Strabo, xv. p. 687, who says, that the ancient Egyptians were so far from cultivating commerce, that they even refused strangers admission into their harbours, *Strab.* xvii. p. 791, & 802.

‘ The Romans; at no period of their state, ever encouraged commerce. Towards the end of the republic, however, and under the emperors, it became an object of greater attention, as being necessary to supply them with the articles of luxury. These were brought to Rome from various places. From Arabia and India they were procured by the way of the Red Sea and Alexandria, or by the gulf of Persia and up the Euphrates, thence through the deserts of Arabia to *PALMYRA*, and from it to the Mediterranean.—Strabo says, that 120 ships, in his time, were employed in bringing merchandise from India into Egypt, ii. p. 118. This traffic was carried on entirely with bullion, as it still is to China. Pliny complains that 50 millions of sesterces were sent thither annually, (*H. S. quingenties*, equal to L. 403,645 : 16 : 5,) and that the merchandises brought from thence were sold at Rome at *cent. per cent.* profit (*centuplicatio*), that is, at about 40 millions sterling of our money for the whole imported, *Plin.* vi. 23. f. 26.



\* As the Romans had no articles of their own produce to give in exchange for foreign commodities, we may see the reason why they discouraged commerce, because it carried away money, and brought them nothing in return. Hence we find the exportation of gold prohibited in the *Codex*, 4. 63. 2. so in former times, *Cic. Flacc.* 28. ; and to the exportation of money to foreign countries for articles of luxury, when the former means of procuring wealth by conquest no longer existed, we may impute the scarcity of gold, and consequently the great alloy in the gold coins under the later emperors ; thus, under Nero, there were only 45 *aurei*, or gold pieces, made from a pound of gold, *Plin.* xxxiii. 3, but under Constantine, 72. The immunities said to have been granted to merchants at different times, *Suet. Claud.* 18. ; *Tacit. Ann.* xiii. 5. ; *Digest.* xiv. 1. 1. ; *Lamprid. in Alexandro Sever.* were to those only who dealt in the corn trade, and imported provisions in their own ships for the use of the city. For several ages the only professions thought respectable among the Romans were war and agriculture ; the employment of a merchant was reckoned unsuitable to the character of a Roman citizen, *Dionys.* ii. 28. The nobility were forbidden to trade, both under the republic, *Liv.* xxi. 63. ; *Cic. Verr.* v. 18. and under the Emperors, *Dig.* 50. 3. ; *Cod.* iv. 63. 3. But although the business of a merchant was not esteemed respectable, *Cic. Off.* i. 42. yet Horace speaks of it as very lucrative, *Od.* i. 31. 10. ; iii. 6. 31. & 24. 40. ; *ep.* i. 1. 45.

\* During the existence of the Roman republic, the city of Marseilles in France carried on a considerable commerce. In early times it waged war successfully against the Carthaginians on the subject of fishing, *Justin.* xliiii. 5. After Carthage grew powerful by conquest, and engaged in war with the Romans, Marseilles became the ally of Rome. During the Punic wars the Massilians acquired great opulence by trade, and still more after the destruction of Carthage and Corinth ; but in the contest between Cæsar and Pompey, having imprudently engaged too keenly on the side of the latter, the city was taken by the generals of Cæsar after an obstinate defence, and never afterwards recovered its former prosperity, *Strab.* iii. 180.

\* The barbarous nations which over-ran the Roman empire in the west, extinguished commerce, together with the arts. Concerning the revival of commerce, first in Italy, and then in other countries, an account will be given hereafter in its proper place.\*

Dr. Adam speaks too contemptuously of the Roman commerce ; which is indeed the less surprising, since the Roman writers say so very little on the subject :—but a more careful inspection of those authors will shew that the Romans greatly cultivated trade, though it was never much respected by the higher classes among them. Their merchants generally accompanied and sometimes preceded their armies ; they settled also in great numbers in foreign countries : witness the 150,000 Romans \* slain in one day by order of Mithridates.

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\* Plutarch in Sylla, and Dion. Legat. 36 & 37.

As a farther specimen, we shall insert the following short account of the different forms of government :

\* A large society of men united under one government for their common security and welfare, is called a *state*. That part of the earth which they possess is called the *territory* of that state ; and the body of inhabitants, the *people*. The power of governing a state is called the *sovereignty* ; and the person or persons who exercise it, the *sovereign*. The power of prescribing general rules or laws is the *legislative* part of the *sovereignty* ; the power of executing the laws, and of discharging all functions of government which cannot be regulated by laws, is the *executive* part of the *sovereignty*. The particular manner in which the *sovereignty* is exercised, is called the *form of government*. When it is exercised by one person, it is called a *monarchy*. When the power of the monarch is limited by law, it is called a *limited monarchy*. When the power of the monarch is not limited by law, the government is said to be *absolute*, or *arbitrary*. When the government is very absolute, it is called *despotic*. When the supreme power is vested in the hands of many, it is called a *republic*. If it be possessed by the nobles, it is called an *aristocracy* ; if by a few, an *oligarchy* ; if by the people at large, a *democracy*.—When only one of these forms obtains, the government is called *simple* ; when two or all of them are united, it is denominated a *mixed government*. Thus the British government partakes of the monarchical, aristocratical, and democratical forms ; which Polybius says was the case with the government of Rome, and extols as the best, (ἡ ἀριστη πολιτεία, vi. 1. καλλίστου συστήματός τῶν καθ' ἡμᾶς πολιτειῶν, the most excellent system of government then in the world, *Ib.* 9. & 16.)

\* The monarchical form appears to have been the most ancient, and is thought to have originated from the authority of a father over his children. As far as we can trace from history, it took its rise from a number of individuals, heads of families or of tribes, chusing a certain person for his wisdom or valour to be their leader in war, and to preside in their councils, to administer justice, and perform other acts for the public good in time of peace, *Samuel* viii. 20. ; *Herodot.* i. 95. &c. ; *Cic. de offic.* ii. 12. ; *Polyb.* vi. 3. This chief or king was at first purely elective ; but afterwards became hereditary, or partly hereditary and partly elective. The dominions of princes, in the early ages of the world, were generally but of small extent, *Justin.* i. 1. ; *Jesbua*, xii. & xxiv. ; *Judges*, i. 7. ; *Thucyd.* i. 13. 17. &c. Almost every city had its own king or tyrant ; for so by the Greeks they were commonly called, (τυράννοι, *reges, reguli*, vel *principes*, *Nep. Miltiad.* 8. ; *Serv. in Virg. Æn.* vii. 266. ; *Strab.* vii. p. 310.) The abuse of power, and other causes, occasioned the expulsion of kings, and the establishment of republican or free governments. The licentiousness and corruption of these produced their destruction, and commonly terminated in despotism, *Polyb.* vi. 6. 7. 55. &c.

\* The fundamental laws of a state, which secure the rights of its inhabitants, and regulate the conduct of its rulers, are called its *CONSTITUTION*. Although despotic governments cannot properly be said to have a constitution, yet even in these, there are certain things

**Filson and Imlay on the Western Territory of N. America. 269**

things established by law or custom, to which the sovereign is obliged to conform, and which he dares not violate.

'When several states form a perpetual alliance for their mutual safety and happiness, they are called *United States*; as, the *Greek* and *Achaian* republics of old; the *Swiss* cantons, the states of *Holland* and of *America*, in modern times.'

This volume is accompanied with maps, and good indexes, particularly a very full geographical index; which render the work very commodious. A great part of the information is thrown into the notes, printed in a small character, for the purpose of comprising the very multifarious contents within the limits of one volume.

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ART. VI. *A Topographical Description of the Western Territory of North America*: containing a succinct Account of its Soil, Climate, Natural History, Population, Agriculture, Manners, and Customs. With an ample Description of the several Divisions into which that Country is partitioned. To which are added, the Discovery, Settlement, and present State of Kentucky. And an Essay towards the Topography and Natural History of that important Country. By John Filson. To which is added, 1. The Adventures of Col. Daniel Boone, one of the first Settlers, comprehending every important Occurrence in the Political History of that Province. 2. The Minutes of the Piankashaw Council, held at Post St. Vincent's April 15, 1784. 3. An Account of the Indians Nations inhabiting within the Limits of the Thirteen United States; their Manners and Customs; and Reflections on their Origin. By George Imlay, a Captain in the American Army during the War, and Commissioner for laying out Lands in the Back Settlements. Illustrated with correct Maps, and a Plan of the Rapids of the Ohio. The Second Edition, with considerable Additions. 8vo. pp. 433. 6s. Boards. Debrett.

AMERICA is so rapidly advancing into consequence among the nations of the earth, that every thing respecting the rise, population, and growing wealth of this extensive region, is highly interesting to the European reader. When the first edition of this work appeared, we gave an account of it, with large extracts, in vol. viii. p. 390. of our New Series; and the additions made to this new impression are so considerable, that we must not pass it over in silence. By only comparing the title of the former edition with this which we have just transcribed, the reader will perceive that the work is greatly swelled in bulk; and, when he examines the Appendix by Mr. Filson, he will acknowledge the new matter to be very curious. This part, like Mr. Imlay's, is written with an enthusiastic admiration of American climes and American manners; and it may serve to excite to emigration from Europe, and to the population of Kentucky,

Kentucky, of which so enchanting a description is given. To prevent the idea of the author having coloured too highly, the advertisement, which accompanied the original work in America in 1784, is here prefixed, signed *Daniel Boon, Levi Todd, James Harrod*, in which these gentlemen declare that "it is an exceeding good performance, containing as accurate a description of our (Kentucky) country as we think can possibly be given\*." In the preface, also, which is subscribed by Mr. Filson himself, he declares his work to be a complete guide to the traveller into Kentucky, and assures us that "there is nothing mentioned or described but what will be found true." After such an assurance, and such testimonies, we cannot pretend to question Mr. Filson's veracity. In general, he agrees with Mr. Imlay; and the two accounts exhibited together throw light on each other. From what these gentlemen relate of the rich soil, delightful climate, and numerous productions of Kentucky, it bids fair to be the most flourishing of the American States; and, if the population extends westward with the rapidity that is predicted, we should be disposed to question, with Mr. Imlay, whether the situation of the federal city be well chosen; did we not consider that, Canada being in the hands of the English, and the navigation of the Mississippi in the power of Spain, the trade of the western territory will be liable to interruptions to which the seat of empire should not be equally exposed.

Having, in our former article, given extracts from the descriptive parts of this work, we shall content ourselves here with transcribing a page or two from the interesting adventures of Col. Daniel Boon, the first settler in Kentucky.

\* It was on the first of May, in the year 1769, that I resigned my domestic happiness for a time, and left my family and peaceable habitation on the Yadkin River, in North Carolina, to wander through the wilderness of America, in quest of the country of Kentucky, in company with John Finley, John Stewart, Joseph Holden, James Monay, and William Cool. We proceeded successfully, and after a long and fatiguing journey through a mountainous wilderness, in a westward direction, on the seventh day of June following, we found ourselves on Red River, where John Finley had formerly been trading with the Indians, and, from the top of an eminence, saw with pleasure the beautiful level of Kentucky. Here let me observe, that for some time we had experienced the most uncomfortable weather as a prelibation of our future sufferings. At this place we encamped, and made a shelter to defend us from the inclement season, and began to

\* It must, however, be allowed that there is nothing unnatural in the supposition that gentlemen may be somewhat interested in the recommendation of a work, the circulation of which may contribute towards the prosperity of a young settlement.

hunt



hunt and reconnoitre the country. We found every where abundance of wild beasts of all sorts, through this vast forest. The buffalo were more frequent than I have seen cattle in the settlements, browsing on the leaves of the cane, or cropping the herbage on those extensive plains, fearless, because ignorant, of the violence of man. Sometimes we saw hundreds in a drove, and the numbers about the salt springs were amazing. In this forest, the habitation of beasts of every kind natural to America, we practised hunting with great success, until the twenty-second day of December following.

‘ This day John Stewart and I had a pleasing ramble, but fortune changed the scene in the close of it. We had passed through a great forest, on which stood myriads of trees, some gay with blossoms, others rich with fruits. Nature was here a series of wonders, and a fund of delight. Here she displayed her ingenuity and industry in a variety of flowers and fruits, beautifully coloured, elegantly shaped, and charmingly flavoured; and we were diverted with innumerable animals presenting themselves perpetually to our view.—In the decline of the day, near Kentucky river, as we ascended the brow of a small hill, a number of Indians rushed out of a thick cane-brake upon us, and made us prisoners. The time of our sorrow was now arrived, and the scene fully opened. The Indians plundered us of what we had, and kept us in confinement seven days, treating us with common savage usage. During this time we discovered no uneasiness or desire to escape, which made them less suspicious of us; but in the dead of night, as we lay in a thick cane-brake by a large fire, when sleep had locked up their senses, my situation not disposing me for rest, I touched my companion, and gently awoke him. We improved this favourable opportunity, and departed, leaving them to take their rest, and speedily directed our course towards our old camp, but found it plundered, and the company dispersed and gone home. About this time my brother, Squire Boon, with another adventurer, who came to explore the country shortly after us, was wandering through the forest, determined to find me if possible, and accidentally found our camp. Notwithstanding the unfortunate circumstances of our company, and our dangerous situation, as surrounded with hostile savages, our meeting so fortunately in the wilderness made us reciprocally sensible of the utmost satisfaction. So much does friendship triumph over misfortune, that sorrows and sufferings vanish at the meeting not only of real friends, but of the most distant acquaintances, and substitute happiness in their room.

‘ Soon after this, my companion in captivity, John Stewart, was killed by the savages, and the man that came with my brother returned home by himself. We were then in a dangerous, helpless situation, exposed daily to perils and death amongst savages and wild beasts, not a white man in the country but ourselves.

‘ Thus situated, many hundred miles from our families in the howling wilderness, I believe few would have equally enjoyed the happiness we experienced. I often observed to my brother, you see now how little nature requires to be satisfied. Felicity, the companion of content, is rather found in our own breasts than in the enjoyment of external things: and I firmly believe it requires but a little philosophy

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to make a man happy in whatsoever state he is. This consists in a full resignation to the will of Providence ; and a resigned soul finds pleasure in a path strewed with briars and thorns.'

The author proceeds to relate his solitary rambles, his meeting with his brother after their having been separated, and his return home with the resolution to bring his family to settle in Kentucky. He farther details the wars that he and the first settlers had with the Indians, his captivity and escape, the various successes of the war, and at last their peace with the Indian nations, and quiet possession of the new region.

In this narrative, Col. Boon seems to pride himself on the score of his philosophy : but, in his account of the war which he and the others carried on against the Indians, the sentiments of the foldier prevail over those of the philosopher. He talks of the brilliant success of burning an Indian town. Ought he not to have reflected on his questionable right to deal destruction among these antient inhabitants of the country, and to destroy their scanty pittance of comfort ? O cruel war ! when will thy curses be properly recorded ! When will Historians describe thee with thy appropriate epithets !

The value of this 2d edition is considerably advanced by the addition of maps, the want of which we remarked in the first.

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ART. VII. *Two Letters on the Origin, Antiquity, and History, of Norman Tiles, stained with Armorial Bearings.* 8vo. pp. 114. 4s. Boards. Kirby. 1794.

THESE letters are addressed to the Earl of Leicester, President of the Society of Antiquaries, by John Henniker Major, Esq. of the same Society, and M. P. for New Romney. The tiles, on which the armorial bearings in question were stained, (not *sustained*, as we find in the book, through an error of the press,) were once part of an abbey at Caen in Lower Normandy founded by William the Conqueror. Within the precincts of this abbey, and adjoining to the church, William built a palace for his own residence. In one of the apartments of this stately pile, now known (if it has not been pulled down since the Revolution) by the name of the *great guard room*; these tiles were originally fixed. They were nearly five inches square, and baked almost to vitrification : they formed part of the floor of the room : there were eight rows of them running from east to west ; and they were charged with different coats of arms. We find that antiquaries are much divided in opinion, whether this pavement be coeval with the Conqueror, or not ; some alleging that the tiles in question were stained in his time, and with the arms of the different persons of distinction who attended him in his expedition



expedition against England; while others reject this opinion, on the ground that the bearing of arms as a family distinction was, they say, (though, we think, erroneously,) unknown during his reign. They farther say that, although the coats of arms of the great Norman nobility are depicted on these tiles, yet several of these coats belong to families who are known not to have attended Duke William into England; and that therefore it is most probable that this pavement was laid down in the latter part of the reign of King John, while he was loitering at Caen with the beautiful Isabel of Angoulême, his queen, during which period the custom of wearing coats of arms was introduced. Thus the antiquaries are at issue; those who deny the tiles to be coeval with the Conqueror rest their objections on an assertion, that coats of arms were in use in his time as family distinctions; should this assertion prove unfounded, the antiquity of the tiles remains unimpeachable: but on the other hand, if there be found on them coats of arms belonging to persons known not to have accompanied the Conqueror in his invasion of England, as well as others belonging to persons who certainly did accompany him, then the opinion, that the tiles thus stained were intended to commemorate and perpetuate that expedition, must fall to the ground, though it should be admitted that it was in the Conqueror's time that they were fixed in the pavement.

The dispute, to men of a philosophical turn of mind, will appear about as important as if it were *de lanâ caprindâ*; - had it been about the materials of which the tiles were formed, or concerning the manner in which they were stained, it might be of some use to society; for their durability, both in substance and colour, has been astonishing. Dr. Ducarel tells us that

“Notwithstanding these rooms have been used as granaries for upwards of 400 years, neither the damps of the wheat, the turning and shifting of the grain, nor the wooden shoes and spades of the peasants constantly employed in bringing in and cleansing the wheat, have in the least damaged the floor, or worn off the painting from the tiles.”

Our author differs from those who think that these tiles were laid down in the reign of King John; for he deems them of higher antiquity. Without arguing the point with those who say that coats of arms were worn long before the Conquest as family distinctions, he is satisfied with shewing, that they existed at that period; and, on the supposition that this was actually the case, he builds his hypothesis respecting the true age of those tiles and their history. He thinks that they were laid down for the purpose of commemorating the consecration of the church, and to perpetuate the memory of those persons of distinction who

who assisted at that ceremony, or who had contributed to endow the abbey.

The author gives drawings of some of the tiles, with explanations pointing out the families to which the arms belonged.

There are some typographical errors in the work, though it is elegantly printed. In page 49, we find, "*il existe encore nombre de familles en France qui les portent, dont il se peut bien que les auteurs ayent accompagné Guillaume le Conquerant à la conquête de l'Angleterre.*" The word *auteurs* we presume to have been inserted for *ancêtres*: *l'auteur d'une famille* is not an usual expression for the founder of a family.

Having quoted a passage from a work of the learned Bishop Huet, his "*Origine de Caen*," the author makes a comment on it, best suited to his own argument, but a very different one from what might have been expected.

Here then we may observe, that Mr. Huet was persuaded that the Palace as well as the Abbaye had been erected by Duke William; that the armorial bearings were those of the principal families of Normandy, and lastly, that there was a tradition, a vulgar tradition, and therefore best founded in my opinion, constantly asfoot from age to age, which declared these titles to have received their origin and armorial embellishments, by orders of the Conqueror.\*

It is very true that Bishop Huet says all this: but he says a great deal more, which makes completely against our author's hypothesis 'that the tiles were coeval with the Conqueror.' It shews indeed that such was the tradition: but it shews also that the Bishop states it *to be known* that these coats of arms are of a much more recent date than the reign of Duke William; nay he asserts that their origin did not go farther back than towards the close of the 14th century. Nothing can be more friendly to truth, and at the same time nothing more hostile, than *system*: it sometimes methodizes and arranges matters so as that truth can be easily traced step by step: but it also frequently hoodwinks men, makes them see just what favours their own hypothesis, and renders them blind to every thing else. This is the case with our author; he quotes a passage from the writings of the Bishop of Avranches, merely because part of it has a tendency to give a colour to his opinion; without perceiving that another part of the same sentence completely overturns that opinion, as far as the authority of that prelate goes.

Mr. Henniker Major writes like a gentleman and a scholar; and he gives very plausible reasons to shew that the arms on the tiles in question belonged to those who had assisted at the consecration of the abbey church at Caen, or were benefactors to the establishment at that time. Notwithstanding that the

testimony of Bishop Huet, who, we think, was a native of Caen, appears to us to make against him; and that such testimony, in various points of view, must be acknowledged to carry great weight; yet the praise of ingenuity, and of research, deeper perhaps than the subject deserved, is justly due to the present author.

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ART. VIII. *Plans, Elevations, Sections, and Views of the Church of Batalha*, in the Province of Estremadura in Portugal. To which is prefixed an Introductory Discourse on the Principles of Gothic Architecture. By James Murphy, Architect. Illustrated with 27 Plates. No. 5. and last. Superfine Vellum Paper. Imp. Folio. 15s. Taylors.

THE preceding divisions of this very beautiful work were reviewed by us in March 1793, and in September 1795. The present No. contains three plates of parts detailed, and two elevations; one of the church, and the other a design for completing the mausoleum of King Emanuel: all executed with that excellence which we observed in the former plates. The text consists of a continuation of the translation from Fr. Luis de Sousa's description of the building, the regulations adopted by the community, and some of the principal epitaphs.

An additional note in this Number gives an extract from a Portuguese author, mentioning that the architect of this celebrated building was an '*Irishman, named David Hacket.*'

Agreeably to our promise, we shall now proceed to remark on Mr. Murphy's '*Discourse on the Principles of Gothic Architecture.*' It abounds with ingenious ideas, and, although they by no means convince us of the truth of his reasoning, their novelty is sufficient to entitle them to a respectable attention, and may help to furnish means for investigating the fundamental principles, on which those curious and elegant structures were erected.

' Whilst the remains of the edifices of ancient Greece and Rome, have been measured and delineated with the greatest accuracy, by many persons well qualified for the task, very few have directed their enquiry towards the principles of that style of architecture called Gothic. This neglect may, in a great measure, be attributed to a prejudice arising from a mistaken notion of its having originated with a tribe of barbarians, from whom nothing excellent could be expected; but there is no reason to suppose, that they have any claim to the invention of that elegant species of it which is exhibited in the following work. This species is allowed by the most competent judges, to have originated with the Normans, towards the conclusion of the twelfth century,

century, and is generally known by the name of the Modern Norman Gothic.

\* Many ingenious men, who have carefully examined the best churches executed in this style, allow they are highly deserving of attention, whether we consider them as vestiges of art or as monuments of the industry and manners of former ages. An eminent artist of the present time, who is very competent to judge of their merit, remarks that, "to those usually called Gothic Architects, we are indebted for the first considerable improvements in construction; there is a lightness in their works, an art and boldness of execution, to which the ancients never arrived, and which the moderns comprehend and imitate with difficulty \*."—

\* The following work exhibits one of the best specimens existing of the Gothic style, in which I have attempted to follow the manner practised by former artists, with so much success, in describing and delineating the ancient edifices of Rome; and though it cannot be expected that this single specimen, however excellent, will be sufficient to ascertain completely the principles on which Gothic Edifices are built, yet, I trust that it will help to develop those intricacies of construction, which no one has hitherto attempted to explain, and that with the assistance of other attempts of the same nature, we may be led to comprehend the mysterious rules of the Reverend Fathers who are supposed to have been their Architects †.

Here Mr. M. does not discriminate works of different periods; for the quotation cited by him from Bentham's *Ely* re-

\* \* Sir William Chambers on Civil Architecture, page 24, 3d edit.\*

† Bentham's *Ely*, p. 27. — Monsieur Felibien, speaking of the Architecture of the Sixth Century, says, "In constructing the different edifices I have mentioned, they employed no workmen scarcely but masons, who had no further knowledge of the science than the practice of preparing the mortar well, and of choosing good materials; in which, indeed, they took such precaution, that nothing can be more solid than their works, I do not, however, rank such persons among the number of Architects. I believe that there were very few lay-men deserving this title under our first kings, as most of them were at that time occupied in what related to the profession of war, leaving to the churchmen the care of cultivating the Sciences, and the fine Arts. What strengthens this opinion respecting Architecture, is, that in France the first monks worked themselves in building their monasteries, employing the most intelligent of their community to conduct these works, without the assistance of the laity; nay, even the superiors were often at the head of their monks, to give the designs, and to trace the form in which the stones were to be cut. This employment was so far from degrading the ecclesiastic dignity, that many of the bishops thought it an honour to be reputed the architects, and overseers of the churches which they built, imitating in that respect, the High-priests of the Jewish law, who, it is said, employed themselves in building and repairing the Temple of Jerusalem." *Entretiens sur la Vie des Architectes*, tom. v. p. 167.\*

fers to the works of the sixth century. It was probably owing to the want of professional architects, that the Reverend Fathers of that period were necessitated to undertake the direction of their edifices; and this in some measure accounts for the long continuance of that manner of building, which the later Roman works unfortunately left for their imitation, and which we see pursued in the Saxon-Gothic architecture, with very little variation, for seven or eight centuries. As soon as architecture became a professional study, we find better works erected under the appellation of modern, or Norman, Gothic architecture. We are therefore to search for the 'mysterious rules,' not from the works of the Reverend Fathers, but from the labours of the professional men who succeeded them.

\* If the Pointed Arch be considered detached from the building, its origin may long be sought for in vain, and indeed I imagine that this is the reason it has eluded the researches of so many ingenious men; but, on the contrary, if we examine it in a relative view, as a part in the composition of the whole, it will become more easy to account for its form, or for that of any other component part. If we take a comprehensive view of any of these structures externally, we shall perceive that not only the arch, but every vertical part of the whole superstructure terminates in a point. And the general form, if viewed from any of the principal entrances, (the station from whence the character of an edifice should be taken,) will be found to have a pyramidal tendency.\*—

\* Spires, pinnacles, and pointed arches\*; are always found to accompany each other, and very clearly imply a system founded on the principles of the Pyramid.\*—

\* Hence we may comprehend the reason why the arch was made pointed, as no other form could have been introduced with equal propriety, in a pyramidal figure, to answer the different purposes of uniformity; fitness; and strength. It is in vain, therefore, that we seek its origin in the branches of trees; or in the intersection of *Saxon* or *Grecian* circles; or in the perspective of arches; or in any other accidental concurrence of fortuitous circumstances. The idea of the pointed arch seems clearly to have been suggested by the Py-

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"\* As for spires and pinnacles with which our oldest churches are sometimes, and more modern ones are frequently decorated, I think they are not very ancient. The towers and turrets of churches, built by the *Normans* in the first century after their coming, were covered as platforms, with battlements or plain parapet walls. Some of them indeed, built within that period, we now see finished with pinnacles or spires, which were additions since the modern style of pointed arches prevailed, for, before, we meet with none. One of the earliest spires we have any account of, is that of Old St. Paul's, finished in the year 1222, it was, I think, of timber covered with lead; but not long after they began to build them of stone, and to finish all their buttresses in the same manner."—Bentham's Ely, p. 40.

ramid, and its origin must consequently be attributed, not to accident, but to ordination.'

Mr. M. here maintains that the forms of buildings, in the whole or mass, were adjusted *à priori*, and that the forms of inferior parts were consequent, or followed from them: the contrary of which may every where be remarked to be the case; for all architectural forms arose from primitive modes of construction; and this of the Gothic arch is derived from the smallness of materials then applied in buildings.

The massive architecture of the Grecian buildings was first rejected by the later Romans, and arches, from column to column, were substituted in its place. This was the model of the old or Saxon Gothic, being with semicircular arches. The more elegant modern or Norman Gothic was the second change, and arose from the greater facility with which pointed arches were constructed, wanting but little *centering* and still less ponderous stones. We have a convincing proof that facility of construction was the circumstance then mostly considered, in many of the greatest works of this country; for the soft Norman stone was brought here for the purpose of erecting them.

Massive and strong stone being then totally disused in building, no other mode of covering a void was left than by the application of arches; and, in the improved Gothic, we see that arch judiciously adopted which was most easily executed, and which had the least lateral pressure. To resist what little pressure it had, appropriate buttresses were requisite; sometimes converted into towers at the angles. Thus, by a gradual progress, the rise and perfection of Gothic forms, affecting the mass of a building, are naturally explained; and no other than a pyramidal form could well result from a combination of such parts, being, in fact, a great pyramid formed of so many less pyramids. The architect being furnished with a knowledge of the parts, it becomes his province to combine them in the best manner to form one beautiful mass: suggesting only such variations in those parts as the nature of them will admit, without prejudice to their fitness in respect to utility or construction.

If, then, it be admitted that an architect must have a knowledge of the parts, previously to forming a whole, (and surely there can be no other rational mode of procedure,) Mr. M.'s argument must be erroneous. The same observations will apply to his reasoning on the Grecian forms of buildings consisting of horizontal lines, both in the parts and in the masses. Can we imagine that architecture arose from the desire of making a picture? certainly not: it was originally provided for convenience;



convenience; and fitness of construction must have had its share in deciding the form, as we universally find to have been the case in all original architecture. Beauty, therefore, was not consulted *à priori* to give the general forms of the parts, but was, and always is, the last state of refinement in architecture, and consists of combining and converting the general forms of the component parts in the most pleasing manner.

Although we do not agree with Mr. M. in tracing the rise of certain forms, yet his conclusions with respect to their application are very just. The observations which follow, on the various domes that have been constructed, contain a sensible lesson; accompanied with powerful arguments against the prevailing neglect, among professors of the present day, in attaining a due knowledge of mathematics and construction; which the author concludes in these words:

‘ In fine, the noblest monuments of Florence, Rome, Paris, and London, bear ample testimony of the great abilities of the above Artists \*, and in no part of these monuments are their talents more conspicuous than in the construction of the Domes. It is much to be regretted then, that this superior branch of our art should become neglected or unknown, and that more attention is not bestowed on the sound rules, and demonstrative principles, upon which the art of construction is founded †. ‘The study of our Gothic edifices will be found, perhaps, to contribute very much to its restoration; but nothing can compensate for the want of a thorough knowledge of statics, and of conic sections.’

In mentioning spires, Mr. M. acknowledges that the intent of their application is difficult to be understood. The following ingenious conjecture is the most satisfactory that we have found among the various suppositions on that subject:

‘ With respect to the origin of Spires, it appears very unaccountable, that neither history nor tradition have preserved the least remembrance of it. There must, nevertheless, have been some specious motive for building them; for we can hardly conceive, that appendages so expensive, and difficult of execution, were merely the result of caprice. If we examine the uses to which the sacred edifices wherein they are employed were appropriated in the 12th century,

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\* Philippo Brunelleschi, Michael Angelo, Jacques Germain Soufflot, and Sir Christopher Wren.

† ‘ It seems very unaccountable, that the generality of our late Architects dwell so much on the ornamental, and so slightly pass over the geometrical, which is the most essential part of Architecture. For instance, can an arch stand without buttment sufficient? If the buttment be more than enough, ’tis an idle expence of materials; if too little, it will fall; and so for any vaulting: and yet, no author hath given a true and universal rule for this; nor hath considered all the various forms of arches.’—Parentalia, 356.

we shall discover a rational cause for crowning them with Spires : namely, the custom of burying in churches, which about this time appears to have become general all over Europe \*. Now, in consequence of this custom, there were united, in the same fabrick, a cemetery and a church † ; it was highly proper, therefore, to build every structure intended for this double purpose, in a style of architecture characteristic of its twofold destination. Impressed with these sentiments, the Architects of those times would naturally look back for precedents of a similar nature among the nations of antiquity ; the historians of these nations, as well as the remains of their edifices, would have shewn them, that it was invariably the practice of all civilized people, who believed in the immortality of the soul, and did not hold a republican form of government ‡, to raise lofty pyramids over their cemeteries, or places of sepulture. The Gothic Architects, in like manner, have adopted that figure to characterise their cemeteries, and, at the same time, preserved the figure of the cross in their ground plan, the better to denote a Christian temple.—

\* “After the crusado, King Henry built his church, but not by a model well digested at first ; for, I think the chapels without the aisles were an after-thought, the buttresses between the chapels remaining being useless, if they had been raised together with them ; and the King having opened the East-end for St. Mary’s Chapel, he thought to make more chapels for sepulture ; which was very acceptable to the Monks, after licence obtained from Rome to bury in churches, a custom not used before.” Wren’s Parentalia, p. 297.

† Christians, at all times, had a great desire to be buried near the Martyrs, and this introduced so many burying-places in the churches ; though the custom of burying no where but without the towns was long observed. The veneration for relics, and a distinct belief of the resurrection, had totally taken from the Christians the horror which the ancients, even the Israelites themselves, had for dead bodies and burying-places. *Les Mœurs des Chrétiens, par l’Abbé Fleury.*

‡ He that looks for urns and old sepulchral relics, must not seek them in the ruins of temples, where no religion anciently placed them. These were found in a field, according to ancient custom, in noble or private burial ; the old practice of the Canaanites, the family of Abraham, and the burying-place of Joshua, in the borders of his possessions ; and also agreeable unto Roman practice, to bury by highways, whereby their monuments were under eye-memorials of themselves, and mementos of mortality unto living passengers ; whom the epitaphs of great ones were fain to beg to stay, and look upon them. A language though sometimes used, not so proper in church-inscriptions. The sensible rhetoric of the dead, to exemplarity of good life, first admitted the bones of pious men and martyrs within church-walls ; which in succeeding ages crept into promiscuous practice. While Constantine was peculiarly favoured to be admitted into the church-porch ; and the first thus buried in England was in the days of Cuthred. Browne’s Hydriotaphia, p. 27.

† The laws of a republic, which admit but of little inequality in the conditions of men, would not permit too great a difference in the honours paid to the dead.

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\* The reason assigned for the origin of Spires will also apply to the pyramids, or round towers, to be found at this day near many of the old churches in Ireland; for it is observable, that, at the time these towers were built, the Architects of that country were unacquainted with the art of raising a Spire over the pillars, at the intersection of the nave and transept. They had recourse, therefore, to an easier but less scientific expedient, by constructing, upon solid bases, those round pyramids which always terminated like the Egyptian obelisks. And notwithstanding all the learned conjectures that have been made respecting the use of these pyramids, we may reasonably conclude, that they were intended to denote cemeteries.

\* We may conceive how far the Christians of the 13th century were impressed with the propriety of building pyramids over their cemeteries, from the immense elevation they gave to some of them. That of Old St. Paul's, for instance, was loftier than any of the pyramids of Egypt\*. And it is worthy of remark, that they were introduced about the time Science began to revive, and recover its long-lost energy; hence they may not be improperly considered, as so many auspicious monuments of the rising greatness, and returning wisdom of Europe.

\* When we consider the stupendous monuments of Egyptian power which still exist, we cannot avoid reflecting on the vanity of their founders, and pitying the mistaken system of theology that gave rise to them. Yet if we examine our own country, we shall find more pyramids, even in one province, than exist at this day in all Memphis and Sacara. From this circumstance, one might be induced to suppose, that the origin of Spires amongst us, proceeded in some degree from Egyptian ideas grafted upon Christian principles.

Respecting later churches, Mr. M. observes :

\* The moderns, as we have already observed, still continue to use pyramids in their churches and sepultures; although no other reason is assigned for this practice, but that it was the custom of our forefathers. We should recollect, however, that Spires were graceful, and well adapted to the general formation of *their* edifices; whereas in *ours* they are quite the reverse. By attempting to imitate the antique style of architecture in our churches, we have fallen into a compound one, which is neither Grecian nor Gothic, but rather a piece of patchwork, made up of the remnants of three different nations. Italy has furnished the ground plan †, Greece the portico, and France the Spire ‡. The coalition of these heterogeneous parts cannot

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\* The perpendicular height of the great pyramid is 481 feet, which is 39 feet less than the altitude of the Spire of Old St. Paul's, according to Camden's account.—Vide Greaves's Pyramidographia, p. 69, & seq.

† The Latin cross is the form usually given to the plans of our churches.

‡ The Gothic architecture, with spires and pointed arches, is generally supposed to have originated with the Normans, who, during

cannot with propriety be called Grecian architecture; yet that is the appellation generally given to it.\*

We cannot follow the author in his comparative proportions, deducing them from the same source, i. e. from the human figure. We are sorry to see him launching out on this subject, like many of his predecessors, wandering in an hypothetical labyrinth. We shall always advise authors on architecture, when treating of antient subjects, to confine themselves to convenience and construction, in searching for the motives that operated with the projectors in all the various forms which they adopted. Accounts traced from these simple causes have always proved most satisfactory.

Of lighting churches, our author says,

‘It is in vain that we attempt to restore Gothic Architecture, without the admission of stained glass; especially in Churches, where a degree of obscurity is perfectly consonant with the tombs, inscriptions, and other relics of mortality we behold on every side. If to these we add the solemnity of the Divine Service, the awful silence, and pensive deportment of the congregation, we must admit the propriety of accompanying scenes of this nature with a solemn shade, since it is allowed by all to be more productive of sublime ideas than light. “Our great poet (to speak in the words of a competent judge of these matters) was convinced of this; and indeed so full was he of this idea, so entirely possessed with the power of a well-managed darkness, that in describing the appearance of the Deity, amidst that profusion of magnificent images, which the grandeur of his subject provokes him to pour out upon every side, he is far from forgetting the obscurity which surrounds the most incomprehensible of all beings, but \*

“ ——— with the majesty of *darkness* round  
Circles his throne.”

We must not dismiss this work without acknowledging the gratification which it has afforded us by its general excellence; and the many able and judicious remarks which accompany it render it a valuable book to the curious, both in antiquities and arts. Of the plates we cannot speak too highly.

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the eleventh and twelfth centuries, appear to have been great church builders. “The Normans,” says the learned Abbé Fleury, “had ruined a great number of churches, and others were suffered to decay, by the false opinions of the end of the world, which was expected exactly in the year of our Lord One Thousand. When people saw the world still continue after this fatal year, new churches every where began to be built, in the most magnificent style the times would allow; and not only superior to the houses of private persons, but even to those of the greatest lords.” — *Mœurs des Chrétiens.*

\* Burke on the Sublime and Beautiful.

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ART. IX. *Observations on the Increase of Infidelity.* By Joseph Priestley, LL. D. F. R. S. &c. &c. 8vo. pp. 101. 2s. 6d. Printed at Northumberland Town, America. Johnson, London.

LOUIS XIV. once insisted on the dismissal of an officer in the household of his nephew the Duke of Orleans, because he suspected him of the heresy of Jansenism. In a conversation on the subject, the Duke said to the King, "As to the report of his being a Jansenist, it is a mere calumny, for the man does not even believe in a God." "Are you certain of that?" replied Louis; "then you may keep him."—The story, which shews how much sooner infidelity may be pardoned than heresy, is not inapplicable to the case of Dr. Priestley; who has certainly suffered more from the *odium theologicum* of bigots, than he might have done had he entirely forsaken the faith. It might have been expected that his "Institutes of Religion," his "Letters to a Philosophical Unbeliever," and his "Discourses on the Evidences of Revealed Religion," would have atoned for the sins of his "Corruptions of Christianity," his "Early Opinions concerning Jesus Christ," and his other heretical writings:—but, the popular cry of heresy was raised against him; his house was burnt down; and he was forced to fly for safety across the Atlantic. In America, however, he still prosecutes his favourite object of defending revelation; and it appears, from the 'Observations' now before us, that his zeal in this good cause has suffered no abatement.

The present increase of infidelity, Dr. P. is of opinion, may be sufficiently explained from circumstances independent of the evidences of revelation; such, for example, as the specious analogies and superficial maxims, by which many persons suffer their judgment to be determined on a question of historical fact, without giving themselves the trouble of an accurate investigation; respect for popular names; the want of an habitual sense of religion; inattention to moral subjects, and the interests of a future life; vicious propensities; and prejudice. The objections which have been commonly made to divine revelation, Dr. P. thinks to be such as shew no great degree of attention to the subject, and as are inconsistent with that accurate examination which historical evidence necessarily requires. Among the Doctor's illustrations of this observation, we meet with the following judicious remarks on Mr. Gibbon:

'The only unbeliever who appears to have had any idea of the true state of the question between believers and unbelievers, is Mr. Gibbon. Being acquainted with history, he saw no reason to entertain any doubt with respect to the circumstances in which christianity is said to have been promulgated in the Gospels, and the Acts of the Apostles, and consequently the rapidity with which it spread through

the most distant provinces of the Roman empire. He could not deny the remarkable fact, that a few unlearned men, of a despised nation, conceived such ideas respecting the enlightening and reforming of the world, as had never occurred to the greatest philosophers of the most celebrated nations, and that they succeeded in the bold design, having propagated the new religion with unexampled success in the learned and civilized as well as the unlearned and uncivilized parts of the world, and this notwithstanding the greatest sufferings to which they and their followers were universally exposed; so that there could not have been wanting any motive to the most rigorous examination of the facts on which it was founded, and while they were all recent. He therefore thought it necessary to give his ideas of the causes of this wonderful event. For he could not but be sensible, that every effect requires an adequate cause. But the lameness of his account betrays the most extreme prejudice, amounting to a total incapacity of forming a right judgment in the case.

Mr. Gibbon with great seriousness ascribes the rapid spread of christianity chiefly to the zeal of its advocates, the strictness of their discipline, and the promises of happiness in another world, which the new religion held out to men. But this is no more than, with the Indian, placing the world upon the elephant, without knowing that the elephant was supported by the tortoise. For he gives no account at all of the cause of the great zeal of the primitive christians, of the strictness of their discipline, or how so many persons were induced to believe these flattering promises of future happiness, so as to live and die in the firm belief of it. Consequently, the great difficulty of the ready reception of the gospel, and the rapid spread of christianity, without being supported by miracles, remains just as he found it, that is, wholly unaccounted for. The gospel history clearly accounts for every thing that took place. But if that history be false, if no miracles were ever wrought, the *belief* of those miracles, by persons so indisposed to the reception of christianity as both the Jews and Gentiles of that age evidently were, was absolutely impossible, on any known principles of human nature. Consequently, a much greater miracle is in reality admitted by unbelievers, than any that the gospel history supposes, and a miracle without any rational object whatever.

The tract concludes with excellent consolatory reflections, and practical counsels to christians, under the present gloomy aspect of religious affairs. The whole will be read with pleasure by those who are prepared, by a similarity of ideas and habits, to enter into the author's views and feelings.

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ART. X. *Tractions upon India*. Written in the Years 1779, 1780, and 1788. By Mr John Sullivan. With subsequent Observations by him. 8vo. pp. 470. 10s. 6d. Boards. Becket. 1795.

THIS instructive volume consists of memorials presented by the author to his majesty's ministers, and to the Court of Directors, in the years 1779, 1780, 1788, and 1795, relative to the British interests in India. The tracts are accompanied with



with explanatory observations and authentic vouchers, serving to elucidate the topics of inquiry.

The object of the first set of papers is to point out that system of diplomatic conduct towards the princes of the Peninsula, which was most likely to secure the stability and increase of our influence in Hindostan. A project occurs, p. 41, for making the profession of soldier hereditary: an idea which deserves consideration, as the qualities chiefly requisite in this employment are no doubt in a great degree descendible. In order to increase our naval force, the author would treat with Denmark for the cession of the island Nicobar, and would construct vessels there of teak-wood, which best withstands the climate. The account of the Polygars, (p. 135.) and the means indicated as most likely to superinduce the civilization of this independent feudal militia, merit attention.

The second set of papers relates to the \* Moccurrency system. Our author's opinion on this very important topic is thus stated:

'It will be found, for instance, that the description given in that letter†, of the situation of a Zemindar in the Northern Circars, would form a picture equally applicable to every Raja and Polygar in the Carnatic. It will be found, that the insecurity of tenure which produced oppression and exaction in the one, has been attended with similar consequences in the other; and it is confidently believed, that the correction of that radical evil, by the substitution of leases or grants in perpetuity, in the place of periodical settlements with the landholders, would be found universally to produce those effects, which it is supposed in that letter would arise from it in the Northern Circars; namely, that it would relieve, in the most effectual manner, the landholders of every denomination; that it would be the means of extending, in the greatest degree, the general industry of the country; and that it would tend, more than any other measure, to augment the income of the state, and to extend the reputation and credit of the English government.'

The whole letter, in which the grounds of this conclusion are given at large, abounds with curious particulars concerning Zemindary tenures. It also suggests (p. 228) the magnificently benevolent project of making a communication between the rivers Guadavery and Ristuah, by means of the Colere swamp, in order to form a reservoir, a new lake Mæris, equivalent to supplying water for the perennial agriculture of a province. The northern Circars await this benefit, to recover from the desolation spread by the floods of 1787, and by the droughts and famine of 1790, 1791, and 1792.

The third set of papers relates to the subject of private remittances from India to Europe; which, having for some years

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\* See Rev. vol xv. p. 184.

† Written by Mr. S. to the Court of Directors, in 1779.

been principally made through the channel of foreigners, has not only diverted from this country a considerable part of its natural commerce with India, but has furnished our rivals with the means of supporting that trade under singular advantages. For this evil, (the natural result of an exclusive company,) an ingenious palliative is suggested.—Among the annexed observations, mention is made of the embarrassed state of the Company's affairs in 1784, and of their discharging the arrears due to the *native* troops by a paper currency, which was exchanged at a loss of more than one half of the amount.

‘ The extended possessions (continues our author) and the increased revenues of the Company, forbid the apprehension that we can again be exposed to such distress, or be obliged to resort to such an expedient. An enlarged sphere of commerce now invites the speculation of the British merchant, and the internal resources of India will be found to expand with the demand. Under the skilful direction of gentlemen, whose zeal and public spirit deserve the thanks of their country, the productions and manufactures of India are rapidly improving in quality and varying in kind. The intelligent philanthropy of Dr. Anderson has, in the course of a few years, introduced the culture of silk into all our dependencies on the Coast of Coromandel, and has, by that means, furnished the poor with employment, while it has provided a new source of wealth to the public. The persevering industry and the skill of Dr. Roxburgh have been equally successful in the Northern Circars, where the pepper vine is now cultivating, under his direction, to a considerable extent. Mr. Martin, in the southern extremity of the Peninsula, has not only established a new investment upon a large scale for the Company, but he has naturalized the cinnamon tree, in the province of Tinnevely, and his plantations are in so promising a state, that we may soon hope to have our cargoes from Madras enriched by the addition of that valuable spice, which has hitherto been an article of monopoly to the Dutch.

‘ In Bengal, the spirit of improvement has been still more active, and, from the extended range in which it has had to operate, its effects have been more conspicuous \*. A large importation of sugar and of indigo, have been already thrown into the English market from thence, and this experiment has furnished proof, that however well the sugar-cane and the plant from which the indigo is expressed, may have succeeded in the western hemisphere, into which they were introduced by European industry, they still preserve, in their original soil, superior advantages. Tobacco is an indigenous plant in all our Asiatic possessions, where it attains so high a degree of spirit and strength, under the influence of an eastern sun, that it cannot fail to meet a preference on comparison with the produce of America, whenever it shall be thought proper to encourage the competition. The chay plant, which may be called the madder of India, does not less

‘ \* I lament that from the want of correct information, I cannot pay my tribute of acknowledgment to those who have most contributed to this.’

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invite the attention of the intelligent speculator; its properties are various; but it is peculiarly distinguished by the brightness and durability of the red colour which it produces. This plant is cultivated with most success in the districts near Mazulipatam, the investment from whence is denominated, from the circumstance just alluded to, the investment of red or chay goods. These, and a vast variety of other articles, will, no doubt by degrees, be brought into the course of trade by the active enterprize of individual speculation, encouraged and supported by the protecting wisdom of government. In the eastern hemisphere, channels of navigation and commerce, which have never yet been explored, will be opened: many of the sources from whence India formerly drew supplies of specie, in exchange for its manufactures, will be recovered and improved; and every step we advance in those directions, must tend to produce new incitements to industry in Great Britain and Ireland, and to enlarge the demand for our woollen and other staple commodities.'

The fourth set of papers relates to the differences which have unhappily arisen between the two army-establishments, that of the Company and that of the King: differences the more alarming, as the state of India is probably such that any European army could with impunity renounce its allegiance, undertake the conquest of a fertile province, and establish itself in independent sovereignty, like the Greek regiments after the death of Alexander. The project of conciliation imagined by Mr. Sullivan, and stated at p. 375, does high honour to his penetration, and will, we trust, produce the effect which is to be wished\*.

From the Appendix, we reprint the note relative to the progress of English literature among the natives:

'Extract of the Company's public letter to Fort Saint George, dated 16th February 1787.

'Paragraph 13. The utility and importance of establishing a free and direct communication with the natives, having been sensibly experienced during the late war in India, and their acquiring a knowledge of the English language being the most effectual means of accomplishing this desirable object, it is with great pleasure we learn from Mr. John Sullivan, our late resident at Tanjore, that he had, seconded in his laudable undertaking by the zealous exertions of the Rev. Mr. Swartz, prevailed on the Rajah of Tanjore and the Rajahs of the great and little Marawar, to establish schools for teaching English at Tanjore, Ramanadaporam, and Shevagunga, the capitals of their respective countries; the two latter assigning pagodas three hundred each, for the support of their two seminaries. These works of peace, Mr. Sullivan informs us, have been interrupted by the calamities of war, and the funds assigned for their support necessarily diverted to other purposes; but we hope they will revive with the restoration of tranquillity.

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\* Since this article was written, judicious arrangements have been made by government for effectually and happily appeasing these discontents. See a pamphlet on this subject, in our Catalogue for the present month, class INDIA.

‘ 14. Highly approving of institutions calculated to establish mutual good faith, to enlighten the minds of the natives and to impress them with sentiments of esteem and respect for the British nation, by making them acquainted with the leading features of our Government, so favourable to the rights and happiness of mankind; we have determined to evince our desire of promoting their success by contributing 250 pagodas per annum towards the support of each of the schools abovementioned; and of any other school which may be opened for the same purpose; and we accordingly direct you to pay such schools respectively, the annual stipend of 250 pagodas, flattering ourselves that our example will excite the native princes in alliance with us to similar and more extensive benefactions.

‘ Extract of a letter from the Rev. Mr. Swartz to John Sullivan, dated Tanjore, September 13th, 1787.

‘ You have taken great and successful pains to get the provincial schools established. Government has sent me the extracts of the general letter.

‘ Your caution not to take into the English provincial schools, children of a low cast, shall be observed:—nay, one could not venture it, as the prejudices are so strong; but the lower sort of people will not so much as wish to learn the English language. Moreover you may be sure, that though our intention is to lessen their prejudices, and so to prepare them for the reception of the truth, nevertheless, in those schools, the English language is taught, and not the Christian doctrine. Every thing in its proper time and place.

‘ From the same to the same.

‘ Concerning the provincial English schools, we have one at Ramnadaporam, and one at Tanjore. The last we have re-established two months ago. You would absolutely think it impossible, that the scholars should have made so great a proficiency as they have done, in so short a time. At present all the scholars are Brahmins, but others desire to come. None but the higher casts are received into this school. As to force them into the acknowledgment of the Christian doctrine, that will, I hope, never enter a missionary’s mind. If, hereafter, they should read English books of various kinds, they may perhaps quit some of their prejudices. Truth shall work its own way.—’

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ART. XI. *Minutes of the Society for Philosophical Experiments and Conversations.* 8vo. pp. 355. 4 Plates. 8s. Boards. Cadell jun. and Davies. 1795.

**T**HE advantages of an experimental society, containing many wealthy members, are obvious at first view. The bounded income of the professed philosopher prevents him from engaging in expensive investigations. This obstacle is effectually removed by the institution to which the present volume owes its existence; and we expect that other considerable benefits will flow from it, of which we reckon the following among the greatest: it will help to introduce science among the higher ranks, and

by degrees may habituate the fashionable world to a serious and solid habit of thinking. The opinion of many eminent writers, indeed, is not favourable to such institutions, as direct means of advancing knowledge: but time will shew how far the observation is applicable on the present occasion.

The weekly meetings of the society appear to have been chiefly employed in familiarizing as well the ideas as the terms of the French chemical nomenclature, and in conducting the members into the path of chemical investigation. At these sittings, Dr. Higgins, who is introduced under the style and title of *didactic experimenter*, officiated as elementary lecturer.

The doctrine of *Caloric* forms the first object of the society's attention. In the minutes, besides elegant experimental illustrations of the effect of the extrication of gasses on temperature, a rapid view of Dr. Higgins's opinions is presented. Some of these opinions (which coincide pretty nearly with those of Bergman and Lavoisier) are laid down without their evidence; an omission which the reader will join with us in regretting. 'It was argued,' says the narrative, 'on various physical grounds, that we have *as satisfactory* evidence of the materiality of caloric . . . as we have of other natural subjects.' This very bold position will doubtless equally surprise the metaphysician and the chemist. We apprehend that a Berkleyan, if he descended to chemical pursuits, would hardly quibble about the materiality or distinct existence of iron; and assuredly if the *substantiality* of caloric were as well attested to the senses, the contrary doctrine would not be maintained by so many persons well versed in modern philosophy.

Amid a series of common experiments, performed with more than common neatness and accuracy, we meet with the following improved process for the preparation of ether. Other improvements of usual processes are proposed in the course of the volume.

'Equal parts of alkohol and strongest sulphuric acid, are to be mixed in a retort by adding the latter to the former, in small portions at distant intervals, so that the heat of the mixture shall not exceed 120, until the last portion of the acid has been introduced.

'The retort is then to be placed in a sand bath previously heated, so that the distillation may soon commence at the boiling point. As soon as possible after the retort has been placed, a tubulated receiver is to be luted to it, in the manner described by LAVOISIER, and the bottle which is to receive the distilled liquor is to be well fitted to the tube of the recipient. When the weight of the ethereal liquor first distilled is to that of the alkohol as 14 to 32; or when the smallest quantity of an heavy liquor appears under the ethereal, the bottle is to be immediately removed and closed with a glass stopple. Another bottle is to be fitted to the recipient to receive the subsequent products.

ducts, which consist of a yellowish sulphureous ethereal fluid, floating on an acid watery liquor, both making 1-8th of the weight of the alkohol.

‘ If the bottle be not removed about this period, the junctures will be forced by the sulphureous gas, and the black sulphureous liquor in the retort will suddenly expand and froth, and pass into the recipient.

‘ To separate the ethereal from the watery and acid part of the last product, without waste, the bottle loosely stopped is to be inverted; and if the pressure of the gas within should not expel all the watery part, a warm cloth applied about the bottle will do it. The liquor thus separated from the watery portion, is the oil of wine of former Chemists, and is to the alkohol in weight as 1 to 16. It consists of ether and sulphureous acid, and not of oil as has been imagined.

‘ It is to be poured on eight times its weight of aqua kali puri, and the bottle being stopped, is to be agitated, but only a little at a time, in order that the sulphureous acid may be withdrawn from the ether, with the smallest augmentation of temperature; for quicker mixture causes heat, which is attended with waste of ether, or the danger of bursting the vessel. When the ether has separated from the saline liquor, the latter is to be excluded in the manner above mentioned, and the ethereal part is to be mixed with that which was first distilled, together with as much aqua kali puri as will entirely suppress the sulphureous smell. The necessary quantity of aqua kali puri for these purposes, is about half the weight of the alkohol.

‘ It is now to be observed that frequent agitation and perfect mixture in a vessel well stopped, are as necessary as the due quantity of the alkali, towards withdrawing the sulphureous acid from the ether.

‘ When the smell is purely ethereal, and the taste discovers a slight excess of alkali, the liquor without boiling is to be very slowly distilled in vessels well luted. The product in ether will be to the alkohol, in weight, as 11 to 32: and the oily film which remains floating on the saline liquor in the retort will not amount to more than about 15 grains for every 32 ounces of the spirit employed. Even this quantity depends in a great measure on the sulphureous acid still retained. These things deserve attention, in the preparation and administration of the modern oil of wine.’

Experiments on caloric are succeeded by experiments on the constitution of atmospheric pressure; and these by others on respiration. Under this head, it is shewn that a degree of pressure, less than the difference between different states of the atmosphere, greatly contributes to quick consumption of oxygene gas. The didactic experimenter endeavours to apply this fact; with what success, our readers will judge:

‘ In the mean time it may be remarked that, without any distinct knowledge of the effect of pressure on the air in respiration, men, as it were instinctively, practise it under debility, languor, grief, and pain.

‘ Instead of respiring quickly to augment the heat in the lungs, and accelerate the circulation, they have recourse to sighing and sobbing. In sighing the breast is highly raised to draw a long and full inspiration;



tion; the air is retained or compressed for a second or two, and is then expelled by a forced expiration. In sobbing, the air compressed in the same way, meets frequent concussions from the spasmodic agitations of the breast. A deep sigh brings the quickest relief to an oppressed heart: and in the last efforts to maintain the vital spirit, a man breathes with an elevated breast, and in compressing the air, makes an interrupted and sonorous or groaning expiration.

'The hopes entertained in respect to the medicinal use of oxygene gas, are heightened by the probability of its acting in the system, beyond the lungs; and still more by the experiments which prove that its effects may be increased to a very great degree, by pressure.'

The subject is afterward occasionally resumed, and an instrument is described which Dr. H. says 'will be the most convenient that can easily be devised for the respiration of hundreds of pints of oxygene gas, with a view to the medicinal effect.' There are also experiments on respiration, serving to confirm an opinion established by observations previously published, that mephitic gasses are not deleterious simply by exclusion of oxygene.

The exhibition of M. Lavoisier's calorimeter, the oxygenation of various combustibles, the decomposition of water, and similar illustrations of modern chemical doctrines, occupy the succeeding pages.

The matter under the minutes of the eighteenth meeting appears to us distinguished by superior ingenuity and novelty. A very curious attempt is made to explain how a spark fires combustible bodies. The author imagines that the denser caloric of the spark suddenly destroys the repelling effect of the atmospheres of caloric surrounding the attracting particles; these particles float towards each other through their now equalized ambient medium, and exclude fresh caloric which propagates the effect. In support of an opinion, (by no means original,) respecting the identity of heat and light, a series of admirably conceived experiments is afterward adduced. The following is one among the number:

'The same quantities of phosphorous and nitrous acid were made to act on each other in the manner of the last experiment; excepting that the quick effervescence was not checked, but was permitted to proceed until the phosphorus was buoyed above the acid into the nitrous vapour, which poured forth from the vessel.

'Every part of the phosphorus, which emerged from the acid, into the acid vapour, gave a bright light, similar to that of phosphorus burning in air; while those parts which remained immersed in the acid, kept up the commotion and heat, without any lucid appearance in the Diaphanous acid.

'As the oxygenation of the phosphorus was effected in those experiments, as well in the acid, as in the vapour of the same acid; and there was no reason to doubt that the combinations of oxygen and phosphorus,

phosphorus, and the extrications of caloric, were the same in both cases; it was inferred that the same calorific matter which was wholly expended in the first experiment in heating and evaporating the mixture, was in the second experiment expended to a certain part of it and projected in the form of light.

"As luminous matter is emitted during the oxygenation of phosphorus in air, or in nitrous vapour, whose principles are of the same kind as those of air, it is scarcely to be imagined that the same kind of matter is not also emitted during the oxygenation of phosphorus in the nitrous acid, the principles of which are not different from those of the vapour.

"If the same kind of matter be capable of constituting Light without causing any sensible heat or acting as Caloric, and also capable of acting as Caloric, without causing any sensible illumination or acting as Light; it is highly probable that the mere matter of Caloric and Light is the same; and that they differ only in motion."

"Many phenomena of this kind being briefly described, this general inference was hazarded.

"During the extrication of Caloric in a dense fluid, such as Nitrous acid, the inertia of the opposed parts of the dense fluid resists the projectile power, and the whole of the Caloric is expended in augmenting the temperature."

"But when the Caloric is quickly extricated in a gaseous fluid or vapour, the repellent atmospheres of which present free spaces for the passage of projected particles or atoms of caloric; those which are projected with the velocity of Light, meet no impediment that is sufficient to prevent their persisting in the motion proper to Light."

Dr. Higgins candidly acknowledges that 'the errors and imperfections of this volume are imputable to him alone.' In fact, though it bear the name of the society, if Dr. H.'s share be subtracted, the remainder will not be worth owning; so nearly is it all drawn from his private stores of scientific knowledge. The editor does not appear to us to have exercised his judgment on the materials before him in the happiest manner. In some passages will be found too much circumlocution, and, in others, of parade, for those who think that in books of philosophy facts ought to be stated with all possible conciseness and simplicity. In one experiment, when air issued through water, we are told that 'with the curiosity and zeal of a philosopher, Mr. Young applied a lighted taper to the bubbles of elastic fluid which thus escaped.' The public will judge whether this reads like burlesque. We may assert that there is much more in the same Thrafsomic tone; and that, in consequence, the number of words is prodigiously augmented beyond those which are necessary to communicate the ideas.

To those among the members who take interest in the publication, we submit the quære whether they should not alter the appearance and arrangement of their volumes. The very form must  
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add to every volume the incumbrance of circumstances perfectly indifferent to perhaps nine out of ten readers, and uninteresting to all. Would it not be better, therefore, to drop the style of a journal, and to place the facts distinctly under their proper heads? Observations, which, at the meeting, do honour to the good sense and information of the speaker, it may not be altogether advisable to lay before the public; and, in reality, if, instead of giving a bare and well-arranged narrative of facts, M. Lavoisier had introduced his conversations with M. M. Berthollet, De la Place, &c.—would his writings, rich as they are in discoveries, have been half so useful or half so agreeable?

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ART. XII. *The Correspondence of the Rev. C. Wyvill with the Right Hon. William Pitt.* Part I. Published by Mr. Wyvill. 8vo. 2s. Johnson. 1796.

THERE is no name, we believe, among the friends of sober practical reform, more truly respectable than that of Wyvill; a gentleman whose conduct as a public man has ever been distinguished by firmness and consistency, allied with prudence and temper. Parliamentary reform has been the great object to which his efforts have been directed; and it is well known that, for a considerable time, the present minister and his most confidential friends were coadjutors in the pursuit. From the correspondence here published, it appears that Mr. Wyvill's counsel and approbation were assiduously sought by the minister, in the plans for that purpose which he was preparing to lay before the public. We likewise see how the correspondence on this subject gradually languished, and at length entirely dropped, on the minister's part; and the public need not now be told how decidedly he has since become the opposer of all reformation whatsoever. It is not so much Mr. W.'s aim to criminate Mr. P. on this account, as to justify himself from the charge of any past or future violation of private confidence in divulging what occurred between them on the occasion, while Mr. P. was the earnest (and apparently sincere) champion of the cause. In particular, much argument is employed to establish Mr. W.'s full right to lay before the public a paper intitled *Heads of a Bill for amending the Representation*, communicated to him by Mr. Pitt in the spring of 1785, without any restrictions of secrecy, though some time afterward Mr. P. required that, for reasons of a temporary nature, no allusion to this paper should be made in a *Summary Explanation* of the same principles to be laid before a meeting at the Thatched House. We conceive that, whether this paper be considered as containing the mature sentiments of an able statesman on this im-

portant subject, or as a test of his political consistency, it is alike to all intents and purposes a *public paper*, and as such may fairly and honourably be committed to the press, whenever Mr. W. shall judge such a step proper.

The papers of which this pamphlet consist are, chiefly, the substance of conversations with Mr. Pitt on parliamentary reform, communicated to the committee of association of the county of York—letters between Mr. Wyvill and Mr. Pitt on the same subject—a memorial concerning the application of sums in the hands of the governors of Queen Anne's bounty to the public service—a letter to Mr. P. from Mr. W. on a modification of Lord Stanhope's plan of a county register of freeholders—a letter to Mr. P. from the same concerning the propriety of publishing his *Heads of a Bill*, and a valedictory letter from the same as a political correspondent—all these unanswered—and finally, the case of Mr. Wyvill respecting Mr. Pitt, and his *Heads of a Bill*. In this last, Mr. W. launches out into some remarks on the state of parties and politics since the French revolution, from which we shall make an extract.

‘ It chanced, or, to speak more properly, it was permitted by Providence, that, during the tempests of the French Revolution, two very extraordinary men, Thomas Paine and Edmund Burke, should appear in this country : each of these personages is endowed with that fanatical zeal, and that heat and irritability of temper by which the possessor is fitted, in suitable conjunctures, and with adequate talents, to spread the flames of war, and to promote revolutions in the world. Thomas Paine is unlearned ; but nature has given him a strong, though coarse, understanding, with much originality of thought and energy of expression. He is fitted by nature to be a democratic Leader ; and early prejudice, habit, and a variety of accidental circumstances, confirmed the original tendency of his mind. Edmund Burke has had the advantage of a learned education : his genius is showy, but not solid ; copious, but not correct. His judgment is inferior to that of many of his contemporaries ; but he unites industry with wit, humour, and a brilliant, though disordered, imagination : his elocution is rapid, and well adapted to the sportive or impetuous style of oratory in which he excels ; but he is seldom argumentative, and more seldom convincing. Had literature been his professional pursuit, he might have shone through many a volume a splendid superficial Rhetorician, decked in the ornaments of a glittering eloquence, and proud of his tinsel. For philosophical research, his faculties are less fit ; and in the more abstruse sciences he probably never could have discovered one important truth ; but, like Fontenelle, he might have explained what others had invented, and might have embellished the system of Newton with wit, pathos, and all the tinkling trappings of his metaphorical style. But he was doomed to be a politician ; and the pride of genius and learning fitted him to be an aristocrat. Early connection with an honoured Nobleman confirmed

firmed this natural and acquired tendency ; he was at first his dependent ; then, freed from that servitude by his noble Patron's munificence at his death, he became the counsellor and confidential guide of an alarmed aristocracy. At the period alluded to, the popular societies for Reform had received a rapid increase : the grateful zealot of aristocracy trembled with rage and fear at the approaching ruin of their usurpations. But one great effort to save them must be made ; and, fortunately for his purpose, the excesses of the French Revolution held out a consoling hope that the system of abuses might be prolonged, perhaps perpetuated. He described those excesses, and predicted more, in the tragic colours of an eloquence but too well suited to their enormity ; and events still gratified his humanity with the fulfilment of his predictions. On this occasion, the rash republican who had before denied that we have a Constitution, stepped forth a second time into the field of combat, and, in his rage for confusion, proposed an Agrarian tax for England, holding forth to the poor the plunder of the rich. This was the very act of folly and temerity which his aristocratic antagonist probably wished ; and now Burke, with the united aristocracy at his back, called with impetuous vociferation for a crusade against France, and the dormancy of our Constitution. This was the critical period of Mr. Pitt's administration. If the Minister, at that time, had firmly opposed each of these combustible politicians ; if he had secured the peace of the country against the wild projects of Paine, and resisted the counsels of Burke, as wild, and in the event far more pernicious, he would have been the greatest benefactor to the country and to mankind. He might, indeed, have been turned out of his official situation ; but the unanimous voice of a grateful public would soon have recalled him to it, with full power to carry into effect those necessary plans of Reformation with which his political course had been begun. Instead of thus mounting to the summit of true glory, and there placing himself on a level with Washington, he was discouraged by the short difficulties of the ascent ; he chose to descend from the eminence he had attained, and to keep the undisturbed possession of the first seat at the Board of Treasury. Sound policy required him to hold a middle course between the two dangerous extremes of Paine and Burke. But Burke's violence in the Senate for a war with France was not ill adapted to the new system of the Minister, and it gradually appeased their long hostility. Instead of shunning each of these inflammatory men, he flew from the turbulent Republican to embrace the factious Enthusiast of the Aristocracy. To the wildest flights of Burke's maddening imagination he nodded approbation ; and Burke declared himself much dulcified to him. Soon after that, negotiation, humbly and repeatedly sought by the Government of France, was proudly rejected by the English Minister ; the military force by sea and land was rapidly augmented, and nothing but a pretext seemed wanting for an immediate commencement of hostilities. But when war is resolved on, a pretext can never be long wanted. The pretext found, was the death of Louis the Sixteenth, after a declaration in the English Parliament that peace or war should be the consequence of the pardon or execution of that Monarch. On this unjust interference depended a question which involved the fate of



a great part of mankind. The declaration hastened the death of the unfortunate Monarch it was meant to save, and that event to the English Cabinet was decisive for war; and yet high authority has not scrupled to call it a just and necessary war.

'It is true that the determination for war was not without some pretence of provocation to this country; but it was such provocation as our own conduct had excited, and such as a Washington would have pardoned in a nation struggling for liberty, inflamed and almost distracted in the paroxysm of a revolutionary fever. His humane and prudent policy might have taught the Minister not to have sought pretexts for war, but to have shunned them; to have been prepared for defence, but to have maintained neutrality; and to have tried every expedient of patience and temperate negociation to have preserved the peace of his country. Such was the actual conduct of the wise Statesman of America under similar or greater provocations from France; and such would have been the counsel of Burke, if he had been cool, disinterested, and wise like Washington. But the character of our pensioned Politician is the very reverse; in his temper, passionate and fiery; in his pursuit of power and emolument, eager and indefatigable; in his public counsels, rash and violent: his claims to the honours of a true Patriot or a wise Statesman will be disallowed by posterity. In public life he has neither been independent nor disinterested. Before the French Revolution, the general tenor of his conduct was little useful to his country; after that event, it has been pernicious both to his country and to the general interests of humanity.'

It will appear, from this extract, that Mr. W. feels no hesitation in openly and warmly censuring the new system of policy adopted by the prime-minister, and in enlisting himself among his public opponents. Yet he declares (and we see no reason to call in question the declaration of such a man) that no personal motives, as some of his calumniators have asserted, have influenced him to this hostility; and he continues to look toward reforms of parliament, as the only safe and effectual mode of correcting the abuses which have brought the country and constitution to its present situation.

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ART. XIII. *Intellectual Physics*; an Essay concerning the Nature of Being, and the Progression of Existence. 4to. pp. 255. Printed at Bath, 1795: not sold. London, Cadell jun. and Davies.

IT was a remark of Bolingbroke, that "The mind of man is as much an object of *physics* as the body of man, and the distinction which is made between physics and metaphysics is quite arbitrary." This remark is adopted and defended by the author of the treatise which now comes under our consideration. The phænomena of mind he considers as physical objects, equally capable of being observed and understood, as any external



ternal phenomena. Hence he calls his subject *intellectual physics*; and he desires his reader to follow him no longer, nor farther, than he perceives him treating it as physics; that is, 'reasoning by facts, from particular to particular, as they lie in co-existence, or are connected in consequent effect.' In this manner, without attempting to build visionary theories, he encourages his reader to expect *a new investigation and demonstration of the first principles of theology*, and of the doctrine of immortality. By these means he promises to accomplish the entire demolition of the system of materialism; and he offers this essay as the result of an old man's lucubrations, from the benevolent motive of communicating to others those ideas, which, in the close of life, afford him the most efficient reasons of consolation.

These high pretensions will be received with caution by those who are acquainted with the difficulties which attend the science of metaphysics; to which science, notwithstanding the author's distinctions, his inquiry certainly belongs. Although it may not be right to assert, universally, that no discoveries can be made in this science,—since, in the extensive field of mind, there may certainly still be treasures unexplored;—yet we have so long observed this class of philosophers going round and round in the circle, that we begin to despair of seeing them make any important advance in this path of knowledge. We suspect that this philosopher, like many of his predecessors, has sometimes imposed on himself, by mistaking doubtful reasonings and conjectures on admitted facts for demonstrations: but we do not mean either to censure in the gross, or to prejudge, a work which, on account of the writer's benevolent intention, is justly entitled to a candid examination.

The simple idea of consciousness is, in this essay, the first object of attention. From this idea, Descartes deduced by inference a proof of the reality of existence: *cogito, ergo sum*. The present author conceives that he possesses the knowledge of his existence by intuition, and lays it down as a simple intuitive truth, "I am conscious that I exist;"—and, because this *self-sentiency* is simple and individual, he concludes that the conscious principle, the *I* who am conscious of *my* existence, is a distinct power from the passive impression which it perceives. Something sentient, different from the impression passively received, he supposes to exist as a living being, prior in the order of nature to the object of perception. The reader will perceive that this philosopher, like former inquirers of the same class, steps boldly from fact to opinion, and gives it as a mere assertion, that self-consciousness belongs to a principle in human nature essentially different from the images

impressed on the senses. Aware of the difficulty, hitherto unfurmounted, of explaining how any communication can be made between passive impressions and living sensations, he at once launches into the cloudy region of conjecture, and states a theoretical notion to explain the action of material objects on the sentient principle.

‘ There cannot be any impression where there is no resistance. What then, is that resistance in the constitution and nature of our organized body a part of us, and perhaps an instrument of connection and communication with the external or material world? I answer to myself, (I doubt, however, whether it may prove an answer to satisfy others) what the invariable laws of nature tell me,—namely, that the resistance, as well as the attraction of bodies, and of every particle of matter, operates by some powers superadded to and co-existent with these bodies and particles. These powers Sir Isaac Newton describes as existing in the form of concentral spheres, vibrating, or vibratory, in alternate vicissitudes.

‘ It is not mere analogy, but within the ordinary course of these laws, to suppose that the living principle may have similar concentral spheres of repulsion and attraction superadded to and co-existing with it: that these powers not only connect it to the material senses; but that, in the first place, the power of repulsion is that resistance which meets the impulse, and is the ground of the impressions which give occasion to sensation; while a concentral sphere of attraction, in contact and vibrating in symphony with that impulse, admits and conveys those impressions to the principle of perception, by which they become sensations.

‘ This (I allow it to be unproved theory) seems to give me some conceivable notion of the communication of impact or vibration, conveyed through the senses to the *sentient principle*. For if we may be permitted to suppose (as I said) this sentient Being to be endowed with concentral spheres of repulsion and attraction, as well as sentiency and thought, the communication may be conceived to be performed by powers actually known in nature.’

Whether this theory tends to establish the doctrine of a distinct sentient substance, or to confound it with matter, we leave to the consideration of the reader.

The subject of *spontaneity*, as an essential property of the sentient principle, is next examined. To determine the question, whether the immediate physical cause or principle of action be within man, or external to him,—after having stated and weighed the opinions of several philosophers,—our essayist makes his appeal to consciousness, and asserts that his feelings inform him he is self-active. ‘ After all, (says he,) when I recur, as I find myself obliged to do, if I would be clear in my own apprehensions and sincere in my declarations, to what I experiment in myself, I cannot but say, what I cannot but be conscious of, that I feel, immediately, directly, and without any

any inference whatever, that I have, as at a centre, an internal spontaneity, a self-activity, that I am an agent self-motive, without depending, as an effect moved, on any preceding external mechanical cause, otherwise than as combined with my self-activity.—To explain this combination, the author again introduces hypothesis, and supposes that the mind from within, by its agency, acts on concentric spheres which surround it, mixing, in various degrees and proportions, its own attractive and repellent power with the external impressions or vibrations, and thus *converting* them into living sensations. Of the process of converting mechanical vibrations into living sensations, by means of attraction and repulsion, we acknowledge that we have no conception: nor are we willing to admit the demonstrative force of the appeal to consciousness in favour of spontaneity; since it is evident that, if men have this consciousness, it must be universal; and consequently, those who say that they have it not, as all necessarians do, must, to a man, as Dr. Gregory maintains, be guilty of a gross violation of truth.

Our philosopher concludes his examination of the intellectual phenomena respecting the co-existing qualities of the mind of man, by repeating his appeal to consciousness in proof of his assertion that *self* is not one person by union of parts, but an *actual one*, or unity without parts: an assertion which assumes the very point in dispute.

The next subject discussed is *space*; concerning which, it is ingeniously maintained that it is not a privation of matter or substance, the mere absence of being, nor an abstract idea of relation, but has an actual existence, and *ab extra* impresses an objective idea on our minds. Following the notion of Newton and Clarke, that *space* and *eternity* necessarily exist, not as substances, but as properties, the author infers that they are attributes of the supreme Being. Because infinite space and eternal duration exist so necessarily, that they cannot even be supposed not to exist, and that the ideas of them are intellectual phenomena, which, when once impressed, cannot be erased, it is concluded that we have an *actual perception* of the existence of an infinite and eternal something. Infinity and eternity exist as modes of some Being whose substance we can never know: we perceive these modes as objects, as clearly and distinctly as we perceive any of the objects of the outward senses; and we infer *à posteriori* from the phenomena, that an infinite eternal Being exists always every where in *actu et in substantiâ*: we have not only proof of the truth, but an actual perception of the fact: we know intuitively that there exists an Infinite Eternal.—This doctrine the author distinguishes from those of

Descartes and Spinoza, and defends against the reasonings of Hume in his examination of the argument *à priori*.

The argument here advanced, notwithstanding the author's appeal to intellectual phenomena, appears to us to be, in principle, the same with the *à priori* argument of Dr. Clarke; who says: "We always find in our minds some ideas, as of infinity and eternity, which to remove, that is, to suppose that there is no Being in the universe to which these attributes are necessarily inherent, is a contradiction in the very terms." Dr. Clarke's reasoning might as properly be called an argument *à posteriori* as that of this treatise; for he infers the actual existence of a necessarily or self-existing Being, "from the absolute impossibility of destroying some ideas, as of eternity and immensity, which therefore must needs be attributes of a necessary Being actually existing." Whether arguments of this kind deserve the character of demonstrative, we shall not presume to decide: we shall only say that, to ordinary understandings, the common proof of the Being of God from the marks of design in the structure of the universe appears much more satisfactory, than any abstract reasonings on space and duration. Indeed the author of this work is himself aware that, in proving the existence of an infinite eternal something, he has by no means filled up the complex notion of *Deity*: for, in the sequel, he acknowledges that there is no demonstrative connection between the idea of a necessary, self-existent, infinite, and eternal Being, and the idea of activity; and, in order to prove that the supreme Being is an intelligent agent, he has recourse to the usual method of reasoning from effect to cause; and from our ideas of various Beings existing externally, and actuated by certain fixed laws, he infers producing and preserving agency. In this part of the essay, the arguments of Mr. Hume's sceptical philosopher Philo, in his Dialogues on Natural Religion, are examined and refuted.

The remainder of the volume is chiefly employed in the discussion of the important question concerning the goodness of the intelligent First Cause. The proof of this attribute of the divine nature is rested on the marks of moral government, which are visible in the progression of man's capacity by the probationary training of practice and experience, and in the agreement of the actual state of things with the notion of a system of moral discipline. In conclusion, several natural and moral arguments are examined, on the great question concerning the immortality of the human soul; and it is stated as a demonstrative proof of this doctrine, that the Being of man, that which is properly *he*, whatever its essence may be, is an *individuum*, a *monade*,

*monade*, not divisible nor dissoluble by any operation of matter, not to be destroyed or annihilated by any power of nature, therefore naturally immortal. This argument we shall quote at length in the author's own words; and *valeat quantum valere potest*:

' When after this I turn my eye inward upon this ME, myself, I can view and consider it exclusive of my body; and there I find it a simple one, an individuum, an indivisible unity; not an union of properties; not a person as I have explained and proved above. I cannot form any possible idea, (whatever the existence of this ME, as to extension, may be, of which I have no conception, one way or the other,) I cannot form any possible idea of drawing a line across, or through this being, so as that part may be said to lye on one side [of] this line, and other parts on the other. When I perceive, I feel all over as *one*; and when I think or act, I think and act as *one*: I am conscious of an undivided indivisible unity; which, whatever properties I may conceive it to have, I cannot divide by these properties, even in thought, so as to consider it as a person, or union, made up by a co-existence of these properties: but, if I am to trust that intuitive knowledge which I experiment in myself, it is absolutely an unit.

' Now whether the supreme First Cause created this soul originally as a substance of itself, distinct from matter, or an unit, just as we vulgarly conceive the ultimate atoms of matter to be; or, as more enlightened philosophers conceive their physical points to be; or whether it pleased him (as an act within the extent of power) by some *vital concentration* of these atoms, or these physical points, so to form it into this *unity* as these atoms are, physically speaking, so that it might be the proper substratum or centre of thought, when it pleased him to superadd that power of thought to it; is of no consequence. For when he superadded to it living thought, making it, what it is, an indivisible unity, as the proper, and indeed necessary substratum of thought, none of the powers of nature, which act only by dividing and separating, can affect this *thus created unity*, any more than they do; or can divide, and so annihilate, the ultimate atoms, or physical points, of what is commonly called matter.

' I assume not here to describe or define any internal essence or substance of an eternal existence, as essentially residing in this ME, or soul, but only say, that such as it hath pleased God to create it, a *monade*, a vital concentration of unity, none of the powers of nature, operating by the fixed laws of such nature on the component parts of forms so as to decompose and destroy them, can dissolve that unity, not a composite form or union of parts: that therefore this *I*, my soul, is *naturally immortal*; that God, the supreme First Cause, who made me what I am, as part of his created system, and placed me in existence, connected by my body to the external material world, for his good purposes, may, when those purposes are answered, dissolve this unity, and so annihilate me, is most certain; but from intuitive knowledge of the fact, which I experiment in myself, I have absolute conviction of my unity; an unity to which no *natural* dissolution, or separation of parts, can happen, from any the operations of the powers of nature: that, therefore, whatever changes in the circumstances of

my existence may take place, it will, *unless annihilated by the same power which made it* ONE, continue its being. I may, by the dissolution of my body, lose all my connection and communication with, and be totally secluded from, this external world, which is my present stage of existence; but I rest assured that, if it please God not to destroy this unity, as nothing else can, I shall continue my being, and that he will place it in the regular course and progression of his system in some existence suited to it, as he did in this present stage of my existence; and, as he did in this world, will give me the natural means of communication with such. If any philosophers assume to assert what God will do, or, still more presumptuous, what, in the nature of things, and according to his own rectitude, he ought to do, they go beyond what our *natural* state of information enables us to reason upon, or even to conceive.

On a review of the whole train of argument in this Essay, though we do not pronounce the author's reasoning inconclusive, we must acknowledge that it does not always come home to our minds with the force of demonstration. It appears to us that, in describing intellectual phenomena, he has brought to light no fact hitherto unnoticed; and that, in deducing conclusions from them, he has often either contented himself with bare assertions, or has run into abstract theories with which the phenomena have no necessary connection. Consequently, it is our opinion that the author, having made no important addition to our stock of intellectual science, has furnished no new weapon against scepticism and incredulity.

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ART. XIV. Hon. & admodum Rev. Shute Barrington, L.L.D. Episcopo Dunelmensi, Epistola, complexa Genesin, ex Codice Purpureo Argenteo Casareo-Vindobonensi expressam: & Testamenti Veteris Græci, Versionis Septuaginta-Viralis, cum Variis Lectionibus denuo edendi, Specimen dedit Robertus Holmes, S. T. P. e Collegio Novo, & nuperrime publicus in Acad. Oxoniensis Poëticæ Prælector, &c.

Epistolæ Hon. & admodum Rev. Viro Shute Barrington, L.L.D. Episcopo Dunelmensi, nuper datæ, Appendix: cum Versionis Septuaginta-Viralis, denuo edendæ Specimine ad formam contractiore; à Roberto Holmes, S. T. P. &c.

Folio. 15s. Payne.

EVER since the collation of Hebrew MSS. was given by Dr. Kennicott, it has been a general wish among the learned to have a similar collation of the MSS. of the most ancient Greek version of the Old Testament, known by the name of *Septuagint*. That wish is now likely to be accomplished. Dr. Holmes has for many years been occupied with that object; and his labours, we are happy to learn, are now drawing towards a conclusion. Seven annual accounts of the progress of the work have been already published; and in the course



course of the last year Dr. H. has given us two different specimens of the work itself, in two letters to the Bishop of Durham, as announced at the head of this article; together with a curious fragment of an antient MS. in the imperial library at Vienna.

In the first Epistle, Dr. Holmes gives his first ideal specimen of the manner in which he then designed to print his edition of the Septuagint: but that plan having been deemed too extensive, he has in a second specimen considerably contracted it; and still, we are of opinion, he will be induced to contract, and, we beg leave to add, methodize. His page appears to us to be much less distinct than it might be made; and a considerable part of the matter might be extruded without any injury to the work.

The intent of every collation is to have the text restored as nearly as possible to its supposed primitive state; and this, with respect to the Septuagint, must be done chiefly by the aid of MSS. Translations from it may be of some use towards that purpose, but not in the degree in which early translations from the Hebrew text are useful in correcting it. A complete Coptic version would indeed be of great utility, and some assistance may be drawn from the Syriac, Arabic, and Armenian translations: but, from the Latin Italic, which exists only in scraps among the works of the Latin Fathers, we are not to look for any thing like sure *correctoria* of the Septuagint. Nor are we to depend much on the quotations of the Greek Fathers; except when they transcribe the whole text at the head of their commentaries; and even then, as we know not always what *amended* edition of the Septuagint they followed, we can but guess, through their means, at the primitive readings. The MSS. themselves, indeed, are more or less liable to the same objection: yet still they are our best resource; and we wish that Dr. Holmes had to them alone confined his attention. At any rate, we are decidedly of opinion that all quotations from the Fathers, whether Greek or Latin, that differ not essentially from the Vatican copy, which is to be Dr. Holmes's text, should be excluded from his collation. This, we believe, would reduce his volumes to two thirds of their bulk, and would, we are persuaded, please his readers much better than either of his present specimens.

To put it in the power of those who may not have seen these publications to judge for themselves, we insert two entire paragraphs of the *contracted* specimen; namely, the var. readings of verses 6 and 7 of the 1st ch. of Genesis.

VI. γερδντω] post hanc v. habet spatium vacuum, forte erasa  
 40, 19. τω finalis est supr. lin. a prima, ut videtur manu, 59.

σιωπα]

[εἰμα] τὸ γρη. Orig. ii, 639. ἐν μέσῳ] ἐμμῶς ubique Codd. in  
 majusculis, et vetustissimi in charactere ligato. τοῦ ὕδατος] ὑδάτων  
 Copt. *aquam et aquam* Slav. forte τῶν ὑδάτων Epiph. ii, 179. *a-*  
*quarum* Lat. ap. Aug. plus semel. Hilar. plus semel. Faustini.  
 Presb. Ambr. etiam, licet plus semel habeat num. singular. ἔρω]  
 εἶρω] forte 19. certe 106, 108. Cofm. iii, 16. Theodoret. in Pf. ciii,  
 sed ut Vat. alibi. διαχωρίζον] διαχωρίζων primo, nam ο est ex ω  
 dimidiato per rasuram, 134. χωρίζον supr. lin. habet nunc ex manu  
 forte 15 fœc. sed primo forte habuit διαχωρίζον, nam fere evanuit,  
 131. *diviso* Lat. ap. Hilar. plus semel. Faustin. Aug. etiam,  
 licet habeat quoque *dividens*. διαχωρίζων Arm. Ms. 2. καὶ ὕδα-  
 τος] habet addita ex corr. Arm. Ms. 1. καὶ ἐγένετο οὕτως] <sup>Λ</sup>  
 Compl. ~ præmittit Alex. ~ præmittit Arab. Ms. 1. <sup>Λ</sup> Bas.  
 i, 25.

VII. ὁ εἰς 1°] <sup>Λ</sup> Arab. Mss. 1. 2. τὸ γρη.] <sup>Λ</sup> τὸ Arab.  
 Mss. 1. 2. ὁ εἰς 2°] <sup>Λ</sup> Theoph. 89. <sup>Λ</sup> Lat. ap. Tert. Aug.  
 sed aliquando habet uterque. <sup>Λ</sup> in textu, habet in marg. Arab.  
 Ms. 2. + αὐτῶ Arab. Ms. 1. τῷ ὕδατος 1°—τῷ ὕδατος 2°] *aquas*  
 in utroque l. Slav. <sup>Λ</sup> alterutr. cum intermed. Anastaf. Hexaem. Ms.  
 2. ὡς ὑποκάτω] ο ἢν υπο . . . reliquis litt. deperdit. 19. οὗ ἢν υποκάτω  
 82. τῇ υποκάτω 75. τοῦ ἱπᾶνω Damasc. i, 160, 170. *quæ erant su-*  
*per* Slav. *super* Lat. ap. Aug. semel, sed alibi convenit. <sup>Λ</sup> ἢ  
 Arm. Ms. 2. περιώματος 1°—περιώματος 2°] <sup>Λ</sup> alterutrum cum  
 intermed. 126. <sup>Λ</sup> eadem, licet agnoscantur in Comm. PP. infra sub-  
 jectis, 79. τῷ ἱπᾶνω] του υπεραν 37, 125. οὗ οὖν (f. οὗ ἢ) ἱπᾶνω  
 Anastaf. l. c. Ms. τοῦ υποκάτω Damasc. ll. cc. *sub* Lat. ap. Aug. sed  
 idem alibi convenit. περιώματος 2°] + καὶ ἐγένετο οὕτως X, 14,  
 31, 32, 37, 38, 55, 57, 59, 73, 74, 77, 78, 83, 131, 134, 135. + ead-  
 em primo, sed manus posterior erasit, 61, 71. + eadem marg. ex  
 manu recenti, 125. + eadem in textu sub ✕ cum hac nota margi-  
 nali, ἡδα κείται ἀγρισκος κείται μὲν ἐν τῷ Ἑβραϊκῷ, οὐ φερταὶ δὲ  
 παρὰ τοῖς Ο, 127. + eadem sub ✕ et in minut. Alex. + eadem sine  
 signo Cat. Nic. + eadem Hippolyt. fragm. p. 22. in cuius textum ex  
 marg. investa est eadem nota, quam ex marg. Cod. Gr. 127 citavi.  
 + eadem Theodoret. Qu. xi. in Gen. Anastaf. l. c. Ms.

We had it once in contemplation to offer to Dr. H a plan  
 of arranging his readings considerably different from his design:  
 but, on reflecting that this would necessarily lead us into critical  
 discussions which the limits of our work do not properly admit,  
 we dropt the intention.—We will only suggest that we believe  
 the Dr. to be wrong in asserting that the Alexandrian MS. has  
 an obelos before καὶ ἐγένετο οὕτως in v. 6.—If our memory fail  
 not, there is no such mark in the MS. either here or any  
 where else. The marks were added, we presume, by the  
 Editor. At any rate, Dr. Holmes should inspect the MS. in  
 order to ascertain the truth—so much the rather, as this error,  
 if an error it be, pervades the whole specimen.

We

We shall be happy to have soon before us a volume of the work itself; which every Biblical student must anxiously desire to see.

ART. XV. *An Essay on Combustion, with a View to a new Art of Dying and Painting. Wherein the Phlogistic and Antiphlogistic Hypotheses are proved erroneous. By Mrs. Fulhame. 8vo. pp. 200. 4s. Boards. Johnson, &c. 1794.*

WE have not yet forgotten the days in which the labours of Dr. Priestley, of M. Lavoisier, and of their active associates, furnished full employment for our chemical department. While we had the pleasure of disseminating the knowledge of new facts, our own expectation, as well as that of our readers, was kept alive by anticipation of future acquisitions of still greater value. Nor did these expectations fail us. The scene, however, is changed, and science seems no longer the order of the day. In this dearth of discovery, we receive Mrs. Fulhame's Essay; and, after an attentive perusal, we hesitate not in pronouncing that it would have had our good word during the greatest abundance of accurate and ingenious chemical investigations.

Mrs. Fulhame appears to have doubted whether the present title be well adapted to the contents of her work. We are decidedly of opinion that it is not; and we think that *Experiments on the Reduction of Metals in the ordinary Temperature of the Atmosphere* would have been preferable, alike to that which she has received and that which she has rejected\*. All her own facts relate to reduction; and her reasoning on oxygenation or calcination scarcely fills sixteen pages. She finds that hydrogen gas, phosphorus, sulphur, charcoal, and certain other analogous substances, are incapable of reducing the metal of metallic solutions, unless water be present. Let us illustrate this singular discovery by a few quotations:

\* I immersed a bit of silk in a solution of nitro-muriate of gold in distilled water, and dried it in the air; it was then placed over a cylindrical glass vessel, containing a mixture of diluted sulphuric acid and iron nails, for about half an hour; but no reduction of the metal could be observed.

I dipped another bit of silk in the same solution of gold, and exposed it, while wet, to the same current of hydrogen gas, and instantly signs of reduction appeared; for the yellow colour, which the solution imparts to silk, began to change to a green, and very soon a film of reduced gold glittered on the surface opposed to the gas: shortly after, a beautiful blue spot, fringed with orange and purple, was formed on the middle of the silk. During the experiment,

\* Viz. *Essay on the Art of making Cloths of Gold, Silver, and other Metals, by chemical Processes.*

which lasted about half an hour, the silk was kept constantly wet with distilled water.

‘ When experiments are made with this preparation of gold, it is necessary to evaporate the solution to dryness, before the salt be dissolved in the water; as an excess of acid prevents the reduction in a great measure. Solutions of gold in these experiments do not admit of being so largely diluted, as solutions of silver and other metals do.’

In like manner, the other metals, as lead:

‘ A piece of silk was immersed in a solution of acetite of lead in distilled water; it was then dried, and exposed for some time to a stream of hydrogen gas; but underwent no perceptible change.

‘ Another bit of silk was dipped in the same solution of lead, and exposed, while wet, to the same current of hydrogen gas; in a second, or two, the surface of the silk, opposed to the current, was coated with reduced lead, which looked like silver.

‘ The reduction was accompanied with a brown stain, but by no means so intense as that, which attends the reduction of nitrate of silver.

‘ The other side of the silk was opposed to the current of hydrogen gas, and soon acquired a metallic coat of the same brilliant appearance, exhibiting the texture of the silk, in a very striking manner.

‘ It is remarkable, that lead exhibits no colour, but a light brown, during its reduction; whereas gold, silver, and mercury, display a great variety of colours, especially the two former.

‘ After some time the lead reduced in this manner loses its metallic splendour considerably; and that in proportion as the silk dries.’—

Again:

‘ A small bit of well burned charcoal was suspended by a thread in a phial containing a diluted solution of nitro-muriate of gold in distilled water: some air bubbles soon appeared on the charcoal: and in about two hours reduced gold was evident on its lower surface, and increased gradually, till the charcoal was nearly coated with gold of its proper colour.

‘ This experiment was repeated with a richer solution of gold; the reduction did not commence near so soon, nor was the quantity reduced so great, or brilliant, as in the preceding experiment.

‘ A small bit of charcoal was suspended in a solution of gold in ether: an effervescence immediately commenced, and continued for a considerable time: but the solution suffered no change of colour; nor was there a particle of the gold reduced.

‘ I should not be surprised, if the gold were reduced in this experiment, as charcoal contains a large quantity of water, which it powerfully attracts from the surrounding air: however not a vestige of reduced gold could be perceived.’

Such is the tenor of the experiments related by Mrs. F. We invite our readers to repeat some of them. A person who is very little expert in chemistry can hardly be at a loss for materials; and we can assert, on the credit of our own experience, that the appearances are highly pleasing.

From

From the whole of her researches, Mrs. F. has drawn a very important corollary, which she thus expresses:

'Combustible bodies do not reduce the metals by giving them phlogiston, as the Phlogistians suppose; nor by uniting with, and separating their oxygen, as the Antiphlogistians maintain.

'Water is essential both to the reduction and oxygenation of bodies, and is always decomposed in these operations.'

She thus ingeniously obviates a specious objection to her doctrine:

'Water,' says she, 'does not contribute to metallic reduction merely by dissolving and minutely dividing the particles of metallic salts, and thus removing the impediment opposed to chymical attraction by the attraction of cohesion: for were this the case, metallic solutions in ether and alcohol, in which that impediment is equally removed, should be as readily and effectually reduced, as metallic solutions in water are.'

We freely acknowledge that this and other observations, particularly those by which Mrs. F. endeavours to shew that water acts the same part in processes by fire, are entitled to respectful consideration. It will also be difficult to say how water *does* act, if the author's theory be rejected. We have other cases of difficulty respecting the agency of water, as in the experiments of Mr. Watt, jun. on carbonated barytes; and though the circumstances seem very dissimilar on a first view, yet may there not be an analogy at bottom? as the carbonic acid refuses to quit the barytes without water, why may we not say that the oxygene refuses to quit the metallic salts without being elicited by water also? We only mean by such reasoning to enforce caution; and it is certain that Mrs. F.'s conclusion cannot be adopted, till it shall appear that water does not act in any other imaginable way; which will require much reflection and many researches. Appearances, described by this observant lady herself, seem to shew that the reducing bodies *do* take away some oxygene, even without water; for are not the changes of colour effected by hydrogen, &c. on the dry pieces of silk, impregnated with solution of gold, indications of loss of oxygene? how otherwise does Mrs. F. explain these phenomena?

We must not omit the following very happy suggestion towards an useful application of this discovery. In the preface, our experimentalist, after having related that she at length 'succeeded in making pieces of gold cloth, as large as her finances would admit,' goes on to say:

'Some time after this period, I found the invention was applicable to painting, and would also contribute to facilitate the study of geography: for I have applied it to some maps, the rivers of which I represented in silver, and the cities in gold. The rivers appearing, as it were, in silver streams, have a most pleasing effect on the sight,

and

and relieve the eye of that painful search for the course, and origin of rivers, the minutest branches of which can be splendidly represented in this way.\*

For the rest, we applaud this lady's persevering ingenuity; we admire her dexterity in carrying on her researches almost without apparatus; and we sincerely sympathise with her on account of that disabling and discouraging narrowness of circumstances, of which she so feelingly complains. May she soon meet with 'a Being such as she has heard of on the record of fame, but never seen one,' viz. a liberal patron; or else experience such a change of circumstances as shall allow full scope to her abilities!

ART. XVI. *De Legione Manliana Quæstio, ex Livio desumpta, et rei Militaris Romanæ Studiis proposita. Auctore Gulielmo Vincent. Quarto. 2s. Cadell jun. and Davies.*

**T**HIS is an ingenious and elegant dissertation on a matter indeed of no great importance, but rather a subject of classical, or at most tactical, curiosity; namely, the true construction and disposition of the *Manlian Legion*, in a battle between the Romans and Latins, as described in the eighth chapter of the eighth book of Livy.

Those critics, who before our author had attempted to clear away the ambiguities and obscurity which they supposed to be in the text of the Roman historian, either confessed their want of success, or had recourse to conjectural emendations. Dr. Vincent leaves the text as it is, and thinks that, by the addition of a single word\*, he has sufficiently solved the difficulty. 'In Liviano resolvendo nodo, says he, ipso Livio interprete et commentatore solo usus sum.'

We have seen self-interpreting Bibles; and a Dominican Friar of the last century made Thomas Aquinas interpret himself *On Grace and Predestination* in two huge folio volumes†: yet the Bible still stands in need of interpretation; and Friar Maffoulié did not convince the Jesuits that Thomas had rightly interpreted himself.—Let us see whether Livy, in the hands of Dr. V. has been more fortunate.

Preceding commentators, Dr. Vincent thinks, were deceived by having formed an idea of the Manlian Legion from the Common Legion: 'Non satis senserant historicum, in speciali belli ratione, speciali Legionis instructione occupatum.'—What is the Doctor's proof? A mere negative presumption: 'Namque communem Legionis formam Livio, utpote qui Ro-

\* Is not this to be accounted a conjectural emendation?

† *Divus Thomas sui interpret.*



*manes laetiores habiturus erat, vix tangere licuisset. Scilicet, dum rem omnibus compertam tractaret, fastidium potius maturus fuerit, quam laudem adepturus.* In this mode of argumentation, we apprehend, there is something more specious than solid. It was natural for Livy to describe, on this occasion, the component parts of a common legion, in order to shew the particular address of Manlius in their arrangement. This we think was all that was new in the matter: and, indeed, if the Manlian Legion had been a new device, the historian would undoubtedly have mentioned it. The whole description of Livy evidently relates to the last form which the Roman Legion had then received: but he does not say that it received that form by Manlius; much less that the Manlian Legion was singular in its kind. Let the reader begin from "*Postremo, in plures ordines,*" &c. and then say whether he does not think that the historian is describing a common legion; such as it was before the battle of Cannæ. For our part, we have no doubt of it; and all that Manlius did, we think, was to draw up his legions in a new order; or rather to make the several ranks of his army engage in a new manner.

That the *Rorarii* and *Accensi* were here placed behind the *Triarii* is clear: but that they were armed in the same manner is extremely questionable. According to the distribution of Servius, the *Accensi* were reckoned among those who were of the fifth class of citizens, who in time of war were armed with slings and stones\*. The *Rorarii* are not mentioned in that Census: but the Grammarian Festus expressly calls them *milites qui armaturâ levi prælium committebant*; and the fragments from Lucilius, quoted by Dr. V. himself, evidently imply the same thing. It is then too much to say—'*Certo certius est ex Livii verbis Rorarios, in hac Legione Manliana non fuisse levis armaturæ milites.*' Dr. V. does not certainly find this in Livy: it is only his own inference which he draws from their being sent by Manlius to blunt the furious onset of the enemy, on the falling back of the *hastati* and *principes*. At this rate, the *Accensi* must also be accounted heavy-armed soldiers; although Livy expressly says, in the passage above quoted, that they were numbered among those who fought with slings and stones†:—but, says Dr. V., if the *Accensi* had not been armed in the same manner as the *Triarii*, how could the Latins have been so far deceived as to mistake them for the *Triarii* themselves? This indeed is the only specious argument in favour of the Doctor's hypothesis: but it appears to

\* See Livy, B. i. c. 43.

† On this occasion, however, Manlius may have put other arms in their hands.

us merely specious. The Latins having broken the Roman ranks and forced back the *Hastati* among the *Principes*, Manlius makes his *Rorarii* run forwards (*procurrebant*) to fill up the ranks, and stop the enemy's career:—but the Latins still prevailing, he is in doubt whether he shall now oppose his *Triarii*, as it was usual to do on such occasions: yet here the prudent General, thinking it safer to keep them still in reserve, brings in their stead the *Accensi*, from the rear of his army: while the *Triarii*, leaning on one knee, were concealed behind them. The Latin commander was deceived by this manœuvre, and ordered his *Triarii* to engage. These might see their mistake on a nearer approach, but they were now in the foremost ranks, and were obliged to fight or retreat. They had, indeed, a feeble foe to encounter; yet, feeble as they were, they were sufficient to enfeeble also their enemy, and to make them an easier conquest to the fresh Roman *Triarii*. All this might happen, we think, without supposing either that the Manlian Legion was not the common Legion, or that the *Rorarii* and *Accensi* were in reality *gravis armaturæ milites*.

With respect to the *Locus vexatissimus*:—" *Quia sub signis jam alii*," &c. we hardly know what to say. We greatly suspect that the passage is corrupted, although we cannot now amend it even by conjecture. Dr. Vincent thinks that he has made all clear by inserting the word *primam* before *primum*; and perhaps some of our readers will be satisfied with his paraphrase, which we therefore give, together with the original:

\* *Quia sub signis jam alii quindecim Ordines locabantur, ex quibus Ordo unusquisque tres partes habebat, earum unamquamque primam primum pilum vocabant, tribus ex vexillis constabat.*

\* The third Line was not estimated by Companies, but Platoons; of these, there were fifteen, corresponding with the fifteen Companies of the two first Lines; and each Platoon had two others of an inferior order attached to it, so that it comprized three divisions. The first division or Platoon was styled the first pike or pilum; and led not only its own three Platoons, but three Banners.\*

Of the Latinity of this little work, we shall let the author speak for himself:

\* *De Latinitate operis pauca sunt dicenda. Si quid præ studio citra scelus peccatum fuerit, veniæ locus dabitur; at in usu vocis (singulus) latior patet error quam velim, namque hanc quanquam singulari numero usurpata Gesnerus uno atque altero tueatur exemplo, non satis probæ esse monetæ confiteor. Cætera Lætoris humanitati permitto.\**

ART. XVII. *Miscellaneous Works of Edward Gibbon, Esq. &c. &c.*

[Article continued from the Review for May.]

THE interesting extract, with which our preceding Article concluded, contains a reference to the thirty-third volume of the works of Rousseau, in which that extraordinary man gives his opinion on the conduct of Mr. Gibbon towards Mademoiselle Curchod. We will now quote, for the amusement of our readers, the passage of Rousseau to which Mr. G. has referred. It is taken from a letter dated at Motiers the 4th of June 1763, and addressed to M. M——u.

“ You have given me a commission for Mademoiselle Curchod, of which I shall acquit myself ill, precisely on account of my esteem for her. The coldness of Mr. Gibbon makes me think ill of him. I have again read his book. It is deformed by the perpetual affectation and pursuit of brilliancy. Mr. Gibbon is no man for me. I cannot think him well adapted to Mademoiselle Curchod. He that does not know her value is unworthy of her; he that knows it, and can desert her, is a man to be despised. She does not know what she is about; this man serves her more effectually than her own heart. I should a thousand times rather see him leave her, free and poor among us, than bring her to be rich and miserable in England. In truth I hope that Mr. Gibbon may not come here. I should wish to dissimble, but I could not; I should wish to do well, and I feel that I should spoil all \*.”

It is not for us to give judgment on this transaction: but it is impossible not to confess that, if the opinion of Rousseau be tinged with that wildness which marked his character, the conduct of Mr. Gibbon does not altogether exempt him from the charge of coldness and inconstancy. Submission to the will of his father might have been his duty, but his conduct seems to justify the suspicion that he would have felt more pain and reluctance in relinquishing a wealthier or more noble mistress. There will not be wanting many persons, who will think the correct but cold prudence of Mr. Gibbon less amiable, and even less respectable, than the generous extravagance of the citizen of Geneva. It is time, however, to return from a digression into which we have been seduced by a combination of celebrated names, attached to a transaction of almost romantic interest.

The period between the return of Mr. G. from Lausanne and the appearance of his first work is filled up with an account of his studies, and with a narrative of his ‘ bloodless and inglorious campaigns’ (as he himself calls them) as an officer in

\* *Cœuvres de Rousseau*, tom. 33. p. 88, 89. 12mo. Edition, Genève, 1789.

the Hampshire militia. We extract the following remarks on English authors :

‘ By the judicious advice of Mr. Mallet, I was directed to the writings of Swift and Addison ; wit and simplicity are their common attributes ; but the style of Swift is supported by manly original vigour ; that of Addison is adorned by the female graces of elegance and mildness. The old reproach, that no British altars had been raised to the Muse of History, was recently disproved by the first performances of Robertson and Hume, the Histories of Scotland and of the Stuarts. I will assume the presumption of saying that I was not unworthy to read them ; nor will I disguise my different feelings in the repeated perusals. The perfect composition, the nervous language, the well turned periods of Dr. Robertson, inflamed me to the ambitious hope that I might one day tread in his footsteps ; the calm philosophy, the careless inimitable beauties of his friend and rival, often forced me to close the volume with a mixed sensation of delight and despair.’

The reader will not learn without wonder that Swift and Addison were among the earliest models on which our celebrated historian laboured to form his taste and his style. If the composition of these writers continued to be the object of his imitation, the history of literature does not exhibit so striking an example of a man of such great talents so completely disappointed in his purpose. It may be observed that, even in the very act of characterizing Swift and Addison, he has deviated not a little from that beautiful simplicity which is the peculiar distinction of these pure and classical writers. Nor can we think that Mr. Gibbon, however he may have in some measure emulated the historical merit, has exactly trodden in the literary footsteps, of Dr. Robertson. Inferior probably to Mr. Gibbon in the vigour of his powers, unequal to him perhaps in comprehension of intellect and variety of knowledge, the Scottish historian has far surpassed him in simplicity and perspicuity of narration, in picturesque and pathetic description, in the sober use of figurative language, and in the delicate perception of that scarcely discernible boundary which separates ornament from exuberance and elegance from affectation. He adorns more chastely in addressing the imagination, he narrates more clearly for the understanding, and he describes more affectingly for the heart. The *defects* of Dr. Robertson arise from a less vigorous intellect, the *faults* of Mr. Gibbon from a less pure taste. If Mr. Gibbon be the greater man, Dr. Robertson is the better writer.

The concluding sentence of the above extract, which relates to Mr. Hume, appears to us to be one of the most just and beautiful eulogiums that has ever been bestowed on the style of that great writer. It reminds us of what D’Alembert

bert said of La Fontaine, whom of all French writers he considered as "*le plus désespérant pour le peuple imitateur*;" "the most hopeless model for the rabble of imitators." With the same force did *De La Harpe* express himself, when he spoke of "*la perfection désespérante de Racine*;" and our readers will recollect a more antient and celebrated example of a similar turn of thought and expression:

— ut sibi quivis

*Speret idem; fudet multum frustra que laboret*

*Ausus idem.*

Hor. Ep. ad Pison. V. 240—242.

In the history of Mr. G.'s service in the militia, we cannot peruse without a smile his brief account of the change of regimental quarters. We find exactly the same adorned geography as in his history. No town is without an epithet: 'The pleasant and hospitable Blandford,' 'the populous and disorderly Devizes,' &c. We scarcely recognize the familiar names of our English towns, when we find them thus disguised with such ludicrous pomp.—He thus speaks of his military service:

'The loss of so many busy and idle hours was not compensated by any elegant pleasure; and my temper was insensibly soured by the society of our rustic officers. In every state there exists, however, a balance of good and evil. The habits of a sedentary life were usefully broken by the duties of an active profession: in the healthful exercise of the field I hunted with a battalion, instead of a pack; and at that time I was ready, at any hour of the day or night, to fly from quarters to London, from London to quarters, on the slightest call of private or regimental business. But my principal obligation to the militia, was the making me an Englishman, and a soldier. After my foreign education, with my reserved temper, I should long have continued a stranger in my native country, had I not been shaken in this various scene of new faces and new friends: had not experience forced me to feel the characters of our leading men, the state of parties, the forms of office, and the operation of our civil and military system. In this peaceful service, I imbibed the rudiments of the language and science of tactics, which opened a new field of study and observation. I diligently read, and meditated, the *Memoires Militaires* of Quintus Icilius, (Mr. Guichardt,) the only writer who has united the merits of a professor and a veteran. The discipline and evolutions of a modern battalion gave me a clearer notion of the phalanx and the legion; and the Captain\* of the Hampshire grenadiers (the reader may smile) has not been useless to the historian of the Roman empire.'

The following curious anecdote, from this part of his Journal, deserves a conspicuous place in the next edition of Bubb Doddington's Diary:

'Colonel Wilkes of the Buckinghamshire militia, dined with us, and renewed the acquaintance Sir Thomas (Worley) and myself had

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\* Mr. G. afterward became Lieutenant-Colonel Commandant.



begun with him at Reading. I scarcely ever met with a better companion; he has inexhaustible spirits, infinite wit and humour, and a great deal of knowledge. *He told us himself, that in this time of public dissension he was resolved to make his fortune!* On this principle he has connected himself closely with Lord Temple and Mr. Pitt, commenced a public adversary to Lord Bute, whom he abuses weekly in the North Briton, and other political papers in which he is concerned.<sup>3</sup>

About this period, Mr. G. thus candidly delineated his own character, in his journal:

‘ May 8, 1762. This was my birth-day, on which I entered into the 26th year of my age. This gave me occasion to look a little into myself, and consider impartially my good and bad qualities. It appeared to me, upon this inquiry, that my character was virtuous, incapable of a base action, and formed for generous ones; but that it was proud, violent, and disagreeable in society. These qualities I must endeavour to cultivate, extirpate, or restrain, according to their different tendency. Wit I have none. My imagination is rather strong than pleasing. My memory both capacious and retentive. The shining qualities of my understanding are extensiveness and penetration; but I want both quickness and exactness. As to my situation in life, though I may sometimes repine at it, it perhaps is the best adapted to my character. I can command all the conveniences of life, and I can command too that independence, (that first earthly blessing,) which is hardly to be met with in a higher or lower fortune. When I talk of my situation, I must exclude that temporary one, of being in the militia. Though I go through it with spirit and application, it is both unfit for, and unworthy of me.’

The mind of Mr. Gibbon seems to have been early pointed towards history; and the various subjects on which he meditated historical works, before he fixed on the decline of the Roman empire, form a curious part of the Memoirs. The hints which grow into great ideas, and the imperfect sketches which at length ripen into important works, are among the most interesting parts of the history of literature. It is besides of some consequence, to those who may be projecting historical compositions, to know what historical subjects were thought the most promising by one of the most celebrated historians. The expedition of Charles VIII. into Italy, the crusade of Richard I., the Barons’ wars against John and Henry III., the history of Edward the Black Prince, the lives and comparisons of Henry V. and the Emperor Titus, the life of Sir Philip Sidney, and that of the Marquis of Montrose, successively presented themselves to the mind of Mr. Gibbon, and were speedily rejected. On the life of Sir Walter Raleigh he meditated for a considerable time, and had even prepared materials for its execution: but that subject, also, he found reason to reject. Two other topics of history engrossed and divided his attention, after the rejection of these transient projects.

One



One was the administration of the house of Medicis in the Florentine commonwealth, which was delineated by the masterly pen of Machiavel, and which has lately employed the talents of an excellent writer among ourselves\*. The other, to which the education and residence of Mr. Gibbon seem to have given in his mind a national and patriotic interest, was the history of the independence of the Helvetic Confederacy. When he had returned from his travels through France, Switzerland, and Italy, after he had, amid the ruins of Rome, conceived the design of his great work, he resumed his original scheme of Helvetic history. A part of it was finished, and was submitted to the judgment of Mr. Hume. The letter of that great man to Mr. Gibbon, on his perusal of the specimen, is curious and instructive. In the midst of the praises which were no doubt in many respects merited, of the candour with which he was disposed to view the productions of a young adventurer in literature, and of the politeness with which he might think himself obliged to speak of a work to its author, it is easy to see that the sagacity of the philosopher had traced the habits of Mr. Gibbon's taste to their genuine sources. "Your use of the French tongue," (says he,) "has led you into a style more poetical and figurative, and more highly coloured, than our language seems to admit of in historical compositions; for such is the practice of the French writers, particularly the more modern ones, who illuminate their pictures more than custom will permit us."

As France had attained perhaps somewhat sooner than Great Britain the Augustan age of pure taste, so her degeneracy was proportionably more early. Those ingenious and happy turns of thought, which give an occasional and unaffected brilliancy to the productions of good writers, were pursued with such avidity, that the pages of French authors were crowded with shewy conceits. That natural grandeur which belongs to the effusions of genius betrayed a rabble of inferior writers into a perpetual effort, which produced nothing but a cold and insipid fustian. The passion for a degree of precision, perhaps greater than the freedom of popular discourse will admit, which is so natural in a speculative age, infected language with false refinement and fantastic subtilty. Even the variety and the extent of knowledge were injurious to taste; for it gave rise to allusions and similitudes drawn from sciences which must ever be inaccessible to the majority of readers, and thus produced a deviation from that address to the universal sentiments and sympathy

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\* Mr. Roſcoe,—whose work accident has hitherto compelled us reluctantly to delay, but to whom we shall endeavour to pay due attention in the next month's Review.

of mankind, which is the indispensable quality of good writing. Style became an art instead of a talent, and lost its value because it might be used without genius. The ornaments of composition, when they appear to be suggested by the occasion, and to flow from the imagination of the writer, are natural and charming: but, when they are perpetually repeated, they are viewed with indifference, and even with disgust, as the easy tricks of a rhetorician. In this stage of literary progress, the ear, rendered fastidious by the music of those finished periods which are artfully scattered throughout classical compositions, requires an effeminate preference of sound to energy and meaning, and produces a monotonous cadence destructive of that very harmony to which so many other excellences are sacrificed. Such is the progress, perhaps the inevitable progress, to which the literature of nations is subjected; and such are some of the faults which, to the simple and austere taste of Mr. Hume, probably appeared to have infected in some degree the composition of Mr. Gibbon.

Between the period of our author's having relinquished these historical projects, and the appearance of the first volume of his history in 1776, he was engaged in a literary journal with his friend Mr. Deyverdun \*, and he published his most ingenious and elegant pamphlet against Warburton's interpretation of the sixth book of the *Æneid*. He quotes, with a natural and proper self-congratulation, the praises bestowed on the last of these works by such consummate judges as Professor Heyne and Dr. Parr. He joins with the former of these illustrious writers in generously condemning the acrimony with which he had treated Warburton; 'a man who, with all his faults, was entitled to esteem;' and he concurs with the latter in reprobating the malignant baseness and creeping adulation of Dr. Hurd's dissertation on the *Delicacy of Friendship*.

After the death of his father, our historian established himself in London:

'No sooner was I settled in my house and library, than I undertook the composition of the first volume of my History. At the outset, all was dark and doubtful; even the title of the work, the true æra of the Decline and Fall of the Empire, the limits of the introduction, the division of the chapters, and the order of the narrative; and I was often tempted to cast away the labour of seven years. The style of an author should be the image of his mind, but the choice and command of language is the fruit of exercise. Many experiments were made before I could hit the *middle* † tone between a dull chronicle and a rhetorical declamation; three times did I compose the

\* *Memoires Littéraires de la Grande Bretagne.*

† *Quære*, Did he ever precisely hit the middle point between these two extremes?

first chapter, and twice the second and third, before I was tolerably satisfied with their effect. In the remainder of the way I advanced with a more equal and easy pace; but the fifteenth and sixteenth chapters have been reduced by three successive revisions, from a large volume to their present size; and they might still be compressed, without any loss of facts or sentiments. An opposite fault may be imputed to the concise and superficial narrative of the first reigns from Commodus to Alexander: a fault of which I have never heard, except from Mr. Hume in his last journey to London: Such an oracle might have been consulted and obeyed with rational devotion; but I was soon disgusted with the modest practice of reading the manuscript to my friends. Of such friends some will praise from politeness, and some will criticise from vanity. The author himself is the best judge of his own performance; no one has so deeply meditated on the subject, no one is so sincerely interested in the event.

\* By the friendship of Mr. (now Lord) Eliot, who had married my first cousin, I was returned at the general election for the borough of Liskeard. I took my seat at the beginning of the memorable contest between Great Britain and America, and supported, with many a sincere and silent vote, the rights, though not perhaps the interest, of the mother country. After a fleeting illusive hope, prudence condemned me to acquiesce in the humble station of a mute\*, I was not armed by nature and education with the intrepid energy of mind and voice,

*Vincentem strepitus, et natum rebus agendis.*

\* Timidity was fortified by pride, and even the success of my pen discouraged the trial of my voice. But I assisted at the debates of a free assembly; I listened to the attack and defence of eloquence and reason; I had a near prospect of the characters, views, and passions of the first men of the age. The cause of government was ably vindicated by Lord North, a statesman of spotless integrity, a consummate master of debate, who could wield with equal dexterity the arms of reason and of ridicule. He was seated on the Treasury Bench between his Attorney and Solicitor General, the two pillars of the law and state, *magis pares quam similes*; and the Minister might indulge in a short slumber, while he was upholden on either hand by the majestic sense of Thurlow and the skilful eloquence of Wedderburne. From the adverse side of the House an ardent and powerful opposition was supported, by the lively declamation of Barré, the legal acuteness of Dunning, the profuse and philosophic fancy of Burke, and the argumentative vehemence of Fox. By such men every operation of peace and war, every principle of justice or policy, every question of authority and freedom, was attacked and defended; and the subject of the momentous contest was the union or separation of Great Britain and America. The eight sessions that I sat in Parliament were a school of civil prudence, the first and most essential virtue of an historian.

\* The volume of my History, which had been somewhat delayed by the novelty and tumult of a first session, was now ready for the press.

\* On this subject, in a letter to Lord Sheffield, Mr. G. says, 'I am still a mute; it is more tremendous than I imagined; the great speakers fill me with despair, the bad ones with terror.'

Asst.

After the perilous adventure had been declined by my friend Mr. Elmsly, I agreed upon easy terms with Mr. Thomas Cadell, a respectable bookseller, and Mr. William Strahan, an eminent printer, and they undertook the care and risk of the publication, which derived more credit from the name of the shop than from that of the author. The last revival of the proofs was submitted to my vigilance; and many blemishes of style, which had been invisible in the manuscript, were discovered and corrected in the printed sheet. So moderate were our hopes, that the original impression had been stinted to five hundred, till the number was doubled by the prophetic taste of Mr. Strahan. During this awful interval, I was neither elated by the ambition of fame, nor depressed by the apprehension of contempt. My diligence and accuracy were attested by my own conscience. History is the most popular species of writing, since it can adapt itself to the highest or the lowest capacity. I had chosen an illustrious subject. Rome is familiar to the school boy and the statesman; and my narrative was deduced from the last period of classical reading. I had likewise flattered myself that an age of light and liberty would receive, without scandal, an inquiry into the human *causes* of the progress and establishment of Christianity.

‘ I am at a loss how to describe the success of the work, without betraying the vanity of the writer. The first impression was exhausted in a few days; a second and third edition were scarcely adequate to the demand; and the bookseller’s property was twice invaded by the pirates of Dublin. My book was on every table, and almost on every *solette*; the historian was crowned by the taste or fashion of the day; nor was the general voice disturbed by the barking of any *profane* critic. The favour of mankind is most freely bestowed on a new acquaintance of any original merit; and the mutual surprise of the public and their favourite is productive of those warm sensibilities, which at a second meeting can no longer be rekindled. If I listened to the music of praise, I was more seriously satisfied with the approbation of my judges. The candour of Dr. Robertson embraced his disciple. A letter from Mr. Hume overpaid the labour of ten years: but I have never presumed to accept a place in the triumvirate of British historians.’

If our limits would permit, we should gladly have extracted the letter from Mr. Hume here mentioned. It is marked by that style of polite ease and graceful negligence, which distinguishes all the letters of that great master; who understood so perfectly the art of varying his manner from perspicuous discussion in metaphysics, to pathetic description in history, and to elegant vivacity in familiar correspondence. One passage of it we shall extract, because, if any of the countrymen of Ossian still retain their prejudice against Dr. Johnson for his *unbelief*, it may serve somewhat to mitigate the asperity of their resentment:

“ I see you entertain a great doubt with regard to the authenticity of the poems of Ossian. You are certainly right in so doing. It is indeed strange that any man of sense should have imagined it possible  
that

that above twenty thousand verses, along with numberless historical facts, could have been preserved by oral tradition during fifty generations, by the rudest, perhaps, of all the European nations, the most necessitous, the most turbulent, and the most unsettled. Where a supposition is so contrary to common sense, any positive evidence of it ought never to be regarded. Men run with great avidity to give their evidence in favour of what flatters their passions and their national prejudices. You are therefore over above indulgent to us in speaking of the matter with hesitation."

Mr. Gibbon had particularized the time and place at which the idea of writing his Roman History first occurred to him; and he thus feelingly describes the period of its completion:

"I have presumed to mark the moment of conception: I shall now commemorate the hour of my final deliverance. It was on the day, or rather night, of the 27th of June 1787, between the hours of eleven and twelve, that I wrote the last lines of the last page, in a summer-house in my garden. After laying down my pen, I took several turns in a *berceau*, or covered walk of acacias, which commands a prospect of the country, the lake, and the mountains. The air was temperate, the sky was serene, the silver orb of the moon was reflected from the waters, and all nature was silent. I will not dissemble the first emotions of joy on the recovery of my freedom, and, perhaps, the establishment of my fame. But my pride was soon humbled, and a sober melancholy was spread over my mind, by the idea that I had taken an everlasting leave of an old and agreeable companion, and that whatsoever might be the future date of my History, the life of the historian must be short and precarious. I will add two facts, which have seldom occurred in the composition of six, or at least of five, quartos. 1. My first rough manuscript, without any intermediate copy, has been sent to the press. 2. Not a sheet has been seen by any human eyes, excepting those of the author and the printer: the faults and the merits are exclusively my own."

We must now hasten to the conclusion of these interesting Memoirs; which we cannot however close, without gratifying our readers with one or two more short extracts. The first shall be the character of Mr. Porson, the celebrated antagonist of Archdeacon Travis:

"The wretched Travis still smarts under the lash of the merciless Porson.—I consider Mr. Porson's answer to Archdeacon Travis as the

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\* \* *Extract from Mr. Gibbon's Common-place Book.*

The IVth Volume of  
the History of the  
Decline and Fall  
of the Roman Em-  
pire, } begun March 1st, 1782—ended June 1784.

The Vth Volume, begun July 1784—ended May 1st, 1786.

The VIth Volume, begun May 18th, 1786—ended June 27th, 1787.

"These three volumes were sent to press August 15th, 1787, and the whole impression was concluded April following."

most



most acute and accurate piece of criticism which has appeared since the days of Bentley. His strictures are founded in argument enriched with learning, and enlivened with wit; and his adversary neither deserves nor finds any quarter at his hands.\*

The following is Mr. Gibbon's judgment on those great questions, which, after having divided speculative and literary men, have at length deluged Europe with blood:

'I beg leave to subscribe my ascent to Mr. Burke's creed on the Revolution of France. I admire his eloquence, I approve his politics, I adore his Chivalry, and I can almost excuse his reverence for church establishments. I have sometimes thought of writing a dialogue of the dead, in which Lucian, Erasmus, and Voltaire should mutually acknowledge the danger of exposing an old superstition to the contempt of the blind and fanatic multitude.'

Here we must reluctantly take our leave of these most agreeable and interesting Memoirs.—In another article, or perhaps in two, we shall examine the other parts of this collection; which, though inferior in interest to the *Memoirs*, furnish ample matter for critical observation.

[To be continued.]

ART. XVIII. *Sorrows. Sacred to the Memory of PENELOPE.* Folio. 11. 1s. Boards. Cadell jun. and Davies, &c. 1796.

THIS most elegant monument of paternal regret, to which the allied arts of poetry, painting, and sculpture, with that of typography, have contributed some of their most exquisite ornaments, is raised by Sir Brooke Boothby, Bart. to the memory of his only child. In the designs, Fuseli, the late Sir Joshua Reynolds, and Banks, have exercised their happiest powers, in conjunction with other artists. The verses are the compositions of the father himself; and they breathe out the very soul of tender grief, or rather of inconsolable sorrow. Not with more abandonment of mind to the gloom of despair did Cicero lament his Tullia, than the English parent mourns the loss of every thing which rendered life dear to him, in HIS PENELOPE! The monody of Mr. Shaw\* alone, as far as we recollect, can vie in pathos with these sweet and polished strains.

The SORROWS are comprised in 24 sonnets and two elegies. We feel a difficulty in *selecting* a specimen, since it may seem to imply a preference: but our readers will accept of the two following sonnets, with the assurance that most of the rest are equally touching and beautiful:

\* See M. Rev. vol. xxxix. p. 400.



• SONNET XIII.

• Though since my date of woe long years have roll'd,  
 Darkness ne'r draws the curtains round my head,  
 Nor orient morning opes her eyes of gold,  
 But grief pursues my walks, or haunts my bed.  
 Visions, in sleep, their triffling shapes unfold;  
 Show Misery living, Hope and Pleasure dead,  
 Pale shrouded Beauty, kisses faint and cold,  
 Or murmur words the parting Angel said.  
 Thoughts, when awake, their wonted trains renew;  
 With all their stings my tortured breast assail;  
 Her faded form now glides before my view;  
 Her plaintive voice now floats upon the gale.  
 The hope how vain, that time should bring relief!  
 Time does but deeper root a real grief.\*

We will hope that the latter sentiment is rather the suggestion of sorrow as yet unsated, than that it will prove itself true in the writer's individual instance, in contradiction to general experience. Remaining life has surely some claims on such a man as Sir Brooke Boothby \*, which are incompatible with the perpetual indulgence of unavailing woe. The following sonnet, exhibiting somewhat of the play of fancy, may afford happier expectations :

• SONNET XVII.

• Bright, crisped threads of pure, translucent gold!  
 Ye, who were wont with Zephyr's breath to play;  
 O'er the warm cheek and ivory forehead stray;  
 Or clasp her neck in many an amorous fold;  
 Now, motionless, this little shrine must hold;  
 No more to wanton in the eye of day,  
 Or to the breeze your changing hues display;  
 For ever still, inanimate, and cold!  
 Poor, poor, last relic of an angel face!  
 Sad setting ray, no more thy orb is seen!  
 O, Beauty's pattern, miracle of grace,  
 Must this be all that tells what thou hast been!  
 Come then, cold crystal, on this bosom lie,  
 Till Love, and Grief, and fond Remembrance die!†

These effusions of tenderness not being sufficient in number to fill a volume, the writer has added more than an equal quantity of what he modestly calls *poetical exercises*; which, if not performances of distinguished excellence, will, however, give pleasure to the reader of taste and sensibility. The two longest pieces are an imitation of the first satire of Horace, addressed to Dr. Darwin; and the Death of Clorinda, translated from Tasso.

\* See an account of Sir B. Boothby's Letter to Mr. Burke, Rev. N. S. vol. v. p. 70.

ART. XIX. *The Birth and Triumph of Love.* A Poem. By Sir James Bland Burges, Bart. 4to. pp. 58. 6s. (With many fine Plates. 2l. 10s.) Egerton. 1796.

BY an advertisement prefixed to this poem, we are informed that its plan is taken from a series of plates intitled "the birth and triumph of Cupid," published by Mr. Tomkins in Bond-street, the beautiful designs of which originate from the elegant fancy of one of the accomplished females who adorn the Royal family of England \*. The humble merit of illustrating, by the pen, this work of the pencil, is all that the courtly writer assumes: but the manner in which he has executed it will justify the critic in regarding it as an original performance, and one of that rank which demands no slight notice.

Allegorical poetry has its advantages and disadvantages. Addressing the imagination rather than the heart, it can never be in a high degree interesting to the feelings, nor reach the source of the true sublime; at the same time it opens stores of novelty not to be found elsewhere. Its difficulties, however, are great. To form a new world, and to people it with suitable inhabitants, so as to preserve a perfect congruity of description and action, is so arduous a task, that it has perhaps never been fully executed; and some of our first masters of allegory, as Spenser and his imitators, abound in defects of this kind. The difficulty must evidently be increased, when the purpose of the allegory is partial; and when some great conception, formed on a general idea, is pointed to the end of individual compliment. Such is the case with the poem before us. Setting out with a grand and noble idea, wrought with much beauty of description and ingenuity of contrivance, it contracts as it proceeds, and finally dwindles into a petty and almost ludicrous conclusion.

The subject of the piece is *Love*,—not the licentious offspring of the impure Venus, but the Being described in the following stanza:

' I ask no Muse's aid thy deeds to sing,  
Nor court in idle strain the tuneful Nine:  
He little needs the Heliconian Spring,  
Who owns the influence of Thy power divine.  
Oh with thy sacred touch my heart refine!  
Oh warm my soul with thy celestial ray!  
Let Judgement, Fancy, Truth and Wit combine,  
To tune my lyre and modulate my lay,  
And grace the Tribute which to Virtuous Love I pay.'

The birth of this propitious Deity is said to have been the 'first great work of creation.' A kind of vapour, rising through

\* The Princess Elizabeth, we understand.

Sir J. B. Burges's *Birth and Triumph of Love.* 319

the pure regions of ether, and then dissolving to air, discloses the infant cherub ; whose beauties are painted with the most brilliant and enchanting colours of poetry. He has at first all the feebleness of infancy : but, gradually acquiring his powers, he appears in the character of a gay sportive boy, engaged in pastimes suited to his age. His sports are thus most ingeniously allegorized :

‘ But his free spirit no such perils feared ;  
Gaily he tript, around diffusing joy :  
Where e’er he turned, the face of heaven was cheered,  
And sportive Cherubs flocked to join the Boy.  
He taught the day in fresh delights t’ employ :  
Now, to outstrip fleet Time he’d shew his powers ;  
And then, with playful wantonness, decoy  
Thro’ many an artful maze the rosy Hours,  
To weave with him the dance beneath celestial bowers.’

As he advances in years, however, he puts on a more sober and thoughtful character : but here, we apprehend, the poet has fallen into the very common allegorical incongruity of making the same personage both agent and patient—inspiring a passion, and feeling it :

‘ He sighs he knows not why for blisses yet unknown.’

This disposition does not happily connect with that instructive desire of exercising his force, in bringing together consensaneous souls, on which all the *action* of the fable depends. To satisfy this impulse, a bow and arrow are presented to him by two angelic ministers : but skill is at first wanting to direct the proper use of these weapons. He falls asleep, and sees a majestic vision, in which, after his mind is raised to the contemplation of the great plan of the Deity in preserving the harmony of the universe by means of attraction and gravitation, he is expressly told that his own destiny is ‘ to command and guide the human heart ;’ and he is instructed to seek the fifth of the seven planets, as the proper scene of his operations. On awaking, he proceeds to execute the divine behests ; and his aerial journey is related in these beautiful stanzas :

‘ As onward thus thro’ heaven’s wide fields he flew,  
Cutting the yielding air with pinions fleet,  
The Guardian Spirits of each Planet knew  
Th’ immortal Boy, and rushed his course to meet.  
Still as he passed, with gratulation sweet  
They hailed the stranger, and with heavenly song  
They joined the Lord of Harmony to greet.  
The ample Chorus, rich, sublime, and strong,  
Floats on the gale, and thro’ wide space is borne along.

‘ Cheered

‘Cheered by th’ attendant Choir he still advanced :  
 And now his destined Planet seemed more near.  
 As o’er it’s varying face his eye he glanced,  
 A rich succession of delights appear.  
 Scarce can his sense Creation’s beauties bear :  
 For then the World was young ; the vigorous Earth,  
 Rejoiced Spring’s universal garb to wear,  
 To every flower and every fruit gave birth,  
 And all was Joy and Peace, Security and Mirth.’

The earth was as yet uninhabited by man : but, in other respects, all its rich scenery is painted in the colours now appropriated to its several parts. Amid its various regions, he is attracted by the view of a remote island, whither his flight is instinctively directed ;

‘And first on Britain’s shores the world’s great Master stands.’

Since he must first alight somewhere, the poet has certainly a right to make the spot that which best suits his purpose,—were it even Iceland or Spitzbergen.

The second canto opens with a beautiful moon-light landscape, and succeeding dawn, which afford scope for the writer’s descriptive talents, if they do no more. Love ascends on wing to survey the fair island in which he is placed, but is previously stopped by a wide forest, through which he takes his way on foot. He is now seized with a fancy to try his skill in archery, but is so unsuccessful in aiming at the branches, that he breaks his bow and arrow in despatch. Proceeding unarmed, and much out of humour, he comes to a beautiful meadow, watered by a pellucid stream, where a singular object strikes his eyes :

‘When sudden crosses his path disporting flew,  
 Or seemed to fly, along the verdant plain,  
 An undefined form of sanguine hue,  
 Which sometimes seemed to court, sometimes to shun his view.

‘It’s tapering point now lightly skimmed the ground,  
 Half-hid beneath the herbage ; while above  
 Its broad unequal surface, smooth and round,  
 With shadowy wings displayed, appeared to rove  
 Through all the varied windings of the grove.  
 Not far remote a kindred form was straying,  
 Of equal power from place to place to move,  
 Yet for the other’s near approach ne’er staying,  
 But still in different lines and separate orbits playing.’

These volatile shapes were too hearts, of which Love immediately finds himself greatly inclined to make prize : but, alas ! he has foolishly deprived himself of his heaven-sent weapons. Penetrated with deep contrition, he confesses his error, and to his great joy beholds another bow and arrow

brought through the air by white doves, and laid at his feet. He catches them up, and gives chase to the Hearts, which fly before him, and at length conduct him to a most formidable insulated rock, called the Hill of Difficulty. This is not only clad in all the horrors of perpetual frost, but its base is protected by a stagnant morass, exhaling a vapour so malignant, that Love is unable to fly over it. The Hearts, however, find no such difficulty, but minutely ascend to the summit of the rock. Love, remaining below in all the gloom of despair, is tempted to destroy himself with his own dart; when suddenly he beholds a most angelic figure descending towards him, which proves to be Hope. This benignant Being at first chides him for his weakness, and then presents him with her anchor, as a sure defence against the pestilential effects of the vapour, and the toils of the ascent.—We have often remarked, in allegorical fictions, the infelicity with which this received emblem of Hope is employed in action: but we must confess that we do not recollect a more unskilful use of it than the present, in which poor Love is made to lug with him this *broad* anchor in his ascent, in order to protect him against a *fog*! However, he gets to the top, and there at one shot transfixes and secures the two Hearts, which he offers up at an altar;—and now, gentle reader, guess whose these Hearts are—the great object of the mission of Love to this world, and to Britain! The poet shall tell you:

“ For this with care preserve the Hearts thy prize,  
Whose conquest well has now repaid thy pain;  
With them triumphantly to Heaven arise:  
There to remoter times shall they remain;  
Till, when thy rival's cursed arts shall gain  
Ascendance brief, and Vice shall dauntless rove,  
For Virtue's aid to Britain sent again,  
On her high Throne examples shall they prove  
Of pure unblemished faith, of constancy and love.

“ Long shall they flourish, long with gentle sway  
O'er Britons blest shall last their mild command.  
Around, their Offspring in superb array,  
Their country's future hope and pride, shall stand.  
Of these a lovely Fair, with skilful hand,  
And touch sublime, thy prowess shall record.  
When the great subject shall by Her be planned,  
The world enchanted shall behold it's Lord

Pourtrayed with native grace with all his charms restored.”

The business being ended, Love re-ascends to heaven.

From the sketch which we have thus given of the plan of this performance, the reader will probably place it in the scale of invention as an elegant trifle, exhibiting ingenuity, but too



limited and defective in its design to admit of an expansion and consistency suitable to the original conception. Of its execution, however, as far as concerns the poetical colouring and ornament, it is not easy to speak too highly. The harmony of the versification, the beauty of the imagery, the splendour of the diction, and the delicacy of the sentiment, are equal to those of the most admired productions of English poetry; and they leave us no room to doubt that, if the author were to take up a theme in which his powers would meet with less confined exercise, he would secure himself a very distinguished rank among the favourites of the Muse.

ART. XX. *Leonora*, a Tale: translated and altered from the German of Gottfried Augustus Bürger. By J. T. Stanley, Esq. F.R.S. &c. A new Edition, with Plates. 8vo. 2s. 6d. 4to. 6s. 6d. folio 12s. Miller. 1796.

ART. XXI. *Lenore*, a Tale: translated from the German of Gottfried Augustus Bürger. By Henry James Pye. 4to. 1s. 6d. Low. 1796.

IT will appear extraordinary that a poem, written a considerable time since, and known in this country at least some years, should on a sudden have excited so much attention as to employ the pens of various translators, and the pencil of more than one designer. We recollect that Dr. Aikin, in his poems published in 1791, has taken the hint of a tale from this very piece, which he mentions to have come to his knowledge by means of the translation of a friend, since published, as we understand, in a new magazine. Now, although there is in the terrific wildness and strong painting of the original enough to engage the notice of a lover of productions of this character, yet we own that we are rather surprised that it should have started at once into such public favour. Unless this has been a matter of mere accident, it must be considered as a proof of the increased relish among us for the modern German school of literature—a school, of which the marvellous, the horrid, and the extravagant, constitute some of the most prominent features.

This piece, from its nature, properly belongs to the class of *ballad poetry*. It is a tale or story in common life, interwoven with incidents of popular superstition, and varied by dialogue under the dramatic form. Consequently, in order to be happily translated, the elevated and ornate style of the higher poetry should be abandoned; and the language and mode of versification should be lowered to a tone of as much simplicity and familiarity, as are consistent with that energy without which  
there



there can be no poetical expression. In our opinion, therefore, congruity strongly points to the old English ballad as the true model for such a composition : but this is an idea which neither of the present translators (who, doubtless, have a full right to choose for themselves) has exactly adopted. Mr. Stanley has made use of the six-line stanza, in which many of our lyric pieces are written. Mr. Pye has employed an eight-line stanza, with alternate rhymes, in the measure chosen by Gray for transfusing the wild strains of the Norse poetry. We shall give a comparative specimen of the two ; premising that, while Mr. S. professes to translate freely, and rather in the style of an imitator, Mr. P. has preferred a close and almost verbal adherence to the original. So far therefore, indeed, as Mr. Pye himself observes, the two versions are scarcely objects of comparison. Leonora, or Lenore, after having been led by the frenzy of disappointment and despair to give vent to impious complaints against heaven, is left on her bed alone, at midnight.

Mr. Stanley's version :

" When, hark ! without, what sudden sound !  
 She hears a trampling o'er the ground,  
 Some horseman must be near !  
 He stops, he rings. Hark ! as the noise  
 Dies soft away, a well-known voice  
 Thus greets her list'ning ear.  
 " Wake, Leonora ;—dost thou sleep,  
 " Or thoughtless laugh, or constant weep,  
 " Is William welcome home ?"  
 " Dear William, you !—return'd, and well !  
 " I've wak'd and wept—but why, ah ! tell,  
 " So late—at night you come ?"  
 " At midnight only dare we roam,  
 " For thee from Prague, though late, I come."  
 " For me !—stay here and rest ;  
 " The wild winds whistle o'er the waste,  
 " Ah, dearest William ! why such haste ?  
 " First warm thee in my breast."  
 " Let the winds whistle o'er the waste,  
 " My duty bids me be in haste ;  
 " Quick, mount upon my steed :  
 " Let the winds whistle far and wide,  
 " Ere morn, two hundred leagues we'll ride,  
 " To reach our marriage bed."  
 " What, William ! for a bridal room,  
 " Travel to night so far from home ?"  
 " Leonora, 'tis decreed.  
 " Look round thee, love, the moon shines clear,  
 " The dead ride swiftly ; never fear,  
 " We'll reach our marriage bed."

- " Ah, William ! whither would'st thou speed,  
 " What ! where ! this distant marriage bed ?"  
 " Leonora, no delay.  
 " 'Tis far from hence ; still—cold—and small :  
 " Six planks, no more, compose it all ;  
 " Our guests await, away !"

Mr. Pyc's version :

- " Thro' the stillness of the night  
 Hark !—a horse—he this way bends.—  
 Now she hears the rider 'light,  
 Now his foot the step ascends.  
 Hark !—the tinkling gate bell rung  
 Now her listening senses hear.—  
 Accents from a well-known tongue  
 Thro' the portal reach her ear.  
 " Rise my love—the bar remove—  
 " Dost thou wake or dost thou sleep ?  
 " Think'st thou of thy absent love ?—  
 " Dost thou laugh or dost thou weep ?"—  
 " WILLIAM ! Thou ?—From sorrow's power  
 ' I have learn'd to weep, and wake.  
 " Whence in midnight's gloomy hour,  
 ' Whence his course does WILLIAM take ?"  
 " We can only ride by night.—  
 " From Bohemia's plains I come,  
 " Late, ah late I come, but dight  
 " To bear thee to my distant home."—  
 " WILLIAM ! WILLIAM ! hither haste.—  
 ' Thro' the hawthorn blows the wind,  
 " In my glowing arms embraced  
 ' Rest, and warmth, my love shall find."  
 " Thro' the hawthorn let the winds  
 " Keenly blow with breath severe,  
 " The Courser paws, the spur he finds,  
 " Ah ! I must not linger here.  
 " Lightly on the sable steed  
 " Come, my love,—behind me spring.  
 " Many a mile o'erpass with speed,  
 " To our bride-bed shall thee bring."  
 " Many a mile o'er distant ground  
 ' Ere our nuptial couch we reach ?—  
 " The iron bells of midnight sound,  
 ' Soon the midnight fiends will screech."—  
 " See how clear the moon's full ray,  
 " Soon the dead's swift course is sped.  
 " Long, O long ere dawn of day  
 " We shall reach the bridal bed."  
 " Who shall tend thy nuptial bower  
 ' Who thy nuptial couch shall spread ?"  
 " Silent, cold, and small, our bower,  
 " Form'd of planks our nuptial bed.

" Yet

" Yet for me, for thee there's space—  
" Lightly on the courser bound,  
" Deck'd is now our bridal place,  
" Guests expecting wait around."

We think it unnecessary to prompt the judgment of our readers with respect to the comparative merit of the two versions. They will probably be sensible that both have had to contend with the difficulty of adapting narration and dialogue to a strain of versification not well fitted to them, and have, in consequence, fallen into occasional stiffness and insipidity of expression. On the whole, however, we deem ourselves justified in saying that Mr. Stanley's performance contains more of the graces of poetry than the other, at no greater expence of ease and propriety of language. In his second edition, Mr. Stanley has deviated from himself, and from his original, in a total alteration of the catastrophe; which, by the ready artifice of supposing all the horrid scenery to have past in a vision, he makes to end with the repentance of Leonora, rewarded by the return of her lover. For this liberty, he gives certain moral and religious reasons, which, we confess, do not greatly weigh with us; since, in a play of the fancy like the present, we rather look for a gratification of the imagination, than for any solid lesson for the understanding. We commend Mr. Stanley's motive: but, to those who delight in a tale of wonder and horror, we are convinced that the terrible catastrophe will be the most impressive; — and no others will delight in it at all.

Another translation of this tale, by Mr. Spencer, is published, but we have not yet seen it.

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ART. XXII. *The Origin of Duty and Right in Man considered.* 8vo. pp. 180. 2s. 6d. R. White. 1796.

SOME political writers have derived all civil power from God, and some moralists have traced all moral obligation up to the will and command of God. It appears to be the design of the writer of this tract to unite these two systems, and thence to deduce a new theory of civil rights. The plan has, at the first sight, a novel aspect: but we question whether, on close inspection, it will be found to differ essentially from former hypotheses, or to contribute materially towards the correction of popular errors, and the advancement of political knowledge.

Every right, according to this reasoner, is derived from a divine grant, and is a title devolved on a Being who is, at the same time, responsible to God for all his conduct. The obligation of obedience to God is prior to any consideration of privilege.

vilege, or right; and right in man is subordinate to duty. Man is instructed in his duty by his Maker, and he becomes entitled to no right but by performing it.—The general performance of duty among men, and their consequent claim of right, can only be secured by that kind of coercion which prevents the commission of crimes. Such coercion, as far as concerns that portion of duty which affects the happiness of mankind, is civil government. Men are directed by duty to employ active means for controuling the transgressions of others; but no man can plead a natural right, title, or grant, to do any thing which implies a violation of duty.

Such are the general principles on which this writer reasons; and hence he infers that government, in pursuing the happiness of mankind by restraining transgression, is performing a duty; and that a regard to duty is the only bond of civil society. The claim to the right of life, liberty, and equality, is examined on this principle; and it is concluded that the right to preserve life, and to use it freely, is common to human nature, and therefore equal in every individual, except where duty prescribes bounds to its use.

The author's ideas on the subject of government it may be proper to give somewhat more at large, in his own words:

‘ The object of government being (as has been shown) to obtain the discharge of duty among mankind, in order to be able to acquire the happiness that can only be obtained by that process; if in any given country, whose internal polity has contrived artificial ranks and classes of subordination, it be questioned, whether such a contrivance invades the natural right of man; we are not to put the issue upon a general assent to, or dissent from the terms of the question, (which is the very matter in debate) but we are to examine and determine whether in that given country, the government established defends and secures the natural right of man; which if it does, the particular regulations of a country, in which the natural right of man is so secured, cannot, consistently with common sense, at the same time endanger them. For, if the means employed are such as evidently produce the end of government, and therefore secure man's natural right, it is quite impossible they should be at the same time *destructive* of the right they *secure*.

‘ We cannot too often enforce, that the object of government is, to produce the discharge of those duties in each, which shall enture to all the enjoyment of what they denominate their natural right. These duties, forming a part of that absolute and indefeasible obligation with which man is born, each one brings them with him into society; nor can any artificial or incidental circumstance of social life whatever, exonerate *any one* from that condition, to obtain the performance of which in *all*, is the very essence of association, the immutable purpose of all government. Because if *any* are exempted from the necessity of the obligation,

obligation, in that proportion the success of the scheme of government is rendered abortive.

‘ Every contrivance of government, every artificial regulation that societies may introduce, is to be estimated by its tendency to produce this general result. To devise an arrangement that might produce that result, was left to the labour and industry of man in every separate society. Different were the modes that each adopted, and accordingly as they were more or less apt to gain the purposed end, they succeeded or failed, they were continued or changed. The progress of experience improved the progress of civil polity; experimental good or evil guided each society in correcting or varying that which had proved inefficient to, or destructive of, the great interest of the union; and in proportion as any system improved, the discharge of duty in *every member* of the society, became more extended and more effectually ensured.

‘ In the great comprehensive scheme of God, the discharge of duty is the *end* for which man was created; it is the right of God’s sovereignty, which overrules and determines every other consideration. The happiness to which, by God’s goodness, that discharge leads, is anticipated by the heart of man, and is a powerful *means* contrived by the all-wise Creator, to allure him to that discharge. But in the partial scheme of civil government, the operation appears to be reversed. The happiness to which the nature of man tends; that happiness which is provided to be the result of the performance of duty, and to which he is intitled by the dispensation of the divine bounty; is the *end* designed by the institution; and the *means* employed to attain that end, are means calculated to produce the discharge of duty, as instrumental to that happiness. Here again we discover the necessary subordination of man’s happiness, to which he alleges a right, to God’s purpose, in which he is conscious of an obligation.

‘ The perfect and entire discharge of duty, cannot be produced by the operation of any secondary and external causes. Near approximations are all that either wisdom expects, or nature allows. He who would be at the labour of searching for absolute perfection in human affairs, would resemble the simple boy who chased the rainbow; a meteor, the laws of whose being have nothing in common with the laws of substantial existence. Perfection in government, must ever be relative to the ability of procuring the most attainable degree of happiness among mankind, by means of the most practicable necessity to the discharge of duty.’

The preceding notion of government the author endeavours to confirm by an appeal to facts; and, in the sequel, he applies it to the British government, to prove that in our Constitution better provision is made than in any other, for producing happiness by the performance of duty.

The general argument of this tract is well intended to check the impetuosity of passion, and to confine political exertion within the bounds of moral obligation:—but it is not to be expected that this speculation will produce much actual effect: for it will still be disputed, on any particular case, what are the



duties of the governors and the rights of the governed ; and the sense of the duty of obedience in the latter will always be weakened by infringements of right, real or supposed, on the part of the former.

## MONTHLY CATALOGUE,

For JULY, 1796.

### EAST INDIA AFFAIRS.

Art. 23. *The New Arrangement*, with respect to the Rank and Promotions of the Army, &c. in the East Indies ; relating to European Artillery and Infantry, Native Cavalry and Infantry, with the Peace Establishment for each Presidency, at Bengal, Madras, and Bombay : Also the Appointments and Promotions of the Artillery and Engineers, Native Cavalry, European and Native Infantry, Paymasters, General Officers on the Staff, Off- reckonings, Medical Department, Furlough, Retiring from the Service, Rates of Passage to or from Europe, Recruits : Likewise a Copy of Alterations made subsequent to the Suggestions submitted to Mr. Dundas by the Committee of Officers, and Tables of the Pay and Allowances at Bengal, Madras, and Bombay, as finally resolved upon by the India Board of Controul. A new Edition. 8vo. 1s. 6d. Stockdale. 1796.

THIS very seasonable arrangement is the result of ‘ the most serious consideration respecting the state of the Company’s military establishments ; together with the memorials which have been addressed to the India BOARD OF CONTROUL ;’ and there seems to be no doubt that the great and important regulations, of which the detail is here given, will be productive of the most happy and permanent effects ; the whole military service, in general, appearing to have hereby gained very considerably in point of credit, emoluments, and respectability.—See p. 283 of the present month’s Review.

Art. 24. *Dispassionate Observations on the Subject of the Death and Succession to the late Nabob of Arcot, and the Carnatic.* 8vo. 6d. Stockdale.

Justly, as we apprehend, does this able observer deem the death of the Nabob Mahomed Ali Cawn an event of singular magnitude. ‘ It forms (says he) an epoch in our Eastern annals :’ but he very properly adds that, ‘ Remote from the scene we cannot appreciate its delicacy or importance, nor comprehend with what breathless expectation India hangs forwards to catch our resolves ; it is the awful pause that portends a war of elements, or will leave the horizon without a cloud ; it is not only the family and country of our old friend, ally, and benefactor that are at issue, but from this event the British character will be completely decided, and take its completion for ever. By the wisdom of the measures of ministry and Lord Cornwallis, the faith of this nation has taken good root in that golden soil ; we may now give it such hold on the earth as to defy the rage of all political monsoons.

‘ As a question of justice, it is mere waste of words and time to measure our conduct towards his successor ; if we admit the right of a



son and heir-apparent to succeed his father, the affair is settled between us and the present Nabob and of the Carnatic; he sits of course on the musnud; but to that inherent and natural right we have added confirmation strong as plighted faith can give; the solemnity of oath and compact has made an obligation to support him, a sacred duty; we are pledged to maintain his dignities, and his countries, and himself inviolate, from the Treaty of Paris in 1763, to the last Treaty concluded between Lord Cornwallis and the late Nabob Mahomed Ali Cawn; in both these and other public instruments, his son, Omdat ul Omrah Bahadur is specifically recognised and guaranteed as his successor; the venerable old man claims this promise at our hands by a long life of services and benefactions; his warning voice speaks from the tomb, that you owe to him your very existence in that land; and his son, from the instances already known of his strict observance of his word and engagement since his father's death, that is, since he has had the power of being jilt, gives the unequivocal promise of equal merits and deservings.

This animated writer appears to have entertained some apprehensions of an impending infraction of the solemn engagements, by which our national faith and honour are pledged to the family of the worthy Nabob deceased; and on this alarming idea he expatiates in a manner sufficiently attracting to communicate the same alarm to every reader, who wishes well to the true interest and lasting credit of the British empire.—From what quarter the dreaded infraction is to be expected does not appear from the author's general statement of the importance of the subject. Tippoo Saheb is named, but no direct charge is brought against him: the known rapacity of that Eastern Despot, however, would seem to point him out to us as an object with respect to whom we should be perpetually and unremittingly on our guard.

#### A G R I C U L T U R E.

Art. 25. *A new Method of raising Wheat for a Series of Years on the same Land.* 4to. 2d. York printed; and sold by the Booksellers in general.

At a time when the price of corn is enormous, as it is at present, public thanks are due to those who turn their minds to the alleviation of a burden which lies heavy, and has lain long, on the lower classes of the community.

If by transplanting wheat (in which idea there is nothing new) a quantity of seed corn can be thrown into the markets in the ensuing autumn, the effect cannot fail of being beneficial to the community, during the ensuing autumnal months, whatever it may be in the end to the cultivator. We therefore recite the method which has been adopted in an Experiment, made in a field at Middlethorp, near York, belonging to Samuel Barlow, Esq. and may be viewed from the left hand side of the road leading to Bishopthorpe.

In October 1795, a quart of wheat was drilled in a piece of garden ground, and on the 22d of March, 1796, the plants were taken up and transplanted into a field, which before had borne a crop of Potatoes. The soil was a light loam, and contained six hundred square yards, or half a rood. The land was only once plowed, harrowed, and rolled,  
after

after which the plants were pricked down at the depth of one inch within the ground, and at the distance of nine inches from each other, each square yard containing sixteen plants. The expence of planting out was, by a skillful farmer, estimated at *one guinea per acre*, supposing the work to be chiefly done by women and children. At this time (June 14) the plants make a fine appearance, not one of them having failed.

As to the new method mentioned in the title of this paper, it is merely theoretical; and, if practicable, we have our doubts as to the propriety of subjecting a piece of arable land to the growth of any one particular crop. Tull gave it a fair trial, but with what success is not, *even yet*, decided. Sir John Anstruther, we find, has revived the subject; and the idea here thrown out may, or may not, have arisen from a perusal of his late publication: an account of which we hope to be able, ere long, to place before our readers.

We stand obliged to the public-spirited Dr. A. Hunter, of York, for a copy of this paper; which, had he not sent it, must, in all probability, have escaped our notice.

**Art. 26.** *Hints and Observations on the Improvement of Agriculture*. By James M<sup>c</sup>Phail, Gardener to the Right Hon. Lord Hawkesbury (now Earl of Liverpool). 8vo. pp. 528. 5s. Boards. Cadell jun. and Davies. 1795.

The reader will find an account of this volume in the note to our Review of Mr. M<sup>c</sup>Phail's *Remarks on the present Times*, Art. 28. of this month's Catalogue.

**Art. 27.** *An Account of the Culture of Potatoes in Ireland*. 8vo. 1s: Shepperdon and Reynolds. 1796.

We have seldom met with so plain and intelligible a paper, in husbandry, as this short description of the culture of potatoes in Ireland: it is by far the clearest and most practical account which we have read of the management of this valuable root, in our sister island.

The prevailing mode, that which might be emphatically called the Irish practice, is to cultivate them on grass land in beds, with intervals between them; to afford soil to cover the plants, from time to time. These beds are managed in three different ways: in one, the whole surface is dug over with the spade, and the plants or sets are put in with a narrow spade or a dibble: in another, the ground is plowed, and planted in the same manner; in the other, the plants are laid on the grassy surface, without any previous labour; and hence the epithet *Lazy-bed*.

As a specimen of this paper, we copy part of the directions for the last-mentioned mode of culture:

'The first and simplest method to be mentioned, is what is called the *lazy-bed* method. It can be practised with prudence only in old ley land. Old meadows and very rich pastures are best; and it is only on such lands that this mode can be pursued with success. In February or March, the ley is marked out in straight beds of an even breadth, with spaces or intervals laid out between them for trenches. The width of the beds may be chosen from three feet and a half to five feet, according to the nature of the soil. If it be but shallow, the beds

beds ought to be narrow, as there could not be good mould enough procured out of trenches of moderate breadth, in such a soil, sufficiently to cover the beds, unless they were narrow. If the good mould be deep, the beds may be laid out the wider, but still should never exceed five feet. The breadth of the trenches, according to this mode of tillage, should be somewhat more than the third part of that of the beds: for the potatoes require more mould to cover them when thus planted, than in any other way.

When the beds and the spaces for the trenches are thus laid out by a long line, and marked with a spade, the dung or other manure should be spread evenly over the strips of ground laid out for the beds. Then some boys or girls are to be employed in laying the potatoe sets on the manure, to spread, at equal distances, as nearly as the eye can judge. The best distance for these sets to be placed from each other, is from nine inches to a foot every way. Then the sods are to be pared off the narrow spaces marked for trenches, and chopped by the spade; then thrown over the potato cuttings; after which, a shallow spit of the mould is thrown from the trenches on the beds, over the chopped sods, to form the first covering for the sets. Half of each bed is to be covered still, from that half of the trench which is nearest to it. When the plants have risen about two inches above the surface of this first covering, another shallow spit is to be thrown out of the trenches over them; and when they appear above the surface a second time, they are once more to be earthed by spade and shovel. In this last earthing, the sides of the trenches are to be pared a little, and made quite even; and the bottom of them so cleaned, by the shovel, as not to leave any of the staple mould behind.\*

We have great pleasure in recommending this short Account to the British cultivators of this inestimable root.

#### POLITICAL, &c.

Art. 28. *Remarks on the Present Times*, exhibiting the Causes of the High Price of Provisions, and Propositions for their Reduction, being an Introduction to *Hints and Observations on Agriculture*. By James M<sup>c</sup>Phail. 8vo. 3s. Cadell jun. and Davies.

To write an introduction to a work, twelve months after the work itself had been published, is not what we should have expected from a *Scotchman*:—but Mr. M<sup>c</sup>P. is a Licentiate, and we must not measure him by graduated rules\*.

The Author's own introductory remarks shall be the preface to our account of his introduction:

A treatise may be written on agriculture, without touching on politics or morality; but I am of opinion, that the means of the improvement of agriculture, cannot be fully treated of independent of

\* The *Hints and Observations*, to which these Remarks are supposed to be introductory, were printed and published with a treatise on Cucumbers; (see our Review for Feb. 1795, page 221.) and since the publication of the Remarks now under review, the same hints, and this their introduction, have been united in one vol. 8vo. price 5s. See Art. 26. of this Catalogue.

one or the other; and surely morality and religion are of very near affinity: a man may indeed be a moralist, while at the same time he is wholly destitute of real religion; but it is morally impossible that a man, endowed with real religion, can be devoid of morality: therefore, having written on the means of the improvement of agriculture, I see no reason for blaming myself for wandering into what some call "the mazes of religion and politics," more especially as I have been calumniated, branded, and accused of holding principles subversive of all good order.

I have, I say, been accused, and that too to no less a man than the secretary of state, of holding principles, democratical principles, which are deemed extremely dangerous to the peace, harmony, good government, and good laws of Great Britain. This being the case, and being conscious, as considering myself a subject, and in the capacity of a servant, that my principles were then, and are now, very different from what they have been, and still are, by some possessed of more zeal than knowledge, represented to be, I was and am strongly prompted to lay them more fully before the public, in order that it may decide which are most dangerous, sly officious spies, informers, and calumniators, or men holding principles such as mine are. And as I thought it out of my line of life to write on politics alone, at any time, and more especially in such intemperate times as the present, I concluded it would be most prudent, for more reasons than one, to exhibit my political principles, by publishing *Hints and Observations on Agriculture*. These appeared in public last year, and this year I make it my evenings recreation, to write an introduction to them.

In the first place, therefore, I shall point out what I apprehend were the leading causes of my having been accused and suspected of holding dangerous principles.

Secondly, I shall give an account, as far as I know, of the nature of that accusation laid against me, and the manner in which I received the intelligence thereof, and make some remarks thereon.

Thirdly, I shall make religious, moral, philosophical, and political miscellaneous observations, exhibiting my principles on these subjects, in reference to and excited by the annexed hints, observations, &c. and in the course of these investigations I shall, no doubt, be led to discourse and animadvert on the present times—on pride, luxury, oppression, prejudice, envy, monopoly, the high price of provisions, and the most likely methods that might be successful for lowering and for preventing their rising again to that enormous price, which may become generally so distressful, as to be the means of creating discontent, and murmurings, among honest, well-disposed mechanics, and the labouring industrious poor; and of furnishing a pretence for the riotous behaviour of the ill-disposed among the same classes. These are weighty subjects, of great importance, deserving to be attentively considered by all those who wish well to the community in particular, and to mankind in general. But above all, the rulers of the affairs of the nation, the nobility, the gentry, and the clergy, should seriously ponder them; and I trust few of rank, talents, or learning, will censure my productions on account of their being written

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ten by a man in a low station of life—on the contrary, I entertain a hope, that men far above my rank in every respect, and who therefore cannot be supposed to know experimentally what it is to walk in the lowest spheres of society, will read with patience, and judge with candour, bearing in mind that the author's intention is not to irritate, or ridicule, but to inform and convince.'

We pass over his correspondence with Ministers, his controversy with Magistrates, and his humorous dealings with the constables of Croydon, to the declared subject of his pamphlet, the cause of the high price of provisions.

Having wandered some time in the wide domain of political economy, and pointed out the mischiefs of an increasing national debt, and increasing taxes, he proceeds, page 96,—

' Upon corn no tax is immediately laid; but the price of it must necessarily be advanced, because out of the price of corn all the taxes paid by the farmer on salt, leather, hops, malt, soap, and many others, must be repaid; so that corn is as effectually taxed, as if a duty by the bushel had been primarily laid upon it. For taxes, like the various streams which form a general inundation, by whatever channels they separately find admission, unite at last, and overflow the whole. Wherefore the man who sold sand upon an ass, during a former war, and raised the price of it, though abused for an imposition, acted undoubtedly upon right reasons; for although there were no new taxes then laid on either sand or asses, yet he found by experience, that from the taxes imposed on almost all other things, he could neither maintain himself, his ass, or his wife, so cheap as formerly; on this account he was under the necessity of advancing the price of his sand, out of which alone all the taxes he paid must be refunded. Is it not therefore clear and evident, beyond all contradiction, that the increase of taxes must necessarily increase the price of every article, whether taxed or untaxed ?

' Every million of funded debt is in fact a new creation of so much wealth to individuals, both of principal and interest; for the principal, being easily transferrable, operates exactly as so much money; and the interest by enabling so many to consume the commodities on which taxes are imposed: for the payment of it in a great measure produces annually an income to discharge itself.

' Of all the enormous sums expended, no great deal besides the subsidies granted to German princes, is lost to the individuals of this country: though the whole is irrecoverably alienated from the public, all the rest annually returns into the pockets of the merchants, contractors, brokers, stock-jobbers, and enables them to lend it again to the public on a new mortgage the following year. Every emission of paper credit by bank notes, navy, and exchequer bills, so long as they circulate, answers all the additional purposes of so much gold and silver as their value amounts to.

' If to these we add the immense riches daily flowing in from our commerce extended over every quarter of the globe, and the amazing sums imported from the East Indies, surely it will not be difficult to account for the opulence of the present times, which has enabled men to increase their expences, and carry luxury to a pitch perhaps

unknown.

unknown to all former ages. No less evident than their cause are the effects of the vast and sudden increase of riches. The first and most obvious effect of money, or its signs, is the decrease of its value, like that of all other commodities; for money being but a commodity, its value must be dependent on itself, and the quantity of things to be purchased with it. In countries where there is but little money, or signs of money, and plenty of provisions, these provisions must be cheap; that is, a great deal of them will be exchanged for little money: on the contrary, where there is great plenty of money, or signs of money, and but little provisions in proportion to the number of consumers, those provisions will inevitably be dear; that is, a great deal of money must be given to buy them. In all ages, and in all countries, these effects must always follow their causes; and that they have done so, the history of all countries sufficiently informs us. The value of money, about six hundred years ago, was perhaps more than twenty times greater than at present; and it has decreased not less than one fourth during the present century: and if it could be exactly computed, would, I doubt not, be found to be in due proportion to the increase of its quantity, either in real or fictitious cash; and that the price of provisions has advanced in the same proportion in the same time.

\* The increase of money, or the signs of it, does not only operate on the price of provisions, by the diminution of its own value, but by enabling more people to purchase, and of course consume them, one way or other, which must unavoidably increase their scarcity, and still add more to their price. Twenty rich families will consume at least twelve times as much meat, butter, soap, and candles, as twenty poor families consisting of the same number; and the prices of all these must certainly rise in proportion to the demand. In many countries of Europe this effect of the increase of wealth is visible at this time; and in none more than in Great Britain.

\* The consumption of every thing is amazingly increased from the increase of wealth, not only in the metropolis, but in every part of the kingdom. Throughout all ranks and conditions of men, the manner of living is no less amazingly altered. The merchant, who formerly thought himself fortunate if in the course of thirty or forty years, by large trade, and strict economy, he amassed together twenty or thirty thousand pounds, now acquires in less than half that time, double that sum, or breaks for a greater; and all that time vies with the first of our nobility in his houses, table, furniture, and equipage. In the metropolis, and other large cities and towns, the shop keeper, who used to be as well contented with one dish of meat, one fire, &c. has now three or four times as many: his wife has her card parties, and must be in the present fashion, with no stays, the petticoat seems pinned to the cravat, and the arms come out at the pocket holes;—she must go to the play-house in winter, the watering-places in summer, and Astley's amphitheatre in autumn: and his journeyman climbs from the shop to the front boxes of the play-house. In his shop is seldom a serving woman to be seen, but several well-powdered gentlemen, to serve with all the politeness required by the first female characters. The lowest manufacturer, and meanest mechanic, will touch nothing but the very best pieces of meat, and the finest white bread;



bread; and if they cannot obtain this, they think they have a right to seek redress of grievances, by a reform in parliament. To this catalogue, however, it is well for the country there are many exceptions.

\* Since then the value of money is greatly decreased by its quantity; and the consumption of provisions of all kinds very much increased by universal luxury; and the supplies we used to receive from poorer countries, now also grown rich, more hard to be come at; the present exorbitant prices of all the necessaries of life can be no wonder.\*

An observant reader will discover, even by this one extract, the extraordinary talents of the writer. We pronounce these introductory remarks, or rather shall we say, this remarkable introduction, to be the most interesting part of Mr. M<sup>P</sup>'s evening recreations.

Art. 29. *The Substance of a Speech made by Lord Auckland, May 2, 1796; on a Motion made by the Marquis of Lansdown.* 8vo. 1s. Walter.

It surprises us much that the friends of ministers should so usually endeavour to over-rate the revenue and wealth of the country, and the friends of opposition as usually to under-rate them. If our strength were really unimpaired, it would be inglorious that British armies "have measured back their steps in faint retire" from Valenciennes to Helvoetsluys, have evacuated Toulon, and bitten the dust on the shores of Vendée. If our strength be unimpaired, why have our most valuable acquisitions consisted in the plunder of an old ally? On the contrary, if we be on the brink of insolvency, if the increasing privations of an exhausted people hourly nibble down some fresh branch of revenue, if ministerial invention can no way hope to fill up the mighty chasm in the balance of our expenditure, but must recur to one of the tremendous expedients of Mr. Burke \*—why complain of the disgrace of our arms, or of the incapacity of our rulers? This is upbraiding the hoary paralytic for not shining at the tournament. *Viximus!*

It surprises us much to see the high price of stocks quoted as a proof of public prosperity. The higher their nominal price is, the more inconsiderable is the interest which a given capital so vested brings to the owner. Consequently, the higher the price of stocks, the lower must be the average rate of profit at which the capitals of the subjects are employed; the less efficient their industry; the less advantageous their speculations; the less progressive their well-being:—For the average rate of profit is ever proportioned to the average rate of interest: money will find its own level; and, if it can be employed at more than double interest in commerce, it will rapidly be withdrawn from the funds until they have undergone a corresponding depreciation. So that the lower the nominal price of stocks, the more productive is the general industry of the people at that particular period; and public prosperity must the most speedily advance when the largest capital is employed at the largest profit. We should object,

\* "Upon any insolvency *they* ought to suffer who were weak enough to lend upon bad security, or *they* who fraudulently held out a security that was not valid." Burke's Works, 4to. Vol. 3. p. 156.

however, to draw any inference from those moments of alarm in which stocks sink for a while below their natural price; as they now seem about to do. Perhaps the highest praise of a minister would be, that under his sway so many new channels of industry were opened, and new markets explored, that even in a time of peace the whole accumulating capital of the country found employment with undiminished advantage; that it was never brought at all to the stock-exchange; and that therefore the funds continued as low as in a time of war.

It surprises us much to see any inferences drawn, with confidence, from accounts avowedly so incorrect and fallacious as those of the declared amount of imports and exports. In the first place, our merchants, from economy, undervalue all imports subject to duty,—and, from vanity, overvalue all exports not subject to duty. Now almost all our imports, and very few of our exports, are taxed.—In the second place, the capture by the enemy of outward-bound fleets or vessels occasions the re-manufacture and re-exportation of goods like those with which they were freighted. The more, therefore, our commerce suffers from privateering, the greater will be the apparent amount of our exports.—In the third place, our exports to America appear to have considerably augmented, and especially since 1791. Now these exports chiefly consist of capital transferred, of property wholly lost to the country: they are the form in which the fortunes of emigrants have been carried across the Atlantic. Since the expulsion of the Socinians, (which resulted from the Birmingham riots, and the cotemporary hostility testified elsewhere,) this source of exportation has been immense. The Socinians were a rich and numerous sect, and were rapidly spreading seven or eight years ago: but they have now in a manner disappeared from the face of the country; in so much that their very places of education, so magnificently elevated at an expence prodigious for private efforts, have now been wholly abandoned and given up.—In the fourth place, our exports to the East Indies, of which the real value is accurately known, and the increase enormous, are indeed very equivocal symptoms of prosperity. From 1784 to 1790 the average annual *loss* on all the exports of the Company is stated, in their own reports, to have been £.4652.

It surprises us much that the increase of registered British ships should be stated as a proof of increased prosperity. Is it not generally known how large a portion of this increase has consisted of vessels employed in the corn-trade; and that our corn-laws have occasioned vast quantities of grain to voyage to and fro coastwise unnecessarily, to migrate from London to Liverpool, and back again from Liverpool to London? All the shipping needlessly thus employed operates as a tax on our food. Another source of apparent increase of vessels, during war, is the practice of employing hybrid ships,—ships which can be proved to appertain to a nation belligerent or neutral as suits the convenience of the freighter—ships of which the captain is to-day an Englishman and the mate a Dane, and to-morrow the captain a Dane and the mate an American. For these necessary elusions of commerce, much foreign shipping is foisted into our registers.

It might appear unconstitutional and jacobinical if we proceeded to controvert any of the positions contained in this speech made by Lord Auckland: it suffices to have intimated the possibility of fallacy. We shall conclude, therefore, by recommending the pamphlet as stating the opinions of a man to whom his country was much indebted for the excellent commercial treaty with France: but who, unhappily, could conspire to tear in pieces his own admirable tribute to the philanthropic principles of Adam Smith, and to rebuild the crumbling barriers of national animosity between the two greatest and most civilized free nations of Europe.

Art. 30. *A Letter to the Honorable the Corn Committee, on the Importation of Rough Rice, as a Supplement of Wheat Flour.* By the Rev. Mr. Lorimer. 8vo. 1s. Becket.

This letter appears to have been written in all sincerity, and with the best of intentions. Its purport is simply to recommend the importation of rough rice; that is, rice in the husk or chaff; in which state it is easily preserved sweet and palatable, for a length of time. The author resided during many years in Carolina, and is an admirer of rice; and, although the common people of this country appear to be otherwise, if we may judge from the rice of the East Indies turning stale on the Company's hands, at *this* time, when bread is extravagantly dear, the public are obliged to Mr. Lorimer for his good will towards them.

Art. 31. *Observations on Mr. Paine's Pamphlet entitled the Decline and Fall of the English System of Finance,* in a Letter to a Friend, June 4, 1796. By Ralph Broome, Esq. 8vo. pp. 73. 1s. 6d. Debrett.

To the readers of Mr. Paine's last pamphlet we would recommend the perusal of these observations on it. They are judicious and dispassionate, and form a very proper reply to the insidious remarks on Finance lately offered to the public by this Anti-Anglican. The pamphlet of Mr. Paine is rightly considered by Mr. Broome as an assault on the Bank of England, labouring hard to excite suspicions respecting its solvency, in order that, by producing a sudden run on it, its ruin might be hazarded: but, as Mr. Broome observes, 'what an actual rebellion could not effect is not to be done by three sheets of coarse paper.' He does not however content himself with opposing assertions to what is exhibited in the semblance of facts and demonstrations, nor does he write like one who is engaged to go all lengths in support of our financial system; he meets the subject fairly, detects the errors of Mr. Paine's statements, and, while he has his fears as to the issue of this system, shews that we are at least in a much better state than our adversary represents us to be. Mr. Broome contends that the English system issues no paper at all into circulation: that navy bills, Exchequer bills, debentures, &c. are matter of merchandize,—are like promissory notes bearing interest and having a fixed time of payment; and that, as to the notes of the Bank which are in circulation, so far from their representing little or nothing of real value, a vast number of them have their equivalent in cash and ingots; another part of them (such as are issued in discounting) have their correspondent value

in the warehouses and shops of great merchants; and a third part have their correspondent value in government securities; so that, though it may be possible for the Bank to stop, it cannot be insolvent: but that its security is indisputable, and the highest which human nature is capable of affording.

We quote the following passage on the solvency of the Bank, in which Mr. P. is ingeniously made to confute himself:

'I will now make use of an argument, taken from the premises of Mr. Paine himself; not that I think them true, but I use it as an argument against him, and which I would not use against any other person. In p. 42 he supposes the quantity of Bank notes in circulation to be not less than 60 millions, and the cash in the chest not to exceed two millions. The difference of the two sums (58 millions) must be running at interest at 5 per cent. and the annual amount of interest must be three millions, wanting only one tenth of a million. Now as the Bank dividends do not amount to the *nine* tenths, it is evident that the neat profit must be two millions a year. From Mr. Paine's premises we must suppose either that the Bank lend their credit gratis to government, and do not receive the usual discount, or that they make a profit, all things included, at least three times as much as they divide. If the Bank do really accommodate government for nothing, the nation ought to be very grateful; and if they do not, the Bank must be inordinately rich indeed. It is like a man who spends one thousand a year and has an income of three thousand. Surely no one would be afraid to trust such a miser? Mr. Paine is not aware of the conclusion that naturally arises from his own premises. He first demonstrates, that the profit of the Bank must be immense, from the vast quantity of paper which they have in circulation, and for which they issue no gold or silver; and then he concludes, that they are actually in a state of insolvency. To my understanding, where so much is made, and so little divided, the accumulation must be great indeed.'

When the immense business and accumulating profits of the Bank during a century are considered, it is absurd to suppose that it has not two millions of specie to answer the demands that may be made on it. From the circulating coin, Mr. P. cannot ascertain the quantity locked up in the vast chests of the Bank. It may not be able to give money for all the notes which it has in circulation, were they presented at once for payment: but, as it is for the interest of the government and of the country at large to prevent such a thing from happening, and as there are various ways of preventing it, the holders of Bank notes need not be afraid. One question, however, is worthy of discussion: Is it likely that paper will drive the coin out of the kingdom, in such a proportion as to endanger an universal bankruptcy in case of alarm?

Mr. B. smiles at Mr. P.'s calculations about the duration of our funds, and maintains that, as long as trade keeps up, and government can find taxes to pay the interest of new loans without taxing the funds, so long the funding system will maintain its ground.

To preserve the country from the ruin which Mr. Paine predicts, our observer proceeds to point out certain evils to which he thinks a remedy

remedy should without delay be applied. He deems our national disease to be in a progressive state; and, though he disapproves families in argument in general, and Mr. P.'s *wooden leg and the bare* in particular, he employs one on this occasion; he compares it to a high load of hay on a farmer's cart in a bad road; rough motion and deep ruts break the balance of the load, and it gets a little to one side: neglected, it soon becomes so much more aside, that the carter tries all his art to draw the load upright again, without success; and at last down comes the load, and involves the horses and cart in the general tumble.\*

Having so high a load on his cart, Mr. B. advises the state carter to drive gently, and to procure the ruts to be levelled; or, to drop the simile, to remedy some existing evils. Here he recommends to the Minister the commutation of tithes, and so to frame his taxes that they may fall entirely on the rich, (*Qu.* is not this impossible?) and particularly to lay a new tax of 6d. in the pound on land at the rack rent, in addition to the old land-tax, which he would have remain in its present state. The war, he thinks, cannot endure much longer; and he hopes that, on the return of peace, the aspect of things will be brighter, and that Great Britain will be found able to bear her load and to obtain its gradual diminution. For this purpose, great virtue in ministers is absolutely necessary, and particularly a conviction of the insanity of war.

Art. 32. *The Use and Abuse of Money*; or an Inquiry into the Causes of the present State of Civil Society: in which the Existence of the National Debt is denied and disproved. Earnestly recommended to the Consideration of the Public, previous to the ensuing General Election. By the Author of *Essays on Agriculture* &c. 8vo. 1s. Scott, Paddington-street, Portman-square.

The general election being now over, it may seem to be too late to bring this pamphlet before our readers: yet the use and abuse of money, though most alive at a general election, do not die with it, but live, even in parliament itself, from election to election.

We wish we could make room for the writer's ideas of the use and abuse of money, but for these we must refer to his pamphlet. We cannot, however, refrain from laying before our readers his account of the rise of the national debt,—of what it now consists,—and of his proposed means of getting rid of it.

First, as to its rise:

'How was this debt contracted? How was it *possible* that industry should lay herself under such everlasting obligations to idleness? Why the Exchequer managed the business between the labourers and the monied interest: and it was managed something in this way: (Industry's a fool, and Idleness as subtle as the devil :) The Exchequer wants a certain sum of money, for some particular purpose. They have prudential reasons for not attempting to raise this sum immediately by new taxes, and issue, therefore, what they call Exchequer Bills; which are pieces of *paper*, purporting to be securities for certain sums of money. The Bank of England discounts this paper;

\* See Rev. May, p. 93.



which means, that they give the Exchequer other pieces of paper for it. Then the sums *written down* upon this last piece of paper (for observe, the sums of *money* are not raised,) are funded, as they call it: that is, the public are said to be debtors to the Bank for the amount thus noted down, and are saddled with an annuity as interest for this debt. Or sometimes the Bank of England, or some other paper manufactory, without any Exchequer bills or discount, will *lend* the Exchequer paper by bushels. But either way it amounts to the same thing, for labourers are still debtors in laborious property to the amount of the sums written down, and must pay interest for it. Or the case may be put in this way—

‘ Three men are supposed to meet together. One of them, knowing himself to be a stupid kind of fellow about mystical subjects, and being honest and unsuspecting, puts a good deal of confidence in one of the other two, deposes him to be his agent, and then retires. The third person and the deputy fall to business. “ I,” says the agent, “ want some money.”—“ O, I’ll raise the sum,” says the third person; “ I suppose it does not signify whether it be gold, silver, copper, or paper, you will take it.”—“ By all means,” replies the other, “ provided you will take such paper as I may issue in turn.” “ I can have no objection, if the gentleman, who is I suppose now at home about his own business, be willing to be brought in *debtor* for the sum (though, by the bye, what I shall give you never cost me, nor any one belonging to me, the eighth part of one per cent.) and will pay me *interest* for it.”—“ O, I’ll answer for that,” says the agent; and the business is finished.

‘ Now is not this a pretty fair representation of the *manner* in which the national debt has been contracted? And if this transaction had taken place in a private house, amongst private people, should not we call one party a fool, and the other swindlers? And should not we afterwards see, as we now do, the one starving in rags and poverty, and the others living in idleness and luxury.’

Now, as to its constituent parts.

‘ The national debt! of what does it consist? *Paper*. And for this paper labour is to pay and luxury to receive *interest*! Aye, and for which too labour is to be brought in *debtor*, to the amount of millions, and millions, and hundreds of millions of money, though it never cost *them*—the *fabricators* of this money—the *receivers* of our *taxes*—the *creditors*: I say though it never cost *them* the value of so many pins!!! Wonder, O heavens, and be astonished, O earth, at the folly, the stupidity, and the villainy of mankind! What a picture have we here presented to our view!—*Industry*, the mother of plenty and independence, inextricably involved in debt and in rags!—*Idleness*, the source of beggary and vassalage, rolling in luxury, and claiming industry as her property!—*Natural* property, which supplies us with *all* the necessaries of life, without which our very existence could not be protracted beyond a few hours, swallowed up in the all-voracious vortex of *artificial* property, which consists of no one article, but which we could do without! This is *monopolizing* with a vengeance! We have lately heard a great noise about monopolizing butchers, and bakers, and farmers, and many more, who on account of their rank-

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ing with the most useful of society, have been first singled out and most abused, and no doubt have, *according to their means*, been guilty; but who in business is not guilty? for by our *extravagant abuse of money*, and particularly by that money mountain, the national debt, and its causes and consequences, there is *necessarily established*, from the Chancellor of the Exchequer, to the day labourer, a *systematic gradation of monopoly*, of both property and of power; and every branch of trade and stage of society produces monopolizers, and is injured by it: for when some get *more* than their share, others *must* do with less than theirs.\*

Lastly, as to its annihilation.

\* Perhaps the reader's mind is by this time prepared to receive, as *general truths*, the two following propositions: First, that the national debt never *can* be paid. Second, that it never *ought* to be paid. But these, like most other general truths, are not without exceptions.

\* How are those little annuitants, who live entirely upon the interest of their capital, which is *sunk* in the funds (a very proper expression) to be provided for? These ought not to starve. What a villanous system this is! which is so artfully contrived that injustice *must* be the consequence of either persevering or relinquishing it! but in order to come as near strict justice between the debtor and creditor as possible, let every debt whose annuity on the first day of January, 1796, amounted to from fifty to a hundred pounds a year, remain as a debt upon the public, and the interest of it be regularly paid, or else let the capital be paid off. This, except in particular instances, would secure every person dependent upon the funds a comfortable, though not a luxurious living. Let a committee be appointed by government to examine into, and, under their controul, to redress particular cases of hardship. Then set at liberty from its villanous oppressions, labourers, and all those in the lower and middle stages of society, that is, the *majority of the nation*—I say set all *these* at liberty from the cruel, vile, and destructive consequences of the national debt, by declaring all the rest of it utterly null and void. And after this is done, let the injuries which have already been the consequence of this debt, of this most *shameful and villanous abuse of money*, though not forgot, yet let them be forgiven, and the breaches in a friendly and peaceable way made up.—This would redound to the interest and credit, as well as it would be the duty of the sufferers; and these are, both in number and value, the *majority of the nation*, which, in fact, is the nation itself.\*

After these extracts, we have no need to tell our readers that the pamphlet before us is not a common production.

Art. 33. *Additional Facts*, addressed to the Serious Attention of the People of Great Britain, respecting the Expences of the War, and the State of the National Debt. By William Morgan, F. R. S. 8vo. pp. 53. 1s. Debrett, &c. 1796.

So far from being sensible of defeat in the controversy excited by his former publication of *Facts*\*, Mr. Morgan lays before the people of Great Britain a body of additional facts, to prove that his accounts, instead of being exaggerated, have hitherto been much too favourable.

\* See Rev. for April, p. 432, and for June, p. 217.

He asserts 'that the facts attempted to be denied by the advocates of the Treasury, are more and more confirmed by the melancholy experience of every day;' and he expresses 'his surprise that Ministers, in the present ruinous state of our finances, when knowledge and inquiry must be so injurious to their interests, should chuse to provoke discussion.' The present pamphlet, like the last, consists almost entirely of arithmetical statements, and the conclusions drawn from them; which, as the author justly observes, are the only arguments that apply to such a subject. As few of our political readers will be contented without having recourse to the work at length, we shall confine ourselves to a summary view of the principal results.

Mr. M.'s opponents insisted much on the unfairness of his taking the earlier years of the American war, for the purpose of comparison with the expenditure of the present war. Without allowing the justice of their objection, Mr. M. however extends his comparison to the years 1778, 79, and 80, and shews that the expences of 1793, 94, and 95, have exceeded those of the years in question by very nearly *one half*; and with this alarming circumstance, that the proportion of expenditure incurred *without the previous consent of parliament*, during the latter period, has vastly exceeded that during the former. As the advocates of ministry had rested much of their defence on the peculiar magnitude of our exertions during the present war, Mr. M. next compares the state of the navy and army during the two periods, and finds that, while the number of ships in commission in the latter alone very little exceeds that in the former, the number of land forces falls short about 7000 men. He then considers the debt incurred by the war, and the present amount of the national debt, and not only confirms, but augments, his former statements.

Other sections relate to the loans of the present war, to the sinking fund, to the public income and expenditure, and to the general state of the nation. On all these topics, he finds too much reason to abide by his former representations of past error and future danger; and we presume that few impartial readers will be able to resist a train of argument apparently drawn from undeniable sources, and strongly enforced by the financial difficulties, too great for concealment, under which the nation now labours.

Art. 34. *An Essay on the Causes which have produced, the Principles which support, and the Consequences which may follow from, the TWO BILLS of Lord Grenville and Mr. Pitt, intitled, 'An Act for the Safety of his Majesty,' &c. and 'An Act for preventing Seditious Meetings,' &c. By James Roper Head, of Hermitage, in the County of Kent, Esq. 8vo. pp. 65. 1s. Robinsons, 1796.*

This essay is not devoid of sensible observations, though loose in style and method. Its subject may now be considered as exempt from discussion.

#### IRELAND'S SHAKSPEARE.

Art. 35. *Miscellaneous Papers and Legal Instruments under the Hand and Seal of WILLIAM SHAKSPEARE: including the Tragedy of King Lear, and a small Fragment of Hamlet, from the Original MSS.*

MONTHLY CATALOGUE, *Ireland's Shakspeare.* 343.

MSS. in the Possession of Samuel Ireland, of Norfolk-street. Folio, imperial Paper. Subscription Price 4l. 4s. Egerton, &c. 1796.

No sooner had we perused a few pages of this large and splendid volume, than the slender credit that we had been able to afford to the advertisements and rumours which, before its publication, had been circulated in support of the authenticity of its multifarious contents, vanished into air; leaving nothing behind but the wreck of the author's literary reputation:—nothing of the divine Shakspeare appearing except his injured name,—that name, so “great in the mouths of wisest censure\*.”

A project to impose on the curiosity and credulity of the public, so singular and so daring, is a phenomenon which soars beyond our utmost ken and comprehension. Chatterton's ingenious frauds, grafted on the name of an old English poet *ycleped* Rowley, were comparatively *nothing* in point of moral turpitude; for *his* fictions were accompanied by the effusions of genius; and the purchasers of *his* forgeries had something of value for their money †. Not so the subscribers to Mr. Ireland's *pseudo Shakspeare*: who had, in return for their contributions, nothing that they could read, nor even attempt to read, without disappointment and disgust; and the same remark will apply to the dramatic piece ‡, (a part of the grand design,) which had made its way to a Theatre Royal.

The curiosity of the public, with respect to the present subject, has been so completely satisfied by the just and immediate condemnation of the play by a candid and attentive audience, and by Mr. Malone's admirable detection of the whole affair, that it would be a mere waste of our time, and an useless incumbrance of our pages, were we here to enlarge on a topic already committed to oblivion. We shall therefore content ourselves with subjoining little more than a catalogue of the principal publications which have appeared on this occasion.

Of these compositions, the first, in point of merit and importance, though not in the chronological order of their publication, is the production of Mr. Malone, viz.

Art. 36. *An Enquiry into the Authenticity of certain Miscellaneous Papers, &c. attributed to Shakspeare, Queen Elizabeth, and Henry Earl of Southampton.* Illustrated by Fac-Similies of the genuine Hand-writing of that Nobleman and of her Majesty; a new Fac-Simile of the Hand-writing of Shakspeare never before exhibited; and other authentic Documents. By Edmund Malone, Esq. 8vo. 7s. Boards. Cadell jun. and Davies. 1796.

\* OTHELLO, Act II.

† We are here also naturally reminded of the celebrated poems of OSSIAN, as published by the late very ingenious Mr. James Macpherson. We have no doubt that a large part (but not the whole) of those compositions was produced by the editor's creative genius; yet even if considered as the works not of Ossian but of Macpherson, and as forgeries, still we scruple not to say that there may be at least as much merit as delinquency in *such* forgeries.

‡ VORTIGERN and ROWENA, damn'd on the first night.



We do not remember to have seen a more complete body of criticism and research than this masterly detection; and so great has been the satisfaction with which we have perused it, that we could almost forgive the forgeries, for the sake of the learned and entertaining work to which they have given birth. Had not Mr. Malone's reputation, which has long stood so high in the republic of letters, been already well established, we might have applied to Mr. Ireland a compliment borrowed from the witty Dean of St. Patrick's\*, "To an Ireland we owe a Malone."

To attempt an analysis of this excellent volume, circumstanced as the occasion and subject are, might at this time be deemed useless. The book, however, highly merits a place on the same shelf, in every library, with the author's valuable edition of Shakspeare†; to which it may, in some measure, be considered as a supplement. We proceed, now, to

Art. 37. *A Letter to George Steevens, Esq.* containing a Critical Examination of the Papers of Shakspeare, published by Mr. Samuel Ireland; to which are added Extracts from Vortigern. By James Boaden, Esq. Author of *Fontainville Forest, &c.* 8vo. 2s. 6d. Martin and Bain. 1796.

Mr. Boaden, whose performance appeared before that of Mr. Malone, views Mr. Ireland's publication in the same light with the very critical INQUIRER. His letter contains a variety of just observations on the *Miscellaneous Papers*, accompanied with many shrewd glances at the editor.

Art. 38. *A Comparative Review of the Opinions of Mr. James Boaden* (Editor of the Oracle) in February, March, and April, 1795; and of James Boaden, Esq. (Author of *Fontainville Forest, &c.*) in February 1796; relative to the Shakspeare MSS. By a Friend to Consistency. 8vo. 2s. Sael, &c.

This anonymous writer takes the other side of the question; endeavours to convict Mr. B. of inconsistency, because he had once been a Believer; treats his judgment with contempt; and pleads the cause of Mr. Ireland with some ability; but this pamphlet appeared also before the decisive production of Mr. Malone,—when all the advocates for Mr. I. threw up their briefs.

Art. 39. *Vortigern under Consideration; with General Remarks on Mr. James Boaden's Letter to George Steevens, Esq. relative to the Manuscripts, Drawings, Seals, &c. ascribed to Shakspeare, and in the Possession of Samuel Ireland, Esq.* 8vo. 2s. Lowndes. 1796.

Another nameless antagonist of Mr. B. His performance serves to evince the truth of a common observation, that in all matters of controversy much "may be said on both sides;" especially where conjecture, as in this instance, occupies the place of fact.

Art. 40. *Shakspeare's Manuscripts in the Possession of Mr. Ireland examined, respecting the internal and external Evidences of their Authenticity.* By Philalethes. 8vo. 1s. Johnson. 1796.

\* "And to a Bentley 'tis we owe a Boyle." Swift.

† See M. Rev. N. S. vol. xii. p. 56.

Philaethes contends, like an honest, well-meaning, credulous man, for the authenticity of the manuscripts. He is, however, decent in his treatment of unbelievers; and so far we think his production respectable. Let him console himself on the defeat of his party with the reflection, that the wisest men have sometimes been the dupes of the artful.

Art. 41. *Free Reflections on Miscellaneous Papers, &c.* To which are added, Extracts from an Unpublished MS. Play called "The Virgin Queen;" written by, or in imitation of, Shakspeare. 8vo. 2s. 6d. Waldron. 1796.

Mr. W., the author and publisher of these Reflections, having at first been too credulous, criticises with becoming modesty, and with decency opposes Mr. Ireland's pretensions. We take it for granted that his judgment must, since he wrote, have been completely fixed by the perusal of Mr. Malone's performance.

We must not here bid a final adieu to this subject, without doing Mr. Samuel Ireland the justice of informing our readers, (those especially who live at a distance very remote from the metropolis, the centre of intelligence,) that rumour affirms, and we believe on good authority, that this gentleman has candidly given up the contest, and unreservedly acknowledged himself a deceived man,—deceived even by his own son\*, from whom he always professed to have received the papers and documents in question; see the preface to his book; in which we are given to understand by what means the young industrious antiquary became possessed of this long-hidden literary treasure.

Averting now, and probably for ever, our eyes from the stupendous mass of extraordinary manufacture presented to the public by Mr. Ireland; and viewing his book as at once a vast and elegant though uncanonical whole; we close it with the obvious remark that never, surely, was literary industry more laboriously and at the same time more disreputably employed!—Yet let us not say this without declaring our willingness to believe, and our real persuasion, that no imposition on the public was ever intended by the gentleman whose name has unfortunately been made answerable for an attempt that in itself,—in its actual origin,—can never be justified.

## NOVELS.

Art. 42. *The Pavilion.* 12mo. 4 Vols. 14s. sewed. Lane. 1796.

So numerous are the novels which have been published of late years, that it requires no common abilities to invent one at present, in which either the plot or many of the incidents should not bear a striking resemblance to those that are to be found in others, already published. This is the case with the volumes before us. To the merit of originality they can lay small claim: but the moral is good; and they are by no means deficient in exciting a considerable degree of interest.

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\* Who, it is said, has withdrawn himself on this ill-favoured occasion:—but rumour is all our authority for this family anecdote.

Art. 43. *Love's Pilgrimage*; a Story founded on Facts. Compiled from the Journal of a Deceased Friend. 12mo. 3 Vols. 9s. sewed. Longman. 1796.

An improbable story, of which the main incident is utterly repugnant to every idea of delicacy and honour.

Art. 44. *Ambrose and Eleanor*; or the Adventures of two Children deserted on an uninhabited Island. Translated from the French, with Alterations. By the Author of "The Adventures of the Six Princesses of Babylon, Juvenile Magazine, Visit for a Week," &c. (Miss Peacock.) 12mo. pp. 200. 3s. sewed. Hookham and Carpenter. 1796.

While we have Robinson Crusoe in our language, it is little worth while to translate, from another tongue, so inferior a production as these adventures.

Art. 45. *Albert de Nordenbild*: or the Modern Alcibiades. Translated from the German. 12mo. 2 Vols. 7s. Half bound. Robinsons. 1796.

This novel is interesting, and contains some marks of genius: but the fable is preposterous, and the translation is indifferent.

Art. 46. *Clementina Bedford*. In Letters and Narrative. By J. J. Cambon. 12mo. pp. 250. 3s. sewed. Symonds. 1796.

The chief recommendation of this novel is that it is short; yet we do not think that those who have read it once will feel much inclination to re-peruse it.

#### EDUCATION, &c.

Art. 47. *English Grammar*, adapted to the different Classes of Learners; with an Appendix, containing Rules and Observations for assisting the more advanced Students to write with Perspicuity and Accuracy. By Lindley Murray. Second Edition, with Improvements. 12mo. pp. 250. 2s. 6d. bound. Darton and Hervey. 1796.

This is a publication of much merit, and fully answers the professions in the title. The Appendix contains some of the best rules for writing elegantly, and with propriety, that we recollect to have seen.

Art. 48. *Address to a Young Lady, on her Entrance into the World*. 8vo. 2 Vols. pp. 418. 8s. Boards. Hookham and Carpenter. 1796.

Though we cannot recommend these addresses to young persons as perfect models of fine writing, we think them not unworthy of commendation as serious and seasonable lessons of piety and morality. The writer is so *unfashionable* as to recommend to her young friend the daily reading of the holy scriptures, and a regular attendance on public worship on the Sunday, as excellent means of giving stability to her principles, of elevating her sentiments, and of guarding her against every kind of seduction. The advice is not given in the gloomy spirit or mystical style of enthusiasm, but evidently under the strong impression of a rational principle of religion. With piety is forcibly inculcated strict morality; and plain and wholesome advice is given



to young women on the topics of truth, contentment, patience, fortitude, pride, and filial duty. On the latter subject the writer illustrates, in useful detail, the duties of daughters to mothers. Through the whole, friendly advice is enforced by religious authority, and precepts and examples from scripture are properly introduced. The publication will be very acceptable to those discreet and thoughtful young persons, who value instruction more than amusement.

Art. 49. *A new Sequel to Mrs. Barbauld's Lessons*, adapted for Children from Four to Seven Years old. By the Compiler of *An Easy Introduction to Reading*. Small 12mo. 1s. Sael. 1796.

This series of lessons, if not equal to those of Mrs. Barbauld, is not ill suited to the purposes of instructing children in reading, and at the same time giving them some useful information, or impressing their minds with good sentiments. With a few exceptions, the expression is correct, and not above the comprehension of children.

Art. 50. *A Grammar to the French Tongue*, wherein the Rules are particularly adapted to the Genius of the English Language. By the Abbe Henry, French Master at the Seminary in Rambsbury, Wilts. 8vo. pp. 176. 2s. 6d. Parsons.

The chief peculiarity of this French grammar is in part expressed in the title, and is thus more fully explained by the author in his preface: 'Instead of leading his scholars through a complete course of the French rules, as most grammarians do, the Author treats only of those cases wherein the French syntax differs from the English. By comparing the two syntaxes he has been enabled to adopt his rules more particularly to the genius of the English tongue, and consequently to render them easier to the English student.'—This method of teaching the French language appears to be a real improvement, as it abridges the tedious labour of learning a multitude of rules. The grammar is on the whole well composed.

## POETRY, &amp;c.

Art. 51. *Trifles in Verse*. By John Johnson, A.M. formerly of Oriel College, Oxford. 8vo. pp. 66. 2s. Boards. Rivingtons. 1796.

The ease and sprightliness which appear in these poems would have inclined us to have assigned to them a more elevated title, than the modesty of the author, like that of the worthy and ingenious Robert Doddsley\*, has been pleased to affix to his little volume. There are, indeed, some weak lines: but the verses display, in general, good taste, and some command of metrical variety; with a certain degree of archness mixed with much apparent goodness of heart.

The subjects are these: Home; An ancient Tale; Fable from the Spectator: [The volume and number should have been noted:] On the Flight of a tame Hawk; Written at an Inn; The Chase: A Sonnet; The Parsonage; Acrosticks, on an Umbrella, and on Ranger, a favourite Spaniel; Epitaph on a Farmer; A Sonnet;

\* He published a volume in 8vo. intitled "Trifles;" containing pieces of his own composition: chiefly poetry.

Louis the Sixteenth's Complaint; and Imitations of *Tetralicks* in *Tibullus*.

These English poems are followed by six others in Latin Hexameter and Pentameter verse. Of these, five are translations and one is an original. The former are versions of Prior's *Lubin*; [John Gilbert Cooper's] *Winifreda*; [Welfed's] *Why will Florella, when I gaze; Farewell to Lochaber; and God save the King.* The latter is: *AD AMICUM QUI LIBRUM MIHI "OXONII DUX POETICUS, AUTORE M. AUBREIO" DICTUM MISERAT.*

The reader must not expect, in these short effusions, the vigour of *Grotius*, nor the purity of *Milton*; yet he must be fastidious, indeed, if he derive not some portion of pleasure from the easy simplicity with which they are marked.

We shall transcribe the two following short poems, as specimens of the volume:

\* WRITTEN AT AN INN.

\* When early the sun sinks in winter to bed,  
And the western horizon gleams faintly with red,  
When the mists of the Ev'ning rise thick from the vales,  
As Darkness creeps on, and hush'd Silence prevails,  
At th' approach of Night's gloom, o'er the rest of his course,  
The Traveller mourns for himself, and his horse;  
And bewails his hard fate, forc'd alone thus, and weary,  
His way to pursue through roads dirty, and dreary.

\* But when safe in his Inn, and his horse at the manger,  
How snug he reflects on past darkness and danger!  
His fire now so warm is, his steak so well dress'd!  
His wine (gin and sloe-juice) so truly the best!  
The arm-chair so easy, the bed-room so neat,  
The warming-pan ready, and Molly so sweet!  
So gratefully Slumber incircles his brow!  
No hero more blest than our Traveller now!

\* Can an Inn, then, such comfort impart, midst the squall  
Of Waiter! Boots! Chambermaid! Ostler! and all?  
Far from home, far from spouse, far from children, and friend,  
Can the Traveller fancy all care at an end?  
The reason my muse in few words shall explain.  
To Contrast we owe all our pleasure and pain:  
For Cause and Effect are confounded in this,  
That Bliss leads to Woe, and then—Woe leads to Bliss.\*

\* THE PARSONAGE.

\* Not remote from a Church where the peasants implore  
Forgiveness, good harvests, and ale,  
Screen'd from notice, and far from the town's busy roar,  
The Parsonage stands in the vale.

\* No Architect plann'd it, no fanciful head  
Ever trac'd Capability here,  
Where Nature first plac'd them the lofty trees spread,  
And the stream straggles narrow, and clear.

\* But

- \* But Peace, gentle Peace, her fair mantle has thrown  
O'er the landscape, where strangers to Strife,  
In Friendship, and Love, little knowing, or known,  
Live the Rector, his children, and wife.
- \* Tho' humble their lot, yet if happiness spring  
From the mind, surely happy are they,  
By Constancy guarded from Jealousy's sting,  
They exist but to love and obey.
- \* With ears tun'd to harmony, oft they unite  
The sounds of soft musick to raise,  
Oft enliven the gloom of a long winter's night,  
By chanting their rustical lays.
- \* Thus unpamper'd by Wealth, unincumber'd by State,  
They glide down the current of Life,  
And leave their superiours to envy the fate  
Of the Rector, his children, and wife.'

If the author's name had borne a clerical designation in the title page, we should have supposed that his Muse had been employed in portraying the luxuries of her master's parsonage in this little poem.

Art. 52. *An accurate and impartial Narrative of the War*, by an Officer of the Guards; containing the second Edition of a Poetical Sketch of the *Campaign of 1793*, revised and enlarged with the original Letters from Head-Quarters; also, a similar Sketch of the *Campaign of 1794*; to which is added, a Narrative of the *Retreat of 1795*, memorable for its Miseries. With copious Notes throughout. Embellished with Engravings from Drawings taken on the Spot, descriptive of the different Scenes introduced in the Poem. 8vo. 2 Vols. 10s. Boards. Cadell jun. and Davies.

Of the first part, or volume, of this very entertaining work, we gave an account in our xviii<sup>th</sup> vol. p. 92, N. S. We there endeavoured to characterize the author's manner as a poet; observing that the style of the celebrated Bath Guide seemed to be the prototype of the present ingenious and pleasant writer; who still continues to entertain his readers in the same agreeable vein of comic detail. The Notes, and the narrative of the famous *Retreat through Holland*, seem to want no degree of authenticity, and may afford valuable materials for future historians.

Art. 53. *Sketches in Verse*. By Thomas Robinson. 4to. pp. 46.  
3s. Johnson.

If these short pieces exhibit no high degree of poetic powers, they are sufficient testimonies of a cultivated mind, and of a heart impressed with virtuous principles. The writer appears to be a sincere friend to political liberty, in its alliance with sobriety and good order; and our thanks are due to him for a handsome compliment paid (in a sonnet) to the Monthly Reviewers, as common friends to the same cause.

Art. 54. *The Cries of Bellona*, an Heroic Poem. By Quintus Perfidus, Esq. 4to. 2s. 6d. Ridgway.

This poem will probably be read by few once, by none twice.

## LAW.

Art. 55. *Supply without Burthen; or Escheat vice Taxation; being a Proposal for a Saving in Taxes by an Extension of the Law of Escheat: including Strictures on the Taxes on collateral Succession comprized in the Budget of 7th Dec. 1795. To which is prefixed, (Printed in 1793, and now first published,) a Protest against Law Taxes: shewing the peculiar Mischievousness of all such Impositions as add to the Expence of An Appeal to Justice.* By Jeremy Bentham, of Lincoln's Inn, Esq. 8vo. pp. 166. 3s. stitched. Debrett. 1795.

As every thing which we have hitherto seen proceeding from the pen of Mr. Bentham is of an interesting nature, and as the subjects considered in the present pamphlet are peculiarly of that description, we shall lay before our readers the account which the author has given of them in his preface:

“Of the two essays now laid before the Public, that which presents a new resource was submitted to the proper authority in the month of September 1794, but was not fortunate enough to be deemed worth further notice. The arguments which it contains will speak for themselves: none were controverted, nor any hinted at on the other side; only, as a matter of fact, it was observed, that it had not been customary of late for the *Crown* to avail itself of the branch of prerogative here proposed to be cultivated for the *public* use.

“Nobody can suppose, that the Minister would not gladly have availed himself of this, as of any other, source of supply, had it promised, in his conception, to conciliate the voice of the public in its favour. Nobody can suppose, that, if the apprehensions that occurred in prospect should ever be dispelled by the event, the sense of the public would find him backward in conforming to it. It is natural, that the difficulties attending a measure of considerable novelty and magnitude, should strike with a force proportioned to the responsibility of the situation to which the measure is presented. It is natural, that they should strike with less than their proper force, on the imagination of him in whose conception it received its birth.

“The idea had been honoured with the approbation of several gentlemen of eminence at the bar, some of them in Parliament, as many as had had the paper in their hands. If they were right in their wishes in its favour, it by no means follows, that those to whom it was submitted in their official capacities, did otherwise than right in declining to make use of it. Of all the qualifications required at the Board to which it was presented, one of the most indispensable is *the science of the times*; a science which, though its title to the name of *science* were to be disputed, would not the less be acknowledged to be in the situation in question, *fairly* “worth the seven.” For that master-science none can have higher pretensions than the illustrious chief of that department, none less than the author of these pages.

“Neither his expectations, nor so much as his wishes, in relation to this proposal, had extended so far as to its immediate adoption. It now lies with the public, who, in due time, will grant or refuse it their passport to the Treasury and to Parliament, according to its deserts.

“The



'The "*Protest against Law-Taxes*," had better fortune: it received from the candour of the Minister on whose plans it hazarded a comment, all the attention that candour could bestow; and, if I do not misrecollect, the taxes complained against did not afterwards appear.

The publication of it in this country was kept back, till a proposal for a substitute to the tax complained of should be brought into shape: upon the principle of the parliamentary notion, which forbids the producing an objection to a tax, without a proposal for a better on the back of it. The two essays seemed no unsuitable accompaniments to each other: mutual light promised to be reflected, by the contrast between the best of all possible resources and the worst.'

Mr. Bentham in his first tract attempts to shew 'that a law-tax is the worst of all taxes actual or possible—that for the most part it is a denial of justice, that at best it is a tax upon distress:—that it lays the burthen, not where there is most, but where there is least, benefit:—that it co-operates with every injury, and with every crime:—that the persons on whom it bears hardest, are those on whom a burthen of any kind lies heaviest, and that they compose a great majority of the people.'—In this part of his subject, the author introduces a just sentiment expressed in beautiful and simple language; he says, 'We think of the poor in the way of charity; for to deal out charity gratifies not only benevolence, but pride. We think much of them in the way of charity, but we think little of them in the way of justice. Justice, however, ranks before charity; and they would need less charity, if they had more justice.' He proceeds to shew that a law-tax, 'so far from being a check, is an encouragement to litigation; and that it operates in direct breach of *Magna Charta*, that venerable monument, commonly regarded as the foundation of English liberty.' We have read this part of the work with great satisfaction; and we do not wonder that the arguments were sufficient to induce the Minister to relinquish the obnoxious taxes in question.

We shall now proceed to give some account of the measure that was recommended as a substitute; and here again we shall suffer Mr. Bentham to speak for himself, as it would be nearly impossible to abridge what is expressed by him with so much brevity:

'The object of the present Essay is, to point out that mode of supply which, for one of so great a magnitude, will, I flatter myself, appear to be absolutely the best:

'*What is that mode of supply, of which the twentieth part is a tax, and that a heavy one, while the whole would be no tax, and would not be felt by any body?*

'The question has the air of a riddle; but the proposition it involves, paradoxical as it may appear, is not more strikingly paradoxical than strictly true.

'The answer is—an extension of the existing Law of *Escheat*; a law coeval with the very first elements of the constitution: to which I would add, as an aid to its operation, a correspondent limitation, not an extinction, of the power of *bequest*.

'Of the extended Law of *Escheat*, according to the degree of extension here proposed, the effect would be, the appropriating to the use of the public all vacant successions, property of every denomina-

tion

tion included, on the failure of *near relations*; will or no will, subject only to the power of bequest as hereinafter limited.

\* By *near relations* I mean, for the purpose of the present proposal, such relations as stand within the *degrees* termed *prohibited* with reference to marriage.

\* As a farther aid to the operation of the law, I would propose, in the instance of such relations *within the pale*\*, as are not only childless, but *without prospect of children*†, whatever share they would take under the existing law, that, instead of taking that share in *ready money*, they should take only the interest of it, in the shape of an *annuity for life*.

\* It would be a farther help to the operation of the measure, and (if confined to the cases where from the nature of the relationship the survivor is not likely to have grounded his plans of life upon the expectation of the succession, or otherwise to have placed any determinate dependence on it) may scarcely if at all be felt, if in such instances, although the relationship be *within the pale*, the public were to come in for a share in the succession, (suppose an *equal share*) though not the whole. This may be applied to the case of the uncle and aunt, to the case of the grandfather and grandmother, and, perhaps, unless under particular circumstances, to the case of the nephew and niece.

\* With regard to *family settlements*, the persons whose benefit they have in view will be found provided for with few or perhaps no exceptions, by the reservations made in this plan in favour of relations *within the pale*. To make provision for the cases where, in virtue of an old settlement, an estate might devolve to a relation *without the pale*, I would propose to add a proviso, that wherever the deceased, had he been of full age, could, by his single act, have cut off the entail, it shall be as if he had actually done so, for the purpose of excluding the distant relative. This in the instance of settlements already *existing*; as to future ones, there will be still less difficulty about confining *their* operation within the range meant to be allowed them by the spirit of the proposed law.

\* Regard to the principles of the constitution, not less than to the probability of carrying the measure through the Upper House, would at the same time incline me to exempt the Peerage from its operation, wherever the effect would be, to deprive the title of any property which, under the existing law, would go to the support of it.

\* As to the latitude to be left to the power of *bequest*, I should propose it to be continued in respect of the *half* of whatever property would be at present subject to that power: the wills of persons in whose succession no interest is hereby given to the public, to be ob-

\* \* To save circumlocution, relations whom, under this or any other definition of *near relations*, I should propose to exclude, I shall term relations *without the pale*; those whom I should propose *not* to exclude, relations *within the pale*.

\* † Say, in the instance of females, 48; in the instance of males, 60, if no child within five years past; or 55, if married to a wife above 48.\*

served



served in all points as at present; as, likewise, those in whose succession an interest is given to the public, saving as to the amount of that interest: the plan consequently not trenching in any degree upon the rights of parents.'

The author goes on to shew the advantages resulting from his plan, and answers many objections which he supposes may be made to it. Mr. Bentham is always ingenious, but we think that, in this part of his subject, he is by no means satisfactory; his arguments impress the mind with an idea of his abilities, but rarely carry conviction to the understanding. It appears to us that this Essay is a hasty and undigested performance, and that it required more consideration than the author has bestowed on it.

## MEDICAL.

Art. 56. *Experiments on the insensible Perspiration of the Human Body*, shewing its Affinity to Respiration, published originally in 1779, and now re-published with Additions and Corrections. By William Cruikshank. 8vo. pp. 104. 3s. sewed. Nicol. 1795.

In this second and very neat edition, Mr. C.'s observations on the skin, and his experiments on its functions, appear to great advantage. We trust that the inquiry set on foot by him, and so ably prosecuted by Mr. Abernethy, will yet be continued. No ingenious physiologist can be at a loss in fixing on a variety of points, which yet require to be determined by experiment.

Art. 57. *Practical Observations on the Treatment of Strictures in the Urethra*. By Everard Home, Esq. F. R. S. 8vo. pp. 199. 3s. 6d. Boards. Nicol.

We have read these Observations with the highest satisfaction; and we warmly recommend them to the notice of that class of readers, for which they are designed. They shew that the practice, proposed by the late ingenious Mr. Hunter, is truly efficacious in a very painful and dangerous disease. It is curious to compare the body of evidence contained in Mr. Home's pamphlet with the opinion (*introduction*, p. 5.) signed by four professors of one of the first Medical Universities in Europe, and delivered to a gentleman who consulted them on the propriety of submitting to Mr. Hunter's method. These professors, though they 'have no mode of relief to recommend,' do not hesitate to condemn the application of caustic. This seems not caution, but determined opposition to improvement; and it is the spirit which the most happy innovators in medicine and surgery have generally had to encounter on the part of men of authority. To relieve the minds of our humane readers, we must observe that so decided an opinion did not deter the patient from submitting to the use of the caustic; and that he derived considerable benefit from this signal act of fortitude.

Art. 58. *Thoughts on the Practice of carrying off Bodies from Church-Yards, &c. for Dissection*. Dedicated to Sir J. Frederick, Bart. 8vo. 1s. Johnson. 1795.

We ought sooner to have made honorable mention of this judicious and spirited remonstrance. It will convince every impartial reader that the Honorable Baronet's tender concern for the repose of the

dead, had his motion in the House of Commons been carried into effect, would have proved highly injurious to the living.

ART. 19. *Remarks on some of the Opinions of Dr. Rush, respecting the Yellow Fever, which prevailed in Philadelphia in 1793.* By W. PATTERSON, M. D. 8vo. pp. 101. LONDON: 1796.

IN consequence of the frequent intercourse between LONDON and AMERICA, a meeting of the inhabitants of the former place was held in November, 1795, to consider of means of preventing the importation of the contagion of the yellow fever from Philadelphia. A printed report was published, and Dr. PATTERSON circulated some observations on contagion which he has re-written in the present edition. To these success the remarks in Dr. Rush's sequents; in which, among other things, the author makes it appear highly probable that the contagion did not arise from managed coffee, as Dr. Rush imagined.

ART. 20. *Essays on preventing Plagues, and visiting Spots, founded on Natural Principles, and adapted to Persons of every Capacity.* By George VALE, M. D. 8vo. pp. 172. In Six Boards. LONDON.

FROM Dr. VALE'S introductory preface, in which he gives a full exposition of the design of the present performance, we shall extract the concluding paragraph. He there, he says, was,—to give rational information to those who, not being properly educated, are subject to practices from necessity, or curiosity, at the same time, not with- out the saving hint of recommending rationality, both from ignorance, and without from conduct or social duty.

"To convince those who are not by humanity, or whose indolence would not induce business for that virtue, prompts to visit the miserable state of human indigence, that something more is necessary to confirm the medical hint—in convince them, that in family recipes, and narrowed nostrums, there is little success, and less security—that if humankind be the desire of doing good, the materials in which they should be limited be within a narrow compass—warmth, decent clothing, moderate living, industry, and cleanliness. These form the regimen of common-sense elegance; and are, nine times out of ten, the poor man's best prescriptions—these are the powerful cordials, these the restoratives of a good Samaritan, and with these every charitable household would be a physician superior to Hippocrates without them."

THE publication may, perhaps, be considered as a formidable rival to Dr. BACON'S *Domestic Medicine*: but probably Dr. V.'s work, as a family book, is too strongly interwoven in the reformation of the public mind, to afford Dr. W. great reason to hope that he shall be able entirely to discharge an antagonist so advantageously poised.

WE would not, by any means, discourage attempts to disseminate information concerning the nature and laws of the living system. This kind of knowledge, we are persuaded, will essentially contribute to the health, happiness, and virtue of mankind: but we think that books, which are calculated to effect this desirable purpose, must not be systems of medical practice, but clear explanations of the relation of the external Agents to the human body.

The public at large is surely not at present prepared to be taught to administer drugs: but if any one can instruct his fellow-citizens how to avoid the common exciting causes of disease, he must be considered as a general benefactor. Should it be urged that sudden emergencies arise, on which occasions individuals will perish if they must wait for a professed practitioner, we have to observe that books of this kind do not always afford the instruction which such very infrequent occasions require.

Art. 61. *The History of Medicine, so far as it relates to the Profession of the Apothecary*, from the earliest Accounts to the present Period: the Origin of Druggists, their gradual Encroachments on compound Pharmacy, and the Evils to which the Public are thence exposed; as also from the unskilful Practice of ignorant Medicasters; and the Means which have lately been devised to remedy these growing Abuses. Published at the Request of the Committee of the *General Pharmaceutic Association of Great Britain*. By John Mason Good, Fellow of the Medical Society of London, &c. &c. 12mo. pp. 260. 3s. 6d. Boards. Dilly. 1795.

This tract, which is highly creditable to the author's literary acquisitions, was undertaken at the request of certain members of the General Pharmaceutic Association, and with a view to evince the propriety of the object of that Association. It is divided into sections: in the first, the author endeavours to trace the occupation of the apothecary from the remotest times down to the earlier ages of France, Italy, and Germany. He denies the existence of any such calling as that of the druggist during this period. In the second section, he confines his inquiry to England, and concludes that there were no druggists till late in the last century. The third section treats of the importance of the profession of the apothecary, and states the object of the Association; which was or is (principally) to confine the (retail) sale of pharmaceutical preparations, and the composition of prescriptions, to apothecaries. In the fourth and last section, we have a vindication of the principles laid down by the Association for their conduct.

From this brief statement, the sagacious reader will perhaps be led to suspect that the several parts of this production do not harmonize so as to form one very complete whole. To the legislative problem, *whether apothecaries only ought to have the composition of prescriptions*, it is surely indifferent whether the druggists are or are not a modern mushroom race. Mr. G. therefore, in framing his plan, had better have remembered:

*Nec sic incipias, ut scriptor cyclicus olim.*

To rescue mankind from the effects of ignorance in the application and in the preparation of medicines, is doubtless one of the noblest purposes which the legislator can propose to himself: but we apprehend that his measures, if they are to be effectual, must be grounded on reasonings considerably different from those of our author. The instances, collected by the Association, of persons poisoned, and some of them to death, in consequence of gross blunders, do indeed demonstrate that the pharmaceutical department of our medical system wants

correction:—but Mr. Good, who does not flatter his brother apothecaries, may perhaps allow that it is not impossible to collect almost as large an assortment of mischievous errors from the *dispensation* of apothecaries, as from that of druggists. Perhaps we can suggest to him a method of securing to the apothecary the profits of pharmacy, fully as effectual as the projected law. Let apothecaries study and practise this branch of chemistry more than they have lately done. It is generally understood that the preparation of permanent pharmaceutical compositions rests with the druggist: which implies skill in pharmacy. This impression would probably soon lead to the evasion of a law, contrary to the sense of a large part of the public; and why in equity, it will be asked, should those who have the drudgery of pharmacy be totally excluded from its profits? We here assume that the trade of druggist is generally united with that of chemist.

We have already had occasion to intimate that the work before us furnishes some curious examples of one drug being mistaken for another. There are also instances of inferior articles purposely substituted for those directed in the pharmacopœia; and we are farther informed that the Committee of the Association, having taken pains to ascertain the number of apothecaries in the kingdom, finds that it has decreased by one-tenth since the year 1783. Whether this may not be owing to the increased sale of quack medicines, as well as to the competition of the druggists, may deserve to be considered by those who wish perfectly to comprehend the causes of the present state of physic.

Art. 62. *A Compendium of Anatomy*, or a Pocket Companion for Students in Surgery, and the Arts of Designing, Painting, and Sculpture, illustrated by twelve Plates; in which the Bones and Muscles of the Human Body are represented, &c. &c. The Third Edition improved and enlarged. 12mo. 2s. 6d. Walker.

This little work, which may be useful to *remind* though not to *teach*, is improved in its present edition by four new figures, representing the layers of the more deeply seated muscles.

#### NATURAL PHILOSOPHY.

Art. 63. *A Treatise on Magnetism*, with a Description and Explanation of a Meridional and Azimuth Compass, for ascertaining the Quantity of Variation, without any Calculation whatever, at any Time of the Day. Also Improvements upon Compasses in general, with Tables of Variation for all Latitudes and Longitudes. By Ralph Walker of Jamaica. 8vo. pp. 226. 5s. Boards. Elmsley, &c.

The author of this volume, avowing his want of a liberal education, dismisses with contempt what he is pleased to style the 'tinsel of the professional philosopher.'—Modesty is the companion of real knowledge: but those who have obtained only a smattering of science are generally the most disposed to cherish an extravagant conceit of their own abilities and acquirements. The observations of the artist or practitioner are worthy of our attention; but, when he detests his province, and attempts hardy and injudicious speculations, he foregoes every claim to indulgence.—The doctrine of magnetism, as delivered in

In this treatise, is a tissue of the most shallow and visionary hypotheses, equally repugnant to sober reason and the principles of common geometry. Mr. Walker copies the manner of itinerant lecturers; mingles assertion with conjecture, incident with discussion; and seasons the whole with pious rhapsodies. According to him, magnetism is a fluid element which pervades the whole universe: but, quickly lowering his strain, he says that it is intimately allied to electricity, and that both of them, together with water and fire, compose our atmosphere. Of this unintelligible proposition, he asserts, 'there can be but little doubt;' and to subdue the most obdurate scepticism, he thinks it sufficient to relate that, when his house in the island of Jamaica was struck (a few years since) by lightning, a negroe girl had her scissors and needles rendered strongly magnetical. He seems to have forgotten that similar facts have been frequently remarked.

After much irregular digression, Mr. W. proceeds to explain why the magnetic poles are remote from those of the earth, and why they travel from east to west. The former is imputed to the oblate figure of the earth, and the latter to the slower motion communicated by its rotation to the circumambient fluid. It would be idle to refute such puerile assumptions. The author is remarkably deficient in the knowledge of facts; for, in some parts of the globe, the variation of the needle has undergone no sensible alteration within the period of a century. From observations made on his passage from Jamaica, he deduces the position of the northern magnetic pole in latitude  $71^{\circ}$  and in  $80^{\circ}$  of west longitude. This is bare assertion: but, by the help of diagrams, which betray a total ignorance of the projection of the sphere, this teacher pretends to define the variation and dip of the needle in any given place. Nay, for greater accuracy, he proposes trigonometrical computations, and exhibits tables of variation adapted to the extent of the Atlantic ocean. The principles which he adopts, and the calculations grounded on them, are alike obscure and arbitrary: yet no portion of the globe could have been chosen more favourable for such schemes, since the curves of magnetic variation appear uncommonly regular on the Atlantic; and Mr. Walker very gravely recommends the loose and exploded method of detecting longitude by the dip and variation of the needle. His capital invention, of an azimuth compass is neither more nor less than a ring-dial suspended by gimbals: it is intended to save the trouble of calculating the azimuth from the sun's altitude, but supposes a knowledge of the hour of the day; a problem precisely of the same degree of difficulty as that of finding the azimuth;—nor can it surely be alleged that a common watch, set by the meridional observation, would be sufficiently correct for the purpose.

The author censures the ordinary construction of the mariner's needle. Instead of laying the flat side of the needle on the card, he would place the edge upwards; because any casual variation in the poles of the needle would there occasion a much smaller deviation from the magnetic meridian. Such indeed is the fashion after which the better sorts of pocket compasses are made. This mode of construction appears reasonable, but is liable to many accidents and arrangements; and the precaution here recommended, of fixing the  
point.

point of suspension near the centre of gravity, demands nice workmanship, and must render the vertical oscillations of the card very slow, and little correspondent to the ship's motions.

To eke out the volume, the author has filled 130 pages with tables of the variation and dip of the magnetic needle, observed at different times and by different navigators, in the Atlantic, Indian, and Pacific oceans. Such tables, if correctly compiled, are of considerable use, by determining the principal points through which the curves of variation should pass: but a much more ample collection of observations is to be found in the celebrated Buffon's *Treatise on Magnetism*, published at Paris in 1788, and forming the fifth volume of his *History of Minerals*.

The Appendix contains miscellaneous observations and repetitions, and the reports of some naval officers in favour of Mr. Walker's compasses. From men of science he seems not to have met with equal encouragement; and if those instruments possessed any real advantage, they owed it unquestionably more to the execution than to the contrivance. He urges the necessity for the binnacle being placed close to the 'comings of the after hatch-way;' or, where this cannot be conveniently procured, he advises the ship bolts to be made of copper. The effect, perhaps very trifling, of iron bolts in deflecting the needle has taken a strong hold of our author's imagination, for he would even impute to that cause the unfavourable shifting of the wind at each tack when the vessel is close-hauled; the necessary consequence of the apparent motion of the wind resulting from its real motion combined with that of the ship.

Mr. Walker concludes with sensible hints on the surveying of lands in Jamaica, where the lots are usually assigned by meridional lines. When that colony was first planted by the English, the magnetic very nearly coincided with the true meridian, and the legislators neglected to guard against the inconveniencies which would arise from future deviations. It is enacted that, when the ancient limits of an estate are obliterated, which frequently happens, a new survey shall be made; and this is still performed with the ordinary compass, without regard to its variation. Hence arises a source of endless litigation, which, every where grievous, is attended in Jamaica with an expence so enormous as to set the poor entirely at the mercy of the rich.

#### MISCELLANEOUS.

Art. 64. *Letters Moral and Entertaining.* By Ann Wingrove. 12mo. pp. 150. 3s. 6d. sewed. Wallace. 1795.

The moral and religious tendency of this work will secure for its writer the approbation of every man of sense and virtue; and it will not be too great an eulogium if we add that her piety appears to be fervent and rational, and that her observations on the manners and pursuits of her own sex, as exemplified in the histories of Clarinda, Amanda, and Matilda, are on the whole just, though a little tinged with that romantic turn which is the inseparable concomitant of an imagination rather too much indulged.—The first letter, on reading novels, we recommend to the attention of young females, as replete with



with useful instruction : of which a judgment may be formed from the following short extract :

' Many sensible parents entirely disapprove of young people reading novels ; others are so fond of that sort of reading themselves, that they permit their children to read scarcely any other books—in my opinion, young women should read a novel only as a temporary amusement, not to seek examples for their own conduct through life ; therefore those whose situations are in towns or cities, (where they are sometimes permitted to partake of rational diversions,) should make choice of such authors as will teach them to be religious, patient, benevolent, and industrious ; and if any books should be published that will tend to inculcate these qualities in the youthful mind, I humbly conceive they cannot be less instructive, if interperfed with matter of amusement.'

Unwilling as we are to point out faults in a work which appears to have been dictated by the best motives, we cannot help expressing our wish that Miss W. had contented herself with writing prose ; since she never seems to fail so much as when she attempts poetry.

Art. 65. *Hints to Fresh Men*, from a Member of the University of Cambridge. 8vo. 1s. Booker. 1796.

This little pamphlet contains much good advice, and deserves to be perused attentively by the young students in both our Universities. The author enlivens his work with strokes of wit and humour, and has the art of conveying instruction in a manner so pleasant and easy, at the same time that his remarks are striking and pointed, that the most idle and dissipated cannot but feel their force, and the most vain and conceited must be compelled to acknowledge their propriety.

SPECIMEN.

' You have little reason to repine at the title of FRESH MAN. It is a title that full many a GRADUATE would willingly re-enjoy.'

Art. 66. *The Triumph of Acquaintance over Friendship*. An Essay for the Times. By a Lady. 12mo. pp. 87. 2s. 6d. sewed. Cadell jun. and Davies. 1796.

Any attempt to check those warm and generous emotions of the heart, on which so much of the happiness of life depends, must necessarily have an immoral tendency. We cannot therefore approve the dogma of the present work ; though we are persuaded that the writer had no ill design in communicating her thoughts to the world : but Vanity is a bad counsellor, and Ridicule is a poor reasoner.

The object of this essay is to prove that acquaintances are preferable to friends ; for which no better reason is here assigned than that they are less troublesome. Mrs. H.\* likewise considers politeness and propriety of behaviour as more conducive to comfort than active benevolence. That we owe much to external civility, and to those artificial modes of life which inculcate a desire of pleasing, must be confessed : at the same time, we are of opinion that elegance and refinement of manners never gave birth to one real and substantial virtue.—The ro-

\* The Dedication is signed S. H. and dated 'E—th—m, April 29, 1788.'

## CORRESPONDENCE.

manic warmth and the unsuspicious temper of youth may be a subject for ridicule to the cold and unfeeling : but it is ill exchanged for that selfish philosophy which regards nothing besides its own accommodation. In a word, we do not think that the wit and vivacity of the fair writer will compensate for the mistake which she has made, with respect to the side of the question in favour of which she pleads.

**Art 67.** *Hercules and the Carter* ; a Dialogue between a Poor Man and a Poor Man's Friend. 12mo. 2d. or 12s. a Hundred. Rivingtons.

The object of this little pamphlet is to set before the poor, in a familiar way, the evil consequences of idleness and a habit of drinking. May it prove eminently successful !

### SINGLE SERMON.

**Art 68.** *The Providence of God* : preached at Maidstone, April 24, 1796, on the Death of Mrs. Elizabeth Pine, who died on the 12th of the same Month, in the 51st Year of her Age. By John Evans, A. M. 8vo. 6d. Symonds.

Of this sermon, it is unnecessary to say more, and it would be unjust to say less, than that it contains rational and pious sentiments, expressed in perspicuous language, and happily adapted to the occasion.

## CORRESPONDENCE.

\* The Monthly Reviewers are informed that the Essay on Sculpture, cited by them, vol. xix. p. 354. *inâ parte pag.* was the production of Major Grattan, who died a very few years ago in his passage to the East Indies ; and by which, at the Encœnia 1775, he obtained the Chancellor's prize in the University of Oxford, he being then a Fellow and a Law Student of New College. The two other Essays appear, from their titles, to have been also Prize-compositions in the same University.

‘ Thus, with respect to the first-mentioned Essay, the Editor has made property of what the Author certainly, and his friends, probably, never intended should be published ; and thus, works without a name may easily be plagiarisms from an unpublished author, and impositions on the public.’

We print the above letter as it came to our hands. It bore the Oxford postmark : but we wish that the writer had added the authority of his name. Anonymous information is uncertain evidence.

F. G. obligingly reminds us of our lapse of memory in ascribing to Pope, instead of to the Earl of Roscommon, the two lines quoted in Art. 67. p. 232. of the last Review.

A. Z.'s letter of the 25th of June is received, and considered : but we cannot enter into a discussion of it.

In the Review for June, p. 177. l. 16. *for* ‘ sufferings,’ *read* sufferages.—In this Review, p. 288. l. 14. *from* bottom, *for* ‘ too much circumlocution,’ *read* too much of circumlocution.



T H E  
MONTHLY REVIEW,

For A U G U S T, 1796.

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ART. I. *The Description of Greece, by Pausanias; translated from the Greek, with Notes, &c.* 8vo. 3 Vols. 1l. 1s. Boards. Faulder. 1794.

AN English translation of Pausanias has so long been wanted, that we are happy in having it in our power to inform the reader that at length we are presented with a tolerable version of this author. It is, indeed, a matter of wonder that so curious and entertaining a work as the celebrated description of Greece had not sooner appeared in our language. The author lived at a period in which a great number of Grecian monuments existed, that exist no more: he was a diligent searcher after those monuments; and he has described them with precision and taste. He has, besides, collected a great many historical and mythological anecdotes, which are no where else to be found. Without his previous labours, we should not have had the elegant and instructive *Travels of Anacharsis*.

The style of Pausanias, indeed, is not the best: nor can we think, with Kuhnus, that it is *next to the best*. On the contrary, it is frequently harsh, perplexed, obscure, and far removed from the genuine Attic diction: which, however, he sometimes affects to imitate.—Xylander thought that he saw in Pausanias the copier of Herodotus: but, we believe, the only similarity consists in his using, now and then, some Ionic idiosyncrasms: for he has nothing, or very little, of the charming simplicity, rotundity, and sweetness of the great father of history.

Of the life of Pausanias we know little, and that little may be seen in Fabricius. He seems to have been by birth a Cappadocian; to have flourished in the reigns of Antoninus Pius and M. Aurelius; to have travelled through a great part of the then known world; and to have ended his days at Rome, towards the close of the second century.

VOL. XX.

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His *Description of Greece* was first published by Aldus in 1516, in Greek only. It was elegantly translated into Latin by Romulus Amasæus in 1547; and this version, revised by Xylander, was printed, with the original text, at Frankfort in 1613. A new improved edition by Kuhniius was printed at Leipzig in 1689; which, in estimation and price, has superseded all prior impressions \*. All these editions are in folio.

The writings of Pausanias, like those of most other Greek authors, were early translated into Italian, by Bonaccioli; and there is a French translation of them by the Abbé Gedoin, in 1731.—The present English editor, whom we understand to be the indefatigable Mr. Thomas Taylor, assures us that he has used none of those versions. There is, however, a pitiful affectation in his adding that he neither understands, nor desires to understand, ‘any modern tongue but the English; being fully convinced, that nothing so much debilitates the true vigour of the understanding, as an excessive study of words.’—Very true: the *excessive* study of words, or of any thing else, (were it even the divine Platonic philosophy,) may debilitate or even extinguish the vigour of the mind: but a moderate, well-conducted, and comparative study of words and languages, so far from weakening the understanding, will be found to invigorate it; and to give the mind an expansion, of which it would otherwise be incapable. The greater number of languages a man knows, the more ideas he will have; and the better he will be able to see both the beauties and the defects of his own mother tongue.

Notwithstanding Mr. T.’s declaration, however, that he has availed himself of no version of Pausanias, we think that we now and then observe him peeping into Kuhniius. We will give an example that looks like evidence. In Book ii. c. 17. Pausanias has these words, *ταυτον τον λογον, και ισα ισοικοτα ιενηται περ θεων, εκ αποδεχομενος γραφω γραφω δε υδεν ησσον*. Mr. T.’s translation is: ‘This relation, and all others of a similar kind; I do not by any means commit to writing as true; and yet I think, nevertheless, *that they ought not to be neglected*.’ The Latin of Kuhniius is: “*Hæc ego, et quæ his sunt similia, de Diis vulgata, etsi vera neutiquam existimo; non putavi tamen negligenda.*” We will now ask the reader who understands Greek, whether it would occur to an English translator to render *γραφω δε υδεν ησσον* (I write them nevertheless), yet I think, nevertheless, *that they ought not to be neglected*; without having an eye on the Latin?—We blame not Mr. T. on this

\* A new edition in 8vo. by *Fischer*, is now printing at Leipzig; and another, in Greek only, by *Facius*.

account. We should have had no objection to his having consulted not only the Latin, but every other version that has been made of Pausanias. One translator may be happier in the rendering of one passage, another in rendering another passage: nay the same translator is at some times more fortunate in his expression than at other times: so that the new translator of an author ought by no means to despise and neglect the labours of his predecessors; nor will it in the least hurt his reputation to confess that he has frequently been obliged to them. His version will be still made from the original, provided that he never loses sight of it, and avoids the errors of former translators.

As the History of Pausanias is little known, our English readers will perhaps be glad to have a somewhat particular account of it. It is divided into ten books; which he calls, *Attics*, *Corinthiacs*, *Laconics*, *Messenics*, *Eliacs* prior, and posterior, *Achaïcs*, *Arcædics*, *Boeotics*, and *Phocias*; from the several provinces of Greece. In each of these, he leads us through the principal towns and most remarkable places, and minutely describes the temples, sculptures, statues, paintings, and other antient monuments: interspersing copious fragments of history, antiquities, traditions, and mythology.—A summary of the first book will give an adequate idea of his manner.

Beginning at the promontory of Sunium, on the summit of which was a temple of Minerva, he takes occasion to tell us that not the Piræus, but Phalerum, was originally the haven of Athens: but that Themistocles made the Piræus a haven, as being more conveniently situated, and having three ports, instead of one. Nigh to the largest of these ports was the sepulchre of Themistocles; whose bones were brought thither from Magnesia. The greatest curiosities at the Piræus were the temples of Minerva and Jupiter, with their brazen statues: Jupiter holding a sceptre and victory; Minerva, a spear.—Here also were the pictures of Leosthenes and his children, by Arcefilaus. Adjoining, was a long portico, which served as a market place: in this there was a representation of Jupiter, &c. the work of Leochares. Nearer to the sea was a temple of Venus, built by Conon after his victory over the Lacedæmonians at Cnidus.—The Athenians had other ports besides these; one at Munychia, where stood the temple of Munychian Diana; another at Phalerum, where stood the temples of Ceres and of Minerva Sciras; and at some distance, one of Jupiter. Here also were altars to the *unknown gods*, to the heroes, and to the children of Theseus.—About twenty furlongs from this is the promontory Colias; and here was the statue of Venus Colias, and of the goddesses called 'Genetyllides;

which appear to be the same divinities which the Phocensians call Genniades.—On the way that leads from the Phalerum to Athens, was a temple of Juno, which had neither door nor roof.

On entering the city of Athens, the first thing that presented itself to view was the monument of Antiopé; who, according to Pindar, was ravished by Pirithous and Theseus: but Hegias relates the story as follows: “When Hercules besieged Themiscyra, he was not able to accomplish his design, until Antiopé, falling in love with Theseus, who accompanied Hercules in the assault, surrendered the town to him.”—Between the Piræus and Athens, were seen the ruins of those walls which had been first raised by Themistocles, and afterward repaired by Conon; and, along the road, were the tombs of celebrated men,—of Menander, Euripides, &c.: but the tomb of this latter was empty, as the poet had been buried in Macedonia.—Not far from the city gates was the monument of a soldier standing by a horse; the work of Praxiteles.—On entering the city, the spectator beholds the temple of Ceres: whose statue, with those of Proserpine and Jacchus, were likewise the work of Praxiteles. Not far from this temple was the statue of Neptune, hurling his spear at the giant Polybotes. In porticos, which led hence to the Ceramicus, were brazen images of celebrated men and women; and in one of them were small temples of the gods, and the gymnasium of Mercury.—Here also were seen the statues of Pæonian Minerva, Jupiter, Mnemosynè, and the Muses. In the same place was the Eleutherenian Pegasus; who first introduced Bacchus to the Athenians, &c.—The Ceramicus derived its name from the hero Ceramus, who is said to have been the son of Bacchus and Ariadne.—Here, on the right hand, was a building called the Royal Portico; because in it the archon, or annual king, had his tribunal.—Around the roof of this portico were stucco statues: among which were Theseus hurling Sciron into the sea, and Aurora carrying away Cephalus.—Near to the portico were the statues of Conon and his son Timotheus; with that of Evagoras king of Cyprus, who had been a benefactor to Athens.—In the same place were to be seen the statue of Jupiter and that of the emperor Adrian.—In another portico, behind the former, were pictures of the *twelve* gods, and, at the extremity of the wall, the picture of Theseus, with a representation of Democracy; “a proof (says Pausanias) that Theseus was at least no enemy to a republican government.” The vulgar notion, indeed, is, that Theseus gave the administration of affairs entirely to the people; which they continued to exercise until the tyranny of Pisistratus.—

Here



Here Pausanias offers a just remark: "There are other false reports made by the vulgar, who are ignorant of genuine history; and who imagine that every thing is true, which they have been accustomed, from their childhood, to hear in songs and tragedies."—All these pictures were by Euphranor: as also the picture of Apollo Patrous, in a temple nigh to this place.—Here, too, was to be seen the Temple of the Mother of the Gods, the work of Phidias; and near to it stood the senate house, where the council of five hundred met annually, to deliberate on the affairs of the Athenians. In this senate-house, were pictures of Jupiter and Apollo; both by the hand of Pisias: but the legislators were painted by Protogenes. Among them was Olbiades, who led the Athenians to Thermopylæ, to defend Greece from the incursions of the Gauls.

Here Pausanias gives a short account of the Gauls; which, as it is a curious digression, may constitute a specimen of Mr. Taylor's translation. It will also afford us an opportunity of making, in the form of notes, some critical observations on his version.

' But the Gauls inhabit the extreme parts of Europe, where the sea is of a prodigious extent, and its boundaries are innavigable. For the swelling of its waves, the rocks with which it abounds, and the savage beasts with which it is infested, surpass all that is to be found in any other sea. The river Eridanus runs through this country, upon the banks of which the daughters of the Sun are said to have bewailed the misfortune of their brother Phaeton. It is however but lately that they were called Gauls; for formerly they called themselves, and were also denominated by others, Celtæ.

' These people having collected an army together, betook themselves to the Ionian sea, and overturned the Illyrians, together with every nation as far as to Macedonia, and even the Macedonians themselves. Lastly, they invaded Thessaly; and when they drew near to the Thermopylæ, most of the Greeks made no resistance to the incursions of these Barbarians, because, prior to this, they had suffered great losses from Alexander and Philip; and Antipater and Cassander afterwards had well nigh destroyed Greece; so that they considered it as by no means disgraceful, if through imbecility they withheld their assistance. But the Athenians, though by the length of the Macedonian war they were wearied more than the rest of the Greeks, and had sustained many losses in engagements, yet they courageously marched to the Thermopylæ, with the Grecian volunteers, choosing this Calippus for their general on this occasion.

' But the Athenians occupying the narrowest of those passages which afford an entrance into Greece, prevented the ingress of the Barbarians. The Celtæ however discovering that passage through which Ephialtes Trachinius formerly led the Medes, and assaulting from thence the Phocensian guards, passed over the mountain Oeta, without the knowledge of the Greeks. But the Athenians in consequence of this being invested on both sides by the Barbarians, ren-

dered themselves illustrious to the Greeks by their valiant behaviour in this engagement. But those who survived this battle had a prodigious labour to undergo with respect to their ships, on account of the mud with which the gulf Lamiacus abounds at the Thermopylæ. And this, as it appears to me, is occasioned by the hot water which runs from this part into the sea. It is difficult therefore to express with what labour, after they had received the Greeks on their decks, they were forced to sail through the mud with ships heavy with men and arms. And after this manner were the Greeks saved by the Athenians.

But the Gauls having passed through the narrow avenues of the mountain, and not esteeming the capture of the town a matter of great consequence, were in the highest degree anxious to plunder Delphos, and seize the riches of the god. And these indeed were opposed by the Delphi, the Phocenses, and those who inhabit the cities situated about Parnassus. An army of Ætolians too was collected together for this purpose: for at that time the Ætolians were remarkable for the vigour of their youth. But as soon as the engagement began, it is reported that thunder fell upon the Gauls, and fragments of rock torn from Parnassus; and that three armed men of a terrible appearance stood before the Barbarians. They farther add, that two of these men came from the north, *viz.* Hyperochus and Hæmadochus, but that the third was Pyrrhus the son of Achilles. But the Delphi, in memory of this engagement, perform funeral obsequies to Pyrrhus, whose sepulchre prior to this was wholly neglected by them, on account of his having been their enemy. After this, a great part of the Gauls passed over to Asia in their ships, and depopulated its maritime part. But some time after the inhabitants of Pergamus, who possessed that country which was formerly called Teuthrania, drove the Gauls from the sea; and they taking possession of Ancyra, a Phrygian town, seated themselves beyond the river Sangar. This city was built by Midas, the son of Gordius; and in my time an anchor was to be seen in the temple of Jupiter, which Midas discovered, and a fountain which bears the name of Midas. They report that Midas poured wine into this fountain, for the purpose of taking Silenus.

This Ancyra therefore was taken by the Gauls; and not only this but likewise Pefinantes, which lies under the mountain Agdistis, and where Attis is reported to be buried. The Pergamenians yet retain the spoils of the Gauls, and pictures of their transactions with them. But the land which is inhabited by the Pergamenians is said to be sacred to the Cabiri. They consider themselves, however, as belonging to the Arcadians, which passed over with Telephus into Asia. But the report of their other wars (if they ever engaged in any other) has not been spread among all nations. They accomplished however three illustrious undertakings; *viz.* the possession of the empire of lower Asia; the expulsion of the Gauls from the place which they had before occupied; and daring with Telephus for their leader to engage with the forces of Agamemnon, when the Greeks through ignorance of the country wandering from Ilium, attempted to plunder the

the Myſonian plains, as if they had been Trojan land. But to return from this digreſſion \*.

Nigh

\* The firſt remark which we have to make on this paſſage is that it begins with *But*. This is, indeed, one of Mr. T.'s ſingularities. The Greek expletives are with him ſo ſacred, that he will not ſacrifice them to faſhion or taſte. His *buts*, and *fers*, and *soos*, and *however*s, occur *uſque ad nauſeam*, and give an aukward appearance to poor Pausanias :—let us liſten to the Tranſlator's apology in his preface :

Some fashionable readers will, I doubt not, think that my tranſlation abounds too much with connective particles. To ſuch I ſhall only obſerve, that beauty in every compoſite conſiſts in the apt connexion of its parts with each other, and is conſequently greater where the connexion is more profound. It is on this account that the ſound of the voice in ſinging is more pleaſing than in diſcourſe, becauſe in the former it is more connected than in the latter ; that a palace is more beautiful than a rude heap of ſtones ; a kingdom than a democracy ; and in ſhort whatever is orderly and regular, than whatever is diſordered and conſuſed. In the preſent age indeed, it cannot be an object of wonder, that books are compoſed with ſcarcely any connective particles, when men of all ranks are ſeized with the mania of lawleſs freedom, bear indignantly all reſtraint, and are endeavouring to introduce the moſt dire diſorder, by ſubverting ſubordination, and thus deſtroying the bond, by which alone the parts of ſociety can be peaceably held together. Of the truth of this obſervation the French at preſent are a remarkable example, among whom a contempt of orderly connexion has produced nothing but anarchy and uproar, licentious liberty and barbaric rage, all the darkneſs of atheiſm, and all the madneſs of democratic power.

What a pity it is that theſe wild French democrates are not better acquainted with *connective particles* !

The reader, however, muſt not imagine that theſe connective particles are always tranſlated by Mr. T. Good ſenſe leads him frequently to deviate from his general route ; and we have counted in one chapter only, (B. ii. c. 17.) the important particle ΔΕ not leſs than nine times left untranſlated.—On the other hand, Mr. T. ſcruples not to omit tranſlating much more ſubſtantial words than connective particles. Thus in the ſame ſentence, he has nothing for the Greek word εἰς, “ Theſe Gauls,” &c.

Mr. T. tranſlates ἐπὶ θαλάσση πολλῇ, *where the ſea is of a prodigious extent*. How much more ſimple is the Latin verſion, *vaſtum mare* ! — A more unlucky tranſlation ſtill is, *and its boundaries are innavigable* ; καὶ ἐς τὰ περὶατὰ ἢ πλωίμῳ. The Latin verſion is, indeed, a paraphraſe, but gives the true meaning : *cujus fines adiri poſſe navibus negant*.

Although the next ſentence is ſufficiently intelligible, we think it would be better arranged thus : “ Through their country, οἱσι διὰ τῆς Ἥρας, runs the river Eridanus, by which,” &c.—In all tranſlation,

Nigh to the senate house of five hundred was the Tholus, where the Prytanes were wont to sacrifice.—Here were the statues of those heroes from whom were denominated the Athenian tribes. There, too, were statues of the Mysian Attalus, of the Egyptian Ptolemy, and of the emperor Adrian; “who is a most religious worshipper of the gods, (says Pausanias,) and who does every thing in his power to make his subjects happy.”

Here the author has a digression concerning Ptolemy and Attalus, which takes up two whole chapters and part of a third. He then returns to the statues of the Tholus; among which he takes notice of that of Amphiaraus, of Peace carrying the child

as well as in original composition, the *relative* should ever, in our opinion, be removed from the *antecedent* as little as possible.

Mr. T. translates *συν ἰλθεσι των Ἑλλήνων*, ‘with the Grecian volunteers,’ not badly: yet we would prefer the Latin version *cum adventitiis aliorum Græcorum copiis*: or, in English, “with such of the other Greeks as came to their assistance.”—Also, instead of *choosing this Calippus for their general*: we would say, *choosing the above mentioned Calippus*, &c. for nearly the same reason that we would not disjoin the *relative* and the *antecedent*. The Greek *τετοιοῦ* here refers to a former chapter.

‘But the Athenians,’ &c. Here again the adverbative *but* is both useless and improper: nor was it necessary to repeat the word *Athenians*, which is not used by Pausanias.

‘Assaulting from thence the Phocensian guards,’ is not a just translation of *βίπταμνοι Φωκίων τῆς τετραγμῆς ἐκ αὐτῆς*: it should be, “driving thence the Phocensian guards.”

A greater mis-translation occurs in the next sentence but one. ‘But those who survived this battle,’ &c. There is no such expression as *those who survived* in the original: which only says that “those of them who were in the ships underwent the greatest labour,” *οἱ δὲ σφισιν ἐπὶ των νηὶν μάλιστα ἰταλαιπώρηται*.

‘Not esteeming the capture of the town a matter of great consequence.’—What town? Pausanias says *the other towns*, or rather *villages*; *τα πόλιστατα τα λοιπά*. They deemed it of no consequence to take any other town than Delphi.

‘And these, indeed, were opposed,’ &c. Who were opposed? not surely ‘the riches of the god,’ but of the *Gauls*. Now the Gauls are not the immediate antecedent, but are to be fought at the beginning of the period. There is no ambiguity in the Greek, from its natural arrangement: but, in English, perspicuity required a repetition of the word *Gauls*.

Well; ‘These *Gauls* were opposed by the Delphi, the Phocenses, and those who inhabit the cities situated about Parnassus.’ So says Mr. T. and so says also the Latin translator: but so says not Pausanias: *και σφισιν αυτοι τε Δελφοι, και Φωκίων, ἀνισταχθησαν δι τας πόλεις περι των Παρνασσου ὀικητες*. i. e. They were opposed both by the Delphians themselves, and by those of the Phocians who inhabit the towns, &c.

Pluto,

Pluto, of Lycurgus son of Lycophron, of Callias, and of Demosthenes: of whom he observes, that "of all the Grecian exiles, him alone Archias could not gain over to Antipater and the Macedonians:" a proof, says Pausanias, that his good will to the Athenians was excessive. He adds this severe reflection: "Hence it appears to me to have been well said, that a man, who without reserve dedicates his talents to the public weal, and puts unlimited confidence in the people, never comes to a happy end."

Near to the statue of Demosthenes, was the temple of Mars; in which, besides two statues of Venus, was one of Mars by Alcámenes, one of Minerva by Locrus, a Parian, and one of Bellona by the sons of Praxiteles. There, too, were statues of Hercules, Theseus, Apollo, Calades, and the Poet Pindar. Not far from these were the statues of Harmodius and Aristogiton. In the vestibule of the theatre were to be seen the statues of the Egyptian Ptolemies, from Lagus to Philometer. After the Egyptian kings were placed the statues of Philip and Alexander of Macedon; "not (says Pausanias) for any service which they had done to the Athenians, but through the adulation of the multitude; who paid the same honours to Lysimachus, not from any real good will to him, but from temporary considerations."—This Lysimachus, after the death of Alexander, made himself sovereign of that part of Thracæ which borders on Macedonia.—After a brief history of the reign and acts of Lysimachus, Pausanias takes occasion, from meeting at Athens with an image of Pyrrhus, son of Æacides Arybbas, to introduce his genealogy from Pyrrhus son of Achilles, between whom there were thirteen generations. This Pyrrhus Æacides was the first Grecian potentate who made war on the Romans; at the solicitation of the Tarentines. "In reading the memoirs that have been written of his exploits, (says our author,) I cannot help admiring his intrepidity in the hour of battle, and his precaution with respect to future conflicts. He passed over, with his fleet, into Italy, unperceived by the Romans; nor did they know of his arrival, until he shewed himself to them with an unexpected army, while they were engaged with the Tarentines; and, as he was well aware that he was not a match for the Romans, he had provided elephants to encounter them; the appearance of which terrified the Romans, who took them for something else than beasts \*."

After

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\* We have here given the sense of Pausanias from the Greek; and not in the version of Mr. Taylor; who, here again, seems partly

After a narrative of the other exploits of Pyrrhus, Pausanias returns to the Athenian monuments; informing us that, at the entrance of the Odæon, among other things deserving notice, was a statue of Bacchus, and a fountain (the only one in the city) called *Enneacrunos*, from its nine jets. Above this fountain stood the temple of Ceres and Proserpine\*, and another temple in which was the statue of Triptolemus; who, according to Musæus, was the first who taught to cultivate the grain.—Beyond this fountain, was the temple of Euclea, dedicated in consequence of the *glorious victory* of Marathon.—Above the *Ceramicus* was the temple of Vulcan; and, nigh to it, the temple of Venus Urania; whose statue, of Parian marble, was the work of Phidias.—Hence Pausanias leads his traveller to the portico called *Pocilæ*; at the entrance of which was a brazen statue of the *forensic* Mercury, as also of Solon and Socrates. In the portico were various paintings; namely, a representation of the Athenians drawn up in battle against the Lacedæmonians at Oenoe; that of Theseus and the Athenians fighting with the Amazons; the sack of Troy by the Greeks; the battle of Marathon, &c. &c.

In the market-place of Athens was an altar of *Pity*, whom, of all the Greeks, the Athenians only held in veneration:—"but the Athenians (says Pausanias) excel other nations in piety to the gods, for they have altars to *Shame, Fame, and Impetuosity* †."—Near to the Gymnasium was the temple of Theseus, in which were paintings of the battle of the Athenians with the Amazons, and of the Centaurs with the Lapithæ. A digression respecting Theseus then follows.—Here also stood an antient temple of the Dioscuri, with their exploits painted by Polygnotus. Nigh to this temple was the grove of Aglaurus; and nigh to that the Prytaneum, in which were kept the written laws of Solon, and which contained the statues of Peace and Vesta.—Going thence to the inferior part

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to have translated from the Latin: the original is: τότε δ', ἐπιφανέως ἄρτοι, δῖμα λαβὼς Ῥωμαῖς. The Latin: *Li, quum ad Tarentum in mediam irrupissent aciem, non perum Romanos exterruere.* Mr. Taylor's English: 'These, rushing into the army of the Tarentines, terrified the Romans.' Could this version have been suggested by the Greek?—not to mention that Mr. T. has even mistaken the Latin. The elephants did not rush into the Tarentine but into the Roman army at Tarentum; according to the Latin: but the Greek has simply: "on their appearance, terror seized the Romans."

\* Here the author tells us that he had intended to give a particular account of this temple, called *Eleusinian*: but that he was forbidden, in a dream.

† Compare Paul's speech in the Areopagus, Acts, xvii, 22.



of the city, we come to the temple of Serapis, a divinity received from Egypt; and, not far from it, to the temple of Luceina, whose statue the Athenians veiled even to the extremities of her feet. The temple of Jupiter Olympius was dedicated by the emperor Adrian. In this temple, the statue of the god was remarkable, not on account of its greatness, but for the symmetry of its construction: it was formed of gold and ivory, and the art displayed in the composition admirably harmonized with the size of the statue. The circumference of the temple was four stadia, replete with statues; among which was a colossal one of Adrian. Here too was to be seen a gap in the ground, through which, after the deluge of Deucalion, the water was said to have run back into the earth; and into this chasm the Athenians threw, every year, a cake composed of honey and flower. Here, on a column, was the statue of Iſocrates; "who left behind him three things worthy of remembrance; namely, his *perseverance*; for he continued to have scholars at the age of ninety-eight: his *prudence*; for he never interfered in politics nor in public concerns: and his *love of liberty*; for, on receiving the news of the battle of Chæronea, he voluntarily put an end to his life \*."—Other temples were raised at Athens, by Adrian; among which the most celebrated was the Pantheon, which had 120 pillars of Phrygian stone, and the walls of its porches were of the same materials. In this temple was a library: but the author does not tell us of what books it consisted.—In that quarter of the city called *the grove*, (*νεμους*), were the temple of Venus, in which was a statue of the goddess by Alcamenes; the temple of Hercules Cynosarges, with altars of him and of Hebé; the Lycæum, originally a temple of Apollo; and behind the Lycæum, the Lycian Nisus—whose story is here related. Beyond the river Ilyſſus, which here runs into Athens, was a temple of Diana the huntress: this place was called Agræ.—On the bank of the river was the celebrated *stadium* of white marble, built by Herod of Athens; the ruins of which continue to strike travellers with admiration.

On the way that leads from the Prytaneum, among other curiosities, was to be seen a satyr, the workmanship and pride of Praxiteles. Here is told the stratagem used by Phrynê, to discover which of his pieces he esteemed the most.—Nigh to this place was the temple of Dionysius, and a very ancient temple of Bacchus. Not far from that was the theatre, in which were images of a number of obscure comic and tragic poets: for of the more renowned there were only those of Menander, Euripides, and Sophocles.—Between the theatre and the Acro-

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\* By refusing to eat, says Plutarch.

polis, were the tomb of Calus and the temple of Esculapius. Among the hallowed things of this temple was a Sarmatic coat of mail: "which shews (says Pausanias,) that the Barbarians are not less dextrous in arts than the Greeks. Their coats of mail are fashioned in this manner:—they gather the hoofs of dead horses, which they divide and polish into the semblance of dragon's scales:—this scale-like composition they perforate, and sew it together with the nerves of animals, and thus make coats of mail, which are not inferior to those of the Greeks, either in elegance or strength."—On the same way, beyond the temple of Esculapius, was the temple of Themis, and by it the tomb of Hippolytus.—To the Acropolis there was only this one entrance. The propylæa were of white marble, highly ornamented, with statues and paintings. On the right hand was the temple of Victory; on the left an edifice adorned with a variety of paintings; and at the entrance of the Acropolis was a statue of Mercury, the work of Socrates.—Within the Acropolis were many curious statues and paintings, which our author minutely describes: interspersing, as usual, historical anecdotes. Several chapters are thus occupied.

From the Acropolis, he passes to the Areopagus; so called, says Pausanias, from Mars having there first sitten in judgment. Here was the altar of Minerva *Ara*, said to have been dedicated by Orestes, on being acquitted of the charge of having murdered his mother. Nigh to this is the temple of the Furies, with the statues of Pluto, Mercury, and Tellus; and here all such persons sacrifice as have been acquitted by the Areopagites, whether citizens or strangers.—Besides the Areopagus there were other places of judgment in Athens; such as the Parabyssus and Trigonus, where trifling causes were decided; the Batrachius, Puniceus, Helicæa, and Palladium, were appropriated to the judgment of murder; and in the Delphinium were tried those who had asserted that they had committed only justifiable homicide.

From the city of Athens, Pausanias proceeds to the other Athenian towns, and begins by a description of the *Academy*, which was not far from the city walls. Here were the tombs of all the great men of Athens who died fighting for their country; except the heroes of Marathon, whose monuments were erected on the spot on which they fell. Near to the academy was the tomb of the divine Plato. The description which Pausanias gives of the smaller towns, or villages, is all contained in a single chapter.

The mountains of Attica are *Pentelicus*, full of stone quarries; *Parnes*, which afforded plenty of game; and *Hymettus*, abounding with pastures and bees. On the first of these mountains stood a statue of Minerva; on the second a brazen image of Jupiter  
*Parnethius*,

*Parnethius*, with an altar of Jupiter *Semaeus*; and, on *Hymettus*, a statue of Jupiter *Hymettius*; with altars of Jupiter *Ombrius*, and of Apollo *the Foreseeing*.

From the mountains, the author, who is often desultory, returns to the Attic towns, and points out what he thought worthy of observation at Marathon, Brauron, Rhamnus, and Oropus. He then just touches at the several islands belonging to Athens, but dwells chiefly on Salamis, in which were many antient monuments.

Such is the manner in which Pausanias describes all the other regions of Greece: we shall follow him no farther at present: reserving for another article all that we have yet to say, both of the author and his translator.

[*To be continued.*]

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ART. II. *Memoirs of the Life and Writings of the Abate Metastasio*. In which are incorporated Translations of his principal Letters. By Charles Burney, Mus. D. F. R. S. 8vo. 3 Vols. 1l. 1s. Boards. Robintons. 1796.

THE name of Metastasio has long been associated in every European metropolis with the exquisite pleasures of the noble, the opulent, and the polished. The euphony of his lines and the fitness of his sentiments have been impressed on our recollection, in concert with the most vivid and brilliant displays of all the arts of delight. Melodies of the most fascinating composers, assisted by punctual orchestras, by fingers the most compassing and smooth-toned, have concurred in winging the shafts of his song to our inmost sensibility. The painter's magnificent perspectives, the dazzling pageants of the decorator, the easy floating motions of groupes of graceful dancers, and all the magic glories of realized mythology, have mingled at the theatre their influence with that of the poet, and have assisted in stirring up within us that luxurious irritation and tumult of feeling, which form the highest scope of the artist and the purest enjoyment of the connoisseur. Stript, however, of all these circumstances of effect, Metastasio has acquired a reputation for genius and abilities, which the philosopher who peruses his writings in the closet will not, probably, hesitate to ratify. Yet how often does it happen that, removed from within the glare of theatric illumination, the god of the opera-house has withered into an ordinary man; and that the liquid language of the skies had lent an oracular solemnity to simple thoughts, or a bewitching harmony to insignificant insipidities? Be this, however, as it may, and even supposing that the literary character of Metastasio himself should be fated

to suffer depreciation by time and revolutions in taste;—should his dramatic writings even become a mere school-book for the learner of Italian;—yet he has resided so much at courts, and has been the darling of so many artists, that his life can never be an object of indifference to those whose gentle eye preferably fixes on those places and periods, in which the pleasures of man have been the chief occupation of his rulers; and in which factions have confined their bloodless struggles to the establishment of a theory of music, and have never extended their proscriptions beyond the condemnation of a tragedy.

To the inherent fashion of the subject of these volumes, is superadded the stronger recommendation which they derive from the celebrity of the author. The historian of music is accustomed to convene and to satisfy an elegant audience; and, whether he touches the harp or the monochord, he displays a masterly hand. His materials have been industriously collected at Vienna and in Italy, and comprehend, besides the well-known biographies of Ketzner and of Christini, many works of inferior note, as well as the posthumous edition of the poet's letters. The bulk of this publication consists indeed of a translation of those letters, connected by the requisite interstices of narrative; all which form a very amusing WHOLE.

Metastasio was born at Rome in 1698, where his father had settled as a confessor. At school he displayed early talents as an *improvvisatore*, and before eleven years of age could sing extemporaneous verses. Gravina, the civilian, known by having written tragedies on the Greek model, heard, admired, and adopted the young bard; to whom he gave a literary education, getting him admitted to the bar, and to deacon's orders, that civil and ecclesiastical preferment might be alike open to him. When 22 years of age, Metastasio visited Naples, having inherited the property of Gravina, and attached himself as cicisbeo to the female singer Romanina. He there wrote an opera, which succeeded, and from this time he applied wholly to theatric poetry. In 1729 he was invited to Vienna as the Imperial Laureate, and continued to furnish such dramas as his patron bespoke, until his death in 1782.

Such are the leading incidents of a life here amplified into three octavo volumes; yet the matter of them is so varied, the translations which they contain are so neatly executed, and the digressions are so elegantly amusing, that the most random extracts are likely to gratify our readers. The following account of Metastasio's laurelled predecessor occurs vol. i. p. 54:

The learned poet, critic, and antiquary, APOSTOLO ZENO, born 1669, and descended from an illustrious Venetian family, which had been long settled in the island of Candia, early applied himself  
to

to literature; and the study of Italian history and antiquities. In 1696, he instituted at Venice the academy *Degli Animosi*; and was the editor of the *Giornale de' Letterati d'Italia*, of which he published thirty volumes, between the year 1710 and 1719. His first musical drama, *L'Inganni Felici*, was set by *Carlo Fran. Polarola*, and performed at Venice, 1695. And between that time and his quitting Vienna, whither he was invited by the Emperor Charles VI. in 1718, he produced forty-six Operas, and seventeen Oratorios, besides eighteen dramas, which he wrote jointly with *Pariati* \*. His dramatic works were collected and published at Venice, in 1744, in ten volumes octavo, by *Count Gozzi*. And in 1752, his letters were printed in three volumes, by *Forcellini*, in which much sound learning and criticism are manifested on various subjects. But one of the most useful of his critical labours seems to have been, his commentary on the *Bibl. dell' Eloquenza Italiana di Fontanini*, which was published in 1753; with a preface by his friend *Forcellini*, chiefly dictated, however, by *Zeno* himself, just before his death, 1750, in the 82d year of his age.

After he was engaged as Imperial Laureate, he set out from Venice for Vienna, in July 1718; but having been overturned in a chaise, the fourth day of his journey, he had the misfortune to break his leg, and was confined at an inn in the little town of *Ponticaba*, near *Trevisa*, till September. He arrived at Vienna the 14th of that month, *salvo*, he says, if not *fano e guerito* †, after twelve days of excessive suffering on the road.

Most of the dramas, sacred and secular, which he wrote for the Imperial Court, were set by *Caldara*, a grave composer and sound harmonist, to whose style *Zeno* seems to have been partial. But this excellent antiquary and critic seems never to have been satisfied with his own poetical abilities. So early as the year 1722, in writing to his brother from Vienna, he says: "I find more and more every day, that I grow old, not only in body, but in mind: and that the business of writing verses is no longer a fit employment for me ‡." And afterwards, modestly sensible of the sterility of his possessions in *Parnassus*, which, though they furnished useful productions, were not of a soil sufficiently rich to generate such gay, delicate, and beautiful flowers, as are requisite to embellish the Lyric scene, he expressed a wish that he might be allowed a partner in his labours; and was so just and liberal as to mention the young *Metastasio*, as a poet worthy to be honoured with the notice of his Imperial Patron §.

Of

\* See Hist. of Mus. vol. iv. p. 111. 231. 298. 533.

† Safe, if not sound and cured.

‡ *Lettera* 133. *tomo* ii. p. 263.

§ *Saverio Mattei* ascribes to the *Princess di Belmonte, D. Anna Francesca Pinelli de Sangro*, *Metastasio's* invitation to Vienna. This princess, who had been the patroness of the young poet at the time he was sent into Calabria, by *Gravina*, to pursue his studies, preserved his life, by attentions to his health, which was then so delicate that he was thought in a consumption; and ascribing the disorder to his too frequently and violently fatiguing his chest, in the exercise of

Of all the poems of Metastasio, the song *la Libertà* is perhaps the most original, lively, and spirited: two several versions of it occur in Dodsley's collection; and Rousseau translated it into French with polished felicity, and set it to music. The author himself composed a melody to these words; which is here inserted, and to which Dr. Burney has accommodated the following new and pleasing translation:

‘ Nisa, thy pow’r is flown,  
I thank thee for my cure;  
The gods have mercy shewn,  
Thy tricks no more allure.  
From all thy chains I feel  
My soul, at length, is free;  
No dream I now reveal,  
I wake to liberty.  
‘ All former ardor’s fled,  
Which petulance could move;  
And that disdain is dead.  
Which masks itself in love.  
Nor does my colour change,  
Whoe’er thy name repeats;  
When o’er thy face I range,  
My heart no longer beats.  
‘ In dreams thou’rt now forgot,  
And cast on Lethe’s brink;  
And when I wake, thou’rt not  
The first on whom I think.  
To distant climes I steer,  
Nor miss thee day or night;  
Nor dost thou, when thou’rt near  
Or pain or joy excite.  
‘ Of all thy charms I now  
Can calmly think and speak,  
Can trace each broken vow,  
Nor means of vengeance seek.  
Confus’d no more I seem  
Whene’er I see thee near;  
And shouldst thou be the theme  
Can rivals patient hear.  
‘ Now if thou angry look,  
Or love and kindness feign;  
Frowns undisturb’d I brook,  
And feel thy favour vain.

Those lips, however kind,  
Have lost their magic art;  
Nor can thine eyes now find  
The passage to my heart.  
‘ What pain or pleasure gives,  
What joy or sorrow brings,  
From thee no good receives,  
From thee no evil springs.  
Without thee, I delight  
In woods and flow’ry meads;  
And with thee, hate the sight  
Of barren fields and weeds.  
‘ Nor does thy face, though fair,  
At present so excel,  
That I could safely swear  
It has no parallel.  
And let not truth offend,  
Should I to think incline  
Some features I could mend,  
Which once I thought divine.  
‘ When first I drew the dart  
(With shame my cheek’s on fire)  
Such torture tore my heart,  
I thought I should expire.  
But to relieve such pain,  
To fly oppression’s sphere,  
And sway o’er self to gain,  
What suffering’s too severe?  
‘ When caught in viscous snare  
A bird, himself to free,  
Will some few feathers spare,  
To gain his liberty.  
But plumage will return;  
Again he’ll mount the skies;  
Nor prudence has to learn,  
By sad experience wise.

his talent as an *Improvvisatore*, obliged him to discontinue the practice. One of his first dramas was written for the marriage of this princess at Naples. And her sister, the Countess d’Alban, in high favour at the court of the Emperor Charles VI. at Vienna, at the instigation of the princess di Belmonte, recommended him to that prince, as a successor to Apostolo Zenò, and honoured him with her friendship to the end of her life.’

‘ But



\* But still I know thou'lt say,  
My cure is not complete :  
As, though 'tis told each day,  
The tale I still repeat.  
My instinct is the same  
As that of men who roam,  
And with delight proclaim  
The dangers they've o'ercome.  
\* Thus soldiers, when return'd  
Victorious from a war,  
Tell how they laurels earn'd,  
And proudly shew each scar.  
And thus the galley-slave  
Releas'd from cruel chains,  
On shackles still will rave  
And shew their deep remains.

\* Of liberty I speak  
To please myself alone,  
But not thy peace to break  
Or to display my own.  
I speak, nor ask if now  
My reas'ning pleases thee ;  
Nor care if calmly thou  
Canst bear to speak of me.  
\* I quit a fickle fair,  
Thou'lt lose a heart that's true ;  
Nor do I know or care  
Who most has cause to rue.  
But this I know, a swain  
So true will ne'er be found ;  
But females false and vain  
Throughout the world abound.\*

Vol. ii. The following letter of Metastasio to his friend Farinelli, if it derogates from his independent dignity, displays at least the ingratiating urbanity of his amiable temper :

\* If I had been a prophet as well as a poet, I should have predicted so happy a reception to my little piece, as to have called it rather the fortunate, than the DESERT ISLAND. The magnificent recompence which it has procured me, so far surpasses its intrinsic worth, that I find much more difficulty in framing proper thanks, than in bringing it forth.

\* You from whose kind and friendly hands the royal munificence passes into mine, must assist me in this dilemma : and humbly offer for me at the foot of the throne, those just sentiments of respect, reverence, and gratitude, which eagerly rise in such crowds from my heart, that neither the tongue nor the pen can give them utterance. You who have not only long known, but been in possession of my heart, can be answerable for the truth of these expressions ; and accustomed as you are to neglect yourself for the advantage of others, do you procure me the continuance of a patronage which will do me so much honour in the eyes of all Europe.

\* It was wise in you to provide me so light a waistcoat. You foresaw that the weight of royal favour would have made me sweat even under the bear's tail. I am extremely obliged to you for so useful and friendly a thought, in which you are discoverable, though masqued.

\* I have been present at Aranjuez all the time I was reading your letter. The minute, ample, clear, and lively description which you have given me of this festival, has transported me into Spain. I have seen the theatre, the ships, the embarkation, the enchanted palace ; I have heard the trills of my incomparable Gemello\* ; and have venerated the royal aspect of your divinities. This affectionate attention in making me a guest, as much as was possible at such a distance, in this delicious Iberian magnificence, and with so much trou-

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\* \* This clears up the difficulty of naming the first Soprano to whom the part of *Emilio* was assigned.

ble to yourself, awakens tender reflections on the stability of your matchless friendship, and binds you to my heart with stronger claims than ever.

\* The Marquis del Paolo has written a very long letter to his brother at Vienna, in which he only speaks of you. He is charmed, astonished, and confused, at the polite reception which you have given him on my account. Imagine to yourself how I must have been affected by these constant, amiable, and indubitable proofs of your partial affection for me. Where is the wonder, that you should become the delight of this generous and enlightened nation? I defy Envy herself, not to detest her own character, in contemplating yours. Heaven preserve you for the delight of your sovereigns, the service of your friends, and the justification of fortune; who, by your single example, may defend herself sufficiently from all former accusations.

\* I rejoice that the Counts Valmerana go on so well; and rejoice the more, at their good fortune being derived from you. I have not the honour to know them; and my zeal for their service is the child of the Venetian Ambassador, who entreated me to recommend them. I have told so many people that I have an affection for you, and you have said to so many others that you have a regard for me, that at present every body knows it. Hence it is, that I am so continually besieged by persons who wish me to pester you with recommendations. I defend myself from these attacks like a lion; and yet there are cases in which it is impossible to drive it into some people's heads, that two lines of recommendation cannot be refused without rudeness and inhumanity. Now in such straits it is necessary, that we should agree not to regard every letter as a draught on friendship, which must be paid by trouble and inconvenience, any more than we mean to wear the livery of every owl to whom we say, *your servant*. Whenever you shall seriously permit me to make use of your friendship, I will advertise you of it in a confidential letter; and without this previous advice, I entreat you not to regard my recommendations as transfers of your friendship: otherwise I shall be full of remorse, and think myself importunate, to the person in the world whose kindness I should be most unwilling to abuse.

\* I have told *Bonno* that his music succeeded, without entering into other circumstances, which would perhaps have mortified him. If ever he should hear any thing of its miscarriage, I shall then explain the facts, and convince him, that necessity, not disapprobation, occasioned the variation which happened. In the mean time, I am unwilling to apply the remedy before the disease is felt.

\* I do not mean to exact from you the smallest sacrifice in behalf of the Duke di *santa Elisabetta*. I mentioned him to you without a second intention. This nobleman has long resided at Vienna. He was frequently at the Countess d'*Aliban's conversazioni*; is very studious, and particularly fond of poetry. Hence, by means of talking much together, we acquired a kind of familiarity. This made me remember to mention him to you, when I found he was going to Madrid; not without a little of that envy which I feel for all those who have the happiness to see and embrace you. But put no kind of violence on  
your

your inclination; do by him just as you would, if I had never mentioned him to you; as I have absolutely no other wish, than that of leaving my incomparable Gemello to his inclinations.

'Your last letter found me in an ephemeral fever, which obliged me to keep the house for some days, and prevented me from answering you as soon as I wished. Thank heaven I am now better, but the poor head still protests against hard labour. Be thankful for this, if I do not plague you much longer to-day: as, according to my present humour, you would not otherwise have come off so easily.

'Adieu, therefore, for this time. I do not entreat your love: as after such certain and frequent proofs, it would be ingratitude to doubt of it. But I beg you, however, to believe, that my gratitude, friendship, and affection for you, exceed all bounds; and that with an unexampled constancy, I shall be eternally yours.'

The sonnet addressed to this admired singer, with the opera of *Nitteti*, is thus rendered:

'My offspring destin'd for the Iberian shore  
Protect, Oh Charles! though foster'd near the pole;  
Teach her, when prostrate, favour to implore  
With all the ardor of thy friendly soul.

'Remember that on Thee she calls for aid,  
Whose kind suggestions drew her into light,  
And that my Muse and thy sweet voice essay'd  
Like Twins, in youth, to scale Parnassus' height.

'When o'er her tuneful sons of high renown,  
Italia gave the sov'reignty to thee,  
It then became the duty of thy crown  
To aid the sister art of Poesy.

'But if this duty no such counsel give,  
Thy bosom let an old affection fire;  
And let the helpless child that love receive,  
Which has so long been lavished on her Sire.'

In the 24th letter, Metastasio calls Gluck 'a Bohemian composer, whose spirit, noise, and extravagance have supplied the place of merit:' but Gluck had produced none of those works which have been since so much celebrated, when Metastasio thus censured his style; which was at first, indeed, light and noisy. He afterward gained his reputation at Vienna by his *Orfeo*, and in France by imitating Lulli and Rameau.

The following letter to a tragedian of some eminence deserves selection:

'TO MONSIEUR BELLOY.

'I hope, Sir, that you will not ascribe the late arrival of my answer to your most obliging letter, and thanks for your courteous present of *Titus*, either to neglect or want of esteem. The frequent poetical commissions of our court, rich with most amiable and accomplished princesses, all lovers of music; the necessity of frequent refusals of the drama with which I have been favoured, previous to the

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answering

answering your letter; and the great uncertainty of my health have deprived me of that leisure which I wished to dedicate to genius and friendship. Stimulated more by duty than convenience, I now steal a few moments from my unimportant, though inevitable, avocations.

‘ As there was a necessity for accommodating yourself to the genius of your nation, in treating the subject of *Titus* so differently from me, it is a matter of pure generosity in you to ascribe to me any part of the merit of a tragedy which, in your hands, is become original. Painters would almost all become copyists, if this title were given to every one who was not the first to paint the death of Abel, the sacrifice of Abraham, or any other event. Incidents, similarity of sentiment, and human passions, are in common, and resemble each other like our minds, which are the more apt to think alike, in proportion to their being natural. And, with the assistance of leisure and palsy, I could adduce an infinite number of examples of the greatest ancient and modern poets, who, under similar circumstances, have been obliged to use the same thoughts and expressions. This truth will render me unworthy of the second praise which you have been so obliging as to bestow upon me, of having ingeniously, and with wonderful art, adapted French tragedies to the Italian stage; at least I can venture to say with truth, that this is what I never intended. Having perused the best dramatic productions of other countries, I always meant to write originally. And if the circumscribed condition of our natures, or a memory, too faithful in retaining such things as it had received with admiration and pleasure, has suggested to me beauties which I had read before upon similar occasions; supposing I was the inventor of them, I had taken the credit to myself: and whenever I have discovered the contrary, I thought there was some merit in the selection and use of the precious materials which the most illustrious miners had supplied, and I should have been ashamed of my weakness, if I had been induced to relinquish the best, for the childish vanity of inventing something different.

‘ But this digression is already too long for a letter hastily written, and for that reason I shall exercise your patience no further on the subject.

‘ I therefore proceed to tell you, that I have read your tragedy several times, and always with equal pleasure. The style is so harmonious, noble, clear, and full of uncommon thoughts, as convince me, that the bounty of nature has been happily seconded by application and study. You should not, therefore, with such a rich capital, give way to the capricious insults of theatrical vicissitudes. You cannot be ignorant that the same tempests have in every age agitated the first luminaries of dramatic poetry; but the storm ceases, while merit remains, and is rendered more bright and illustrious by time\*. I take

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\* This translated and unsuccessful drama was the author's first attempt. It was brought on the stage at Paris in 1758. The *Siege of Calais*, in 1765, seems to have been the only one of Belloy's tragedies that was crowned with full and unequivocal success. The King

take a part, however, in your just complaints. Indeed the partiality which you profess for me, your distinguished talents, and the similitude of the risk we run in sailing on the same sea, renders it a duty; but I wish that the obstacles which you encounter, as generally happens to great minds, may accelerate, not impede, your progress.

With respect to the incidents and conduct of our tragedy, I have only to say, that if I had imagined any other would have been more likely to satisfy the genius of my nation, I should certainly have preferred it to that which I adopted: so that it is clear I saw no further. You have doubtless had the same end in deviating from me: that is, of flattering the French taste: I know that your genius and theatrical experience ought to have enabled you to judge †; but it would have been too arrogant in me, who am ignorant of the customs, prejudices, and way of thinking of your countrymen, to dare to propose my own. It is extremely false, that a young German officer ever sent or shewed me as his own, the sketch of your tragedy of *Titus*. I am acquainted with no officer of this nation, who writes French verse. So that those who have irritated you by such a fable, have either done it through mistake, or malice. Be not therefore disturbed by phantoms which have no existence; but courageously continue to make use of your talents, and of the solid and noble style to which you are naturally prone; and I have no doubt, but that you will add to your nation's glory, and acquire those laurels which I have predicted, and of which I sincerely wish you in possession.

‘Vienna, April 30, 1761.’

King of France honoured him with a gold medal, weighing twenty-five Louis d'ors, besides a considerable present in money. The magistrates of Calais sent him the freedom of their town, in a gold box; and placed his picture in the town hall, among their benefactors. Such testimonies of gratitude were due to a poet who, by a national and historical event, had the power to awaken such unbounded patriotic enthusiasm, in spite of the incorrect and harsh versification and bombast, of which his countrymen, in their cooler moments, have accused him. But notwithstanding his defects, justice ought to be rendered to the bold and impassioned strokes, the noble and generous sentiments, and pathetic situations, which contributed to the extraordinary success of *the Siege of Calais*.

‘With respect to his failure, in imitating *La Clemenza di Tito* of Metastasio, a drama for music, and a drama for declamation, are such different things, that a good *opera*, without many changes and additions, will always be a bad tragedy; and the most excellent tragedy, without compression, an insupportable *opera*. In tragedy, amplification is not only allowable, but necessary to display the powers of poetry and eloquence, as well as to discriminate characters, and paint passion. In an *opera*, the narrative must be short, the incidents numerous and rapid in succession, the diction rather sweet and flowing, than strong and nervous: as the words of an air should merely serve as an outline for melody to colour.’ Note by Dr. B.

† ‘Belloy began his dramatic career by being an actor.’



Vol. iii. Dr. Burney well observes that it is possible for a man of learning, study, and natural acumen, to be a good critic on the works of others without genius for producing original works himself, similar to those which he is able to censure. The opinion of Metastasio, therefore, may have its weight even when he criticises the great opera-writers of antiquity: for the modern opera is the only faithful imitation of the antient tragedy. From his practice it appears, however, that he entertained one fundamental error in theory, and had not discovered that, in the opera, the means\* of imitation being peculiarly apparent, the distress should be more harassing and the crimes more atrocious, in order to excite an equal degree of tragic emotion with those representations which approach more nearly to real and common life. We had selected some passages, in order to give an idea of the spirit of his criticism: but, finding them too long for our insertion, we must refer our readers to the 3d vol. in which they occur, p. 356—379.

Let it not be a reproach to our estimable biographer, that he has described, with the voluminous gravity of history, a groupe of poets, singers, actors, and musicians. It is well that a work of this kind should make its appearance. We are scarcely accustomed as yet to assign, in human story, a place to each proportioned to the extent of his influence on human happiness. The crowned and the titled have their peculiarities immortalized, although they may have never added to the enjoyments of a nation ten evenings of glowing delight. The amusers of our leisure, the artists of our pleasures, may justly be ranked among the benefactors of society. Let it belong, then, to the muse of fame to elevate monuments over their remains, and to strew flowers on their grave, in token of our grateful remembrance!

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ART. III. *ARCHÆOLOGIA*: or, Miscellaneous Tracts relative to Antiquity: published by the Society of Antiquaries of London. Vol. XI.† 4to. pp. 460. 1l. 2s. 6d. Boards. White, Brown, &c.

IN our account of this volume, which we have too long overlooked, we shall pursue the usual method of laying before the reader distinctly the nature of the several articles; occasionally adding extracts or remarks, as the subjects, and the limits of our work, will admit.

Thomas Falconer, Esq. of Chester has favoured the public with *Observations on Pliny's Account of the Temple of Diana at*

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\* See Rev. vol. xviii. N. S. p. 122 and 123.

† For the tenth volume, see M. Rev. New Series, vol. ix. p. 428. and vol. x. p. 169.



*Ephesus.* With regard to the admeasurement of this celebrated edifice, respecting which the learned differ, Mr. Falconer remarks, concerning Pliny, that, ‘ though he may have been sometimes mistaken in natural history, he has illustrated the fine arts with the greatest attention and the most correct taste.’ He therefore attempts his vindication; and he acknowledges the judicious correction \* so ingeniously made by Mr. Wyndham in the punctuation of Pliny’s text, but disagrees with him in other parts of his dissertation published in the sixth volume of the *Archæologia*. In the close of the tract, the *Ephesian* temple is compared with the cathedral of *St. Paul* at London, which is confessed to be inferior: *St. Peter’s* at Rome is allowed to be the only modern building which may claim a pre-eminence.

The manners of our forefathers, even if the times be not very remote, are generally interesting; this learned body therefore presents us with *Extracts from the Household-book of Thomas Cony of Basingthorpe, Lincoln*; by Edmund Turner, Esq. Mr. Cony was a merchant of the staple of Calais: he inherited considerable riches from his father, which he greatly increased by his own industry. The account kept by himself is from the time of his reaching ‘ the age of twenty-one till February 1607, being fifty-nine years.’ The following paragraph is a short specimen: “ Item, that I Thomas Cony have gotten and received by wool and wool fells, in traffick to Calais, in Edward VI. and Queen Mary, before the town of Calais was lost, in argent de claro; and to the town of Bruges, in Flanders, two years after Calais was lost; in my conscience, 600l.” This, no doubt, was deemed great success;—such was the value of money in those days!

A short paper by Mr. Gough, ‘ *On the Analogy of certain antient Monuments,*’ does not require much of our attention. Possibly, the conformity of antient fragments found in different countries may throw new light on subjects of this nature.

In the second volume of this work, p. 107. *Kits Cot House*, near Horsted in East Kent, employed the pen of Mr. Colebrook, and, as it seemed, to some satisfaction. William Boys, Esq. now resumes the subject: he writes the name *Kits Coity House*, which in the Saxon tongue he supposes to signify, ‘ The place of contention between *Cautey* and *Hors,*’ *i. e.* Catigern the brother of Vortimer the Briton, and Horsa the brother of Hengist the Saxon: the contest, he imagines, was at the place on which *Kits Cot* stands; and supposing that the two Generals were slain in the battle, he thinks that two remarkable structures of stone, which are now in ruins, were intended to commemorate their fall †.—*Antiquaries*

\* M. Rev. vol. lxx. p. 263. † See also M. R. vol. lxxix. p. 514.

can never be at a loss for topics while they can occasionally controvert each other's conjectures.

Antient methods of investiture have often afforded amusement; we are here presented with a Scotch symbol of this kind, esteemed one of the oldest now to be found, viz. the remains of a little silver sword, with which Culenus, king of Scotland, about the year 695, invested Gillepie Moir with an estate, now, together with the sword, in the possession of the family of Buchanan of Arnprior. Other instances of a similar kind are mentioned in this article, which is written by Robert Riddle, Esq.

A stone of white marble, bearing a Greek inscription and a bas-relief, was observed several years ago in the front of a warehouse in High Timber-street, near Labour-in-vain-hill, London: but it is not now to be found. Mr. Gough had a drawing, however, which he presented to the Society. He concludes that it represents the antient *Retiarius*, 'a sort of gladiator, furnished with a *net*, to cast over his adversary, and a trident to dispatch him thus entangled.' It happens, however, that the figure before us, instead of a *net*, (whence the Latin word above is taken,) carries in his left hand a *dagger*.—The Greek inscription signifies, "Ania Martua, to her husband."

—*Notices of the Manor of Cavendish in Suffolk, and of the Cavendish Family while possessed of that Manor.* By Thomas Ruggles, Esq. The drift of this writer is to correct the great mistakes which have been made by Collins, Guthrie, and Morant. This manor came into the Cavendish family not earlier than the year 1359, and all their title to it was relinquished in 1569: but, during that time, a younger branch is said to have 'laid the foundation and almost reared the structure of greatness which the Devonshire family now possesses.' Original papers and memoranda once possessed by Mr. Le Neve are the vouchers for this account.

The article which follows appears more suitable to the nature of this work than those yet mentioned. It is communicated by the Bishop of Salisbury, but drawn up by the Rev. D. Carlisle, and gives an '*Account of Roman Antiquities discovered in Cumberland.*' They were found in digging up the remains of Castle-steads or Cambeck fort, and a considerable length of the wall of Severus. Of these numerous relics we can take no very particular notice.—The altar dedicated to *Belatucader* is the eighth so inscribed which has been discovered in the neighbourhood of the Roman wall. Selden and others have thought that the name of this god is no other than that of Baal or Bel, differently

differently modified. This conjecture, Mr. Carlisle observes, is considerably strengthened by the number of inscriptions here discovered, in which Phœnician deities are indubitably mentioned. He adds, 'I do not lay much stress on etymological arguments; but I cannot help remarking how naturally the word Belatucader resolves itself into *Bel* and (the Arabic epithet) *du cader*, potenti.' We have taken the more notice of this, on account of the manner in which the subject has been treated in the third volume of this work; in which, Mr. Pegge determined the idol in question to be equivalent to Mars, rather than Apollo, on whom others had fixed \*.

Mr. Gough, in his *British Topography* †, has mentioned a tract relative to the burning of St. Paul's steeple, June 4, 1561, printed by Seres in 1563. The Rev. S. Denne produces a copy of this scarce pamphlet, which forms the ninth number of this volume. There seems no sufficient reason to doubt that lightning caused the calamity, though the sexton at the time thought otherwise. The little tract gives an account of the fire, and of the methods used to extinguish it: on which last Mr. Denne facetiously observes,—'The advice of the *experienced in wars* to shoot down with cannons the steeple of St. Paul's, to prevent the spreading of the fire, would have reflected credit on an engineer of the island of Laputa.'

Passing through a town in Lombardy, in 1783, John Moir Esq. was surprized to observe a piper playing on an instrument perfectly similar to the fistula with which Satyrs and Fauns are pictured. He purchased one and sent it to the Society. The engraving is well executed, but Mr. Moir's letter is far too short to give general readers a suitable idea of it; nor has any member of the Society, as Mr. Moir seems to have expected, added any investigation of the subject.

Craven Ord, Esq. communicates '*An illuminated Letter of Filiation among the Grey Friars*.' It is from Thomas, brother of the Grey Friars or Friars Minors, in England, to John Marshall and Isabel his wife, admitting them in life and death to a full participation of the spiritual advantages which God should vouchsafe to be performed by these brethren.—'It serves to expose the credulity, folly, and imposition of those times.—The Grey Friars were settled near Newgate, in London.—The letter bears date, 1 Edward IV.

*A tailor's bill*, says William Bray, Esq. may at first appear little adapted to the views of the Society: but, he adds, 'Should any one find the house of Pliny at Pompeii, and in it a bundle of tradesmen's bills, and among them a tailor's, would it not

\* See M. Rev. vol. liii. p. 416.

† Vol. i. p. 607.

be considered as a matter of curiosity?"—Is there not, we may ask, a great difference between a discovery of this kind in our own country, and so modern as the reign of James I., and one in a foreign country in the days of Pliny? However, as we have had accounts of the oxen, poultry, cookery, &c. of our ancestors, this gentleman thinks a *tailor's bill* may not be unacceptable: accordingly, one is here produced, which was for prince Henry, son of James the First. How far the arithmetic be exact we cannot determine, but he makes the amount upwards of four thousand pounds, and calls it a bill for one year. However, he acknowledges that to several articles there are no dates; and we observe 34 pair of boots; as also a watch-case, spurs, gold buckles, chefs men, launce heads, gloves in abundance, sword, dagger, rapier, &c. which, we should imagine, cannot be properly regarded as belonging to the bill of a tailor.

Mr. Bray is also the author of the next number, which is intitled, '*Copy of a Survey made of what remained in the Armoury of the Tower of London, in consequence of a Commission issued Aug. 2, 1760, 12 Charles II.*' The different kinds of armour, and the remains of what is antient, may afford a little amusement, and perhaps be of some use.

Two brass vessels, very like modern saucepans, constitute a short article, by Robert Riddle, Esq. These remnants were discovered in forming the turnpike road from Dumfries to Sanquhar, 1790: but what is their age, or for what purposes they were designed, does not appear.—This is followed by, '*Notices of Fonts in Scotland.*' Five of these 'sacred basons' are here offered to our view; their apparent great antiquity seem to render them worthy of a degree of attention.

In the tenth volume of Archæologia, No. 24, notice is taken of the dome on the north-side of Canterbury cathedral. Some persons have supposed that this building was designed as a *lavatory* for the use of the monks: but Mr. Gostling insisted that it was a *baptistry*; pleasantly expressing a surprize that any 'should conceive so public and elegant a chapel (as he chose to style it) could be designed for combing of heads and washing of hands.' The Rev. Mr. Denne, notwithstanding, brings some strong arguments to support the supposition that it was 'a Lavatory appertaining to the Benedictine Priory of Canterbury.' His treatise is long, sensible, and learned, as far as such a subject admits. In the course of his inquiry, he introduces several pertinent remarks respecting antient customs. Among others, we observe the process of examination of a midwife relative to her administration of baptism, as it is entered in the consistorial acts of the diocese of Rochester.—He apprehends

apprehends that there were fewer infants baptized at the font in former days, than at present. The vessel, he adds, in which lay persons had baptized children, was to be devoted to the church: 'could this law (says Mr. Denne,) have been strictly enforced, it might in a degree have checked the vanity and pomp of applying silver vessels to this purpose.'—Dr. Featley, in a sermon delivered, 1619, when Archbishop Abbot and the duke of Buckingham were sponsors, thus exclaims, "Jesus was baptized in the open and common river Jordan; where are they who disdain the common font? no font will serve them, but a font of gold new-made, or a silver basin with their arms on it."—Cathedrals do not appear to have been always, nor generally, in possession of fonts:—'A reason why the ruling members of cathedrals (Mr. Denne remarks) were not solicitous to have baptism celebrated in their churches was, that they could not turn it to their advantage: but as a profit accrued from the chrism, which was then used in baptism, the ministers of all churches and chapels which were baptismal, were enjoined to fetch it annually and to pay the accustomed fee.'—He concludes his tract by telling us that a font is now placed in the rotunda, (or dome,) respecting which he and Mr. Gosling did not coincide: 'Doubtless (he adds) a baptistery is now as proper a denomination as in the days of the Benedictines was—a Lavatory.'

[To be continued:]

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ART. IV. *Zoonomia; or the Laws of Organic Life*. Vol. II. By Erasmus Darwin, M. D. F.R.S. Author of the *Botanic Garden*. 4to. pp. 772. 1l. 11s. 6d. Boards. Johnson. 1796.

IT might perhaps be sufficient for us barely to announce to our medical readers the appearance of the second volume of a work, the former part of which has already excited the attention of most of those who pursue the study of medicine as a branch of science, and interest themselves in all its ingenious novelties; and, indeed, we mean to do little more than give such a general idea of its contents, as may serve to afford information of what may be expected from it. A full analysis of the work would be dry; a minute criticism of it would occupy too many of our pages with a topic addressed only to professional men; and partial criticisms would be unfair and impertinent, where the whole is concatenated by a system, only to be properly comprehended in an universal view.

The volume consists of parts 2d and 3d of the *Zoonomia*. The 2d contains 'a catalogue of diseases distributed according to their proximate causes, with their subsequent orders, genera, and

and species, and with their methods of cure.' The 3d comprises 'the article of the Materia Medica, with an account of the operation of medicine.' Thus the volume is properly a practical system of physic, founded on the doctrines of the animal economy laid down in the preceding volume. The classification of diseases follows that of the faculties or powers of the sensorium, established in the first part of Zoonomia. As all diseases are affirmed to originate in the exuberance, deficiency, or retrograde action, of these faculties; and to consist in disordered motions of the fibres, the proximate effect of the exertions of these disordered faculties: four natural *classes* of diseases are derived from the four powers of the sensorium; which the author denominates those of *irritation*, of *sensation*, of *volition*, and of *association*. The *orders* under each of these classes are formed from the circumstances of increase, diminution, and retrogradation of the actions: the *genera* are derived from the proximate effect; the *species* from the locality of the disease in the system.

It is not to be expected that a classification, founded on such peculiar and abstract notions, should coincide with those of former pathologists and nosologists. The reader must therefore prepare himself for a considerable portion of surprize, at the view of assemblages of which he has had no previous idea; and at the appearance of many things in the catalogue of diseases which he had reckoned mere symptoms, and even some that are natural actions, and reducible to no received definition of disease. It would be easy for us to anticipate his surprize by the production of examples of this sort: but this would be acting unfairly towards the truly ingenious author; who could doubtless shew that a regular pursuit of his system led to analogies and associations, which no other train of reasoning could discover.

Meantime, it is obvious that an arrangement of diseases from their proximate causes is a business so thoroughly scientific, that it must suppose a degree of perfection in our knowledge of the animal body in its healthy and diseased state, which elevates medicine from its humble rank of an experimental art, to that of a true and full-formed science. This state, indeed, is that in which every friend to its progress would wish to view it, and that which every man of genius will attempt to acquire for it:—but the misfortune is that such attempts, if premature or inadequate, interfere with the humbler efforts of practical utility, and mislead by false views as much as they instruct by true conceptions. It is not easy to imagine an arrangement of diseases less applicable to common purposes than that in the present work; nor is it probable that even those who receive,  
and



and comprehend, the author's system of medical philosophy, will always agree with him in his pathological conclusions.

We by no means intend, however, to give a hasty decision on a performance which is the result of much thought and labour, and is certainly replete with ingenuity. Though we do not think that it will make an era in medicine, yet it seems calculated to throw new light on many subjects, and considerably to improve the principles of medical reasoning. It likewise contains much curious and entertaining fact, and many valuable practical hints and directions. With a marked propensity to try new expedients, in cases that call for extraordinary exertions, the author displays a thorough acquaintance with all the old rules; nor does he, more than the late Dr. Cullen, seem over-solicitous to make his practice square with his theory, but freely allows its due preference to the former. Many suggestions are given in the modest form of queries; and though quickness of imagination may be the most prominent character, yet it is not emancipated from the rule of sober judgment. As a supplement to the fourth class of diseases of association, he gives a *sympathetic theory of fever*, derived from the most intricate and recondite speculations belonging to the Zoonomia, which requires not less attention in the reader to follow, than ingenuity in the writer to have conceived. The distribution of the Materia Medica into seven classes possesses as much novelty as the rest of the work: it turns entirely on the supposed power of the several articles in influencing the different motions of the system.

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ART. V. *An Inquiry into the Corn Laws and Corn Trade of Great Britain*, and their Influence on the Prosperity of the Kingdom. With Suggestions for the Improvement of the Corn Laws. By the late Alexander Dirom, Esq. of Muireisk in the County of Aberdeen. To which is added, a Supplement, by Mr. William Mackie of Ormiston in East Lothian, bringing down the Consideration of the Subject to the present Time, investigating the Causes of the present Scarcity; and suggesting Measures for promoting the Cultivation of the Waste Lands, and for rendering the Produce equal to the increasing Consumption of the Kingdom. 4to. pp. 515. 12s. Boards. Nicol, &c. 1796.

THE public is much indebted to those authors who submit to the labor of collecting important facts, and stating them with such precision as to admit of their being deliberately compared with each other, and of necessary inferences being fairly drawn from them. The task, however, is in its nature so laborious, and the reward, we fear, is in most cases so inadequate to the trouble, that few writers on political subjects choose to

adopt this mode of investigation in the strict sense of the word; though all of them are obliged apparently to have recourse, at times, to something of that sort. The original compiler of the work before us, who seems to have been induced to take up the pen merely from a conviction of the importance, in a national point of view, of elucidating the subject with precision, has thought it necessary to check the rage for hypothetical reasoning concerning practical subjects, which so much characterises the present times, by a copious statement of facts; whence he afterward draws a few summary inferences, which he thinks are unavoidable when the facts are once known.

We cannot give a better idea of the scope of the work than in the words of the editor\*, in a short and well written preface to the volume.

\* The great object, (he observes,) which the author appears to have had in contemplation, was to exhibit such a view of the principles and effects of the corn-laws, enacted at different periods in Great Britain, as might shew that the corn trade, both as a manufacture and an article of commerce, is, of all others, the first in importance to the prosperity of the kingdom. His statements, founded upon *facts*, tend to prove, that abundance of grain at home, and at a moderate price, cannot be obtained by *importation* from abroad, and can only be secured by giving such liberal encouragement to *exportation*, as may render agriculture, or the raising of corn, the favourite object of industry in the kingdom. Thus, instead of purchasing a considerable part of our subsistence from foreign countries, we may, by salutary regulations in the corn laws, be enabled, not only to supply ourselves, but to render our country one of the principal granaries of Europe.\*

If it shall appear that our author has been warranted in these conclusions, it ought to prove very consolatory to the inhabitants of this country; who have for some time past been threatened with a deficiency of corn, for the immediate supply of which no reasonable prospect has appeared—nor any hopes been afforded that similar distress in future can be easily prevented.

Mr. Dirom, who, we are told, 'devoted a considerable part of his time to the study and practice of agriculture, and who, to a professional knowledge of the law added extensive literary acquirements, actuated by a strong zeal for the public good, undertook this investigation, which,' we agree with the editor in thinking, 'will appear to have been a work of much reflection and research.'

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\* Lieut. Col. Dirom, [son of the author,] whose account of the campaign in India we had so lately occasion to mention with applause, Rev. vol. xi. p. 439.

The original performance is divided into five chapters. The first treats, *of the general State of Nations with respect to the alimentary Support of Mankind; and particularly that of Great Britain.*

II. *Of the Causes and Effects of the several Corn Laws of Great Britain prior to the Revolution in 1688.*

III. *Of ditto subsequent to the Revolution.*

IV. *Recapitulation of the principal Heads of the Corn Laws of Great Britain, and a Deduction of Principles from their Effects.*

V. *Arrangements proposed for carrying into Execution, and giving Effect to the Corn Laws.*

These are followed by two supplementary letters on the same subject by Mr. Mackie, and an Appendix containing various tables of great importance, illustrative of the general propositions assumed in the body of the work.

We regret that our limits prevent us from following the ingenious author through the various details that occur in the first three chapters of this work, as they exhibit an interesting delineation of the progress of the human mind in the science of legislation. In them the reader will find a particular account of every legislative regulation that has been adopted in Britain, from the time of the conquest to the present era; with historical notices, as far as they can be obtained, of the effects of these several regulations on the propriety of the nation at large;—a curious detail, prosecuted with a diligence of research, an acuteness of investigation, and a solidity of remark, that do honour to the writer, and cannot fail to prove highly interesting to the candid inquirer.

During the progress of this investigation, the reader will often have occasion to take notice of the amazing influence of habit and prejudice over the human mind, in blinding the understanding so as to prevent it from being able to draw the most obvious inferences from well established facts. He will see, while the effects of injudicious regulations were severely felt and universally deprecated as national grievances, that in consequence of national prejudices the cause of these effects remained for ages unobserved; so that while, with a view to remove those evils, innumerable efforts were made, the real tendency of which measures was only to augment instead of diminishing them, no person seemed to have so much as conceived an idea of the very easy and, as it would seem, after they are once developed, obvious means for removing the evil entirely. He will also frequently find occasion to remark that, after an idea of the principle has been once discovered on which judicious regulations may be made, it requires a painful effort, and long experience, so to digest the clauses of a bill as to get

rid of the many unobserved peculiarities that obstruct its operation and render it inefficient. We know no book in which the reader can obtain such a clear view of these peculiarities as in the present, unless it be the judicious observations of Dr. Smith on the laws that affect the commerce of wool; and these two works deserve to be deeply studied by every person who intends to take an active part in legislating, or to form accurate ideas of the *real* effect of particular laws on the prosperity of the community at large:—for laws, he will find, produce effects which are in many respects directly the reverse of their *apparent* tendency.

To give the reader some idea of our author's manner of reasoning, we shall select a few short passages:

'Many ancient laws (he observes,) had been made, inviting the importation of foreign provisions, and the exportation of English grain had been prohibited. So that while the exportation of the excrecent part of our own produce was prohibited, and the importation of foreign grains encouraged, we cannot consider agriculture to have been cherished as a national object.' P. 31.

'It does not seem to have occurred to the legislature at this time, that by keeping the corn at home in times of great plenty, the price must be raised, because the farmers would not be able to continue their trade of raising corn at a disadvantage, so that how soon [*as soon as*] the stock on hand was exhausted, scarcity or famine would ensue; nor did it occur that by allowing an exportation of the excrecent stock, plenty would be insured, by keeping an open market to the farmers, and thereby enabling them to carry on their business, and to raise more corn than was generally necessary for home consumption; nor did they attend to the benefit that would arise to the kingdom, from the additional number of people that might be employed in raising and exporting what corn could be spared, and the sums of money that would be brought into the kingdom for the price of it.

'They seem to have proceeded upon the principle, that the only way to preserve plenty, was to keep all the corn and other provisions at home, and import as much as possible from abroad, which experience has proved to be totally erroneous.' P. 36.

'—Laws are necessary for the regulation of society; but they become inept when they either direct impossibilities, or order people to labour in professions, by which they cannot earn a reasonable subsistence. The wise laws of Henry VI. and Edw. IV. had subsisted without repeal during the whole reigns of Henry VII. and Henry VIII. but without receiving any countenance or execution; and yet they, as well as Edw. VI. and Phil. and Mary, the latter of whom were the chief instruments in crushing husbandry, made repeated laws to *oblige people to labour and sow their lands*.' P. 38.

'A farmer knows little about laws; he seldom hears of them; if he did he probably would not understand them, or if he did understand them, his cry is at too great a distance to be heard; but he feels his situation, when he finds himself unable to maintain his family, and pay

pay his landlord by the raising of corn. By these laws the poorer farmers came to be ruined, the richer were weakened, and obliged to turn their attention from corn to cattle, sheep, or any other object by which they could support their families; the price of corn rose upon the manufacturers and labourers, and an importer of foreign grain became a great man, raised upon the ruins of the landholders, the farmers, and the manufacturers.' P. 66.

This picture, he adds, may, with propriety, be held up to the present day: but we may observe that, as the great corn importer can more easily obtain the ear of the minister than the poor farmer; and as he can in general bewilder the manufacturer so as to get him to range on his side; it is easy to see that it must require a very powerful effort indeed so far to overcome this influence, as to prevent it from misleading the nation when the subject happens to claim the deliberation of the cabinet and of the parliament together. These considerations serve in some measure to account for the singularity remarked in the following paragraphs, which conclude the second chapter:

'It is very singular, that the benefit which must arise to every nation from raising as much corn as possible, and exporting such parts of it as the home consumption does not require, should have been so long misapprehended in Great Britain. The example of their neighbours, who wisely exchanged their excrement stock of corn, for the raw materials and money of England and Scotland, should have pointed out the benefit of that trade; for had it not been profitable they would not have continued it for so many centuries.

'This importation trade cut many ways against the most material interests of Great Britain. Our agriculture decayed, a great part of the lands lay without tillage, population consequently decreased, the public revenue suffered a proportional diminution, and our remaining manufacturers came to be fed at a very high price with the productions of the lands of other nations, often our enemies, who drew immense profits therefrom, and drained our country of its wealth.' P. 71.

After having taken a view of the law of 1688, by which a bounty on exportation, under certain regulations, was granted, and a duty on importation which amounted to a prohibition in ordinary years was established, with some other subsidiary regulations beneficial to agriculture, which we have not room to specify, the author thus proceeds:

'Upon the removal of the subsidies and duties payable on the exportation of grain, in the year 1700, the seasons also having become more favourable (this alludes to the barren seasons 1694, 95, 96, &c.) the face of affairs was entirely changed; and a certain market having been opened by the bounties, for grain in all seasons, the implements of husbandry were seized with avidity; and, from that period, the diligence and emulation of our farmers were rewarded by encreasing success.

REV. AUG. 1796.

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‘ During the ten years from 1701 to 1710 inclusive, the average yearly exportation amounted to 248,945 quarters, while the average importation came only to 442 quarters; and the average price of the quarter of wheat fell (from £ 2 : 16 : 10 equal to £ 3 : 8 : 3) to £ 2 : 3 : 2 (equal to £ 2 : 11 : 10 of present money). In one of these years (1709) above half a million of quarters, and during these ten years no less than 2,849,446 quarters, were exported, and only 4,442 quarters imported.

‘ The money, brought into the kingdom by this large exportation, enabled the farmers to extend their operations; and we accordingly find that for the ten years from 1711 to 1720 inclusive, the average yearly exportation had risen to 449,193 quarters; the average yearly importation was only 71 quarters; and the average price of the quarter of wheat continued comparatively low, having been only £ 2 : 4 : 10½ per quarter.

‘ The exportation of these ten years had nearly doubled that of the former ten years, having amounted to 4,491,933 quarters, while only 714 quarters had been imported.

‘ It may be asserted, that we had now above 53,000 more people employed in husbandry, than had been at any time before this period; and the yearly exportation of the grain had given employment for 90,000 tons of shipping, and a proportional number of sailors for one voyage.

‘ Of the ten years from 1721 to 1730 inclusive, two of these years had carried shorter crops than usual; and, upon a small start of the prices, the importers, always watchful of their interest, however hurtful it might be to the country, introduced considerable quantities of foreign grain to the kingdom, in the years 1728, 1729, and 1730, without payment of the duties; upon the old pretext that the justices of the peace had not fixed the prices of grain, according to which the duties were to be levied.

‘ Our exportation, however, kept up nearly to that of the preceding ten years; but the importation of foreign grain was greatly increased, and the price of wheat continued nearly the same it had been for twenty years past; the average price of it having been £ 2 : 2 per quarter. There were in all exported during these ten years 4,479,683 quarters; and there were imported 732,692 quarters of the several kinds of grain; [of which 667,862 quarters were imported in the years 1728—29 and 30, which being deducted leave only 64,730 quarters during the other seven years, which give an average of 9,246 quarters *per annum*.]

‘ The act 1729 having given a check to the importation of foreign grain, our agriculture again got forward, and the average yearly exportation, for the ten years from 1731 to 1740 inclusive, got up to 549,447 quarters, while the average importation amounted only to 4,690; and the average price of wheat fell to £ 1 : 17 : 6 per quarter.

‘ There were in all exported during these ten years 5,494,471 quarters; and there were imported only 46,909 quarters of the several kinds of grain.

‘ Such was the spirit of our farmers, when they were freed from the trammels of prohibitory and improper laws, that for the ten years, from



from 1741 to 1750 inclusive, the average yearly amount of our exportation, rose to the amazing quantity of 848,660 quarters; the importation amounted only to 15,193 quarters; and the average price of wheat fell to £ 1 : 13 : 8 per quarter.

‘ At this time there must have been above 100,000 people more employed in agriculture, in Great Britain, than there were at the time of the Union, to raise this excrecent stock of grain, the exportation of which would employ about 170,000 tons of shipping, for one voyage.

‘ Where then can be the necessity of importing foreign grain, when, with proper laws, upon the chance of a foreign sale *only*, we have raised, upon an average of many years, a quantity of corn, over our home consumption, equal to maintain near 450,000 people, and in some particular years, quantities equal to maintain near double that number?

‘ In the year 1748 there were exported 1,123,953 quarters; in 1749 there were 1,250,306 quarters; and in 1750 the immense quantity of 1,667,778 quarters were exported. There were exported in all during these ten years no less than 8,486,602 quarters; and there were only imported 159,437 quarters of the several kinds of grain.

‘ Is it not clear, from hence, that Great Britain, under proper laws, is capable to increase her growth of corn to any degree for which demand can be obtained; and that as her quantity encreases, the prices at home fall, and come to be, one year with another, nearly equal?

‘ The direct contrary may be expected from improper laws; and indeed will be woefully proved from the effects of the later laws, which have checked exportation, and facilitated importation.

‘ During that prosperous period of agriculture, a labourer or manufacturer, and every other person, had the bread of every one of his family at least 20s. in the year cheaper, than in the present day.’

The reader will recollect that the above was written in the year 1786, so that the word *present* alludes only to that time; were the words *present day* to apply to the year 1795, instead of 20s. cheaper Mr. D. might have said that every one might have eaten the bread 80s. in the year cheaper than at present \* !

We must once more regret that our limits prevent us from accompanying the ingenious author farther in his reasoning, in

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\* Our author computes (Appendix, p. 51) that the average price of all kinds of corn is a little more than half of that of wheat, and that each person consumes about two quarters of corn of all kinds, equal in price to about ten bushels of wheat: but ten bushels of wheat at 3l. 3s. 8d. (its average rate from 1740 to 1750) amount to 42s. 1d.—The price of wheat at present is at least 100s. per quarter; of course the price of ten bushels is 125s. from which deduct 42s. 1d. and there remain 82s. 11d. From this estimate, it appears that the price of corn necessary for the sustenance of one person, during one year, is at present THREE times as much as it was when our greatest exports took place.

detail, on the facts that occurred from the year 1750 to the present period: but we must content ourselves with briefly stating that in the year 1757, on a small alarm of scarcity, the corn laws which had proved so beneficial were, under frivolous pretexts, suspended; and, as usually is the case, when a fence is once broken down it is seldom much respected afterward, so it happened here: our legislators, when they once found that they might safely tamper with the law, made no difficulty in suspending it whenever the whim struck them. The laws were from that period frequently suspended, and the farmer lost all confidence in their protecting influence, on which he had relied for more than half a century preceding. The exports of course began to diminish and the imports gradually to increase, till in 1773 a law was framed with the avowed purpose of encouraging the importation of grain, under the pretext of reducing the price of corn to our own people. The consequence has been that the farmer, finding no longer a steady demand for the produce of his corn fields at a price that was sufficient to indemnify him for cultivating it, has so much abandoned the culture of grain as to make the importation increase as the exportation has diminished; till it has become the general opinion that this island *cannot* grow a sufficiency of corn for the support of its inhabitants—and the difficulty of obtaining it from abroad has raised the price for some time past to a very alarming degree. To enable our readers to form a distinct idea of the effects of these two different modes of legislating with respect to corn, without taking up too much of our room, we shall give a view selected from the work before us, in a tabular form, with a few slight alterations, of the gradual progress of our exports and imports from the year 1710 to the year 1793 inclusive:

Average Imports		Exports			Average price of Wheat.
of Corn of all sorts to or from Great Britain.					
Inclusive.	Quarters.	Quarters.			s. d.
1710—			During this period the law of 1688 was allowed to act without controul, unless where marked in the tables		
1720 -	71	449,193		44	10
1730 -	924*	536,336			
1740 -	4690	549,477			
1750 -	111†	922,467		33	8

\* During the years 1728, 1729, and 1730, the laws were suspended; and therefore these years are not admitted into the average: including them, the average was 73,296 quarters imported—exports 447,968.

† The year 1741 is here also excluded from the average, as the law was then also suspended:—admitting that year into the average, the imports would be 15,943—and the exports 848,660 quarters.

1760 * Quarters.	Quarters.	
1770 265,732	- 429,017	} During this period the law of 1773 operated. The law of 1791 operated now
1780 515,636	- 239,948†	
1790 613,088	- 284,715	
1793 1,322,828	- 227,273	
		45 10

This short table exhibits a striking reverse in the state of this country respecting the production of corn, which demands the serious consideration of every householder in the kingdom. During the first period, our *exports* went on in a *regular train* of augmentation, while our *imports* were trifling, and it may be said stationary: during the second period, our *exports* have continued gradually to decrease, while our *imports* have as *regularly* though much more rapidly increased; so that, in the course of 40 years, the imports have risen from next to nothing to little less than one million and a half of quarters; while the exports have in the same period of time fallen from one million of quarters nearly to nothing, as probably it will be found to be at the present time. Such a *regular progression*, corresponding at the same time so exactly with the changes that have taken place in our corn laws, clearly indicates that these laws, if they have not been the sole cause of this deplorable change in the state of this country, have at least had a considerable influence on it; and that therefore these laws claim a very serious revival on the part of the legislature: in doing which the present volume ought to be carefully consulted.

In the two letters by Mr. Mackie, that gentleman brings down the table of exports and imports from the end of the year 1784, when Mr. Dirom stopped, to the end of 1793; and, by many strong arguments, he corroborates the general doctrines inculcated by Mr. Dirom. In this supplementary part, the ingenious letter-writer enters into a pretty full defence of the principle of the corn laws of 1688, in opposition to the doctrine of Dr. Adam Smith; who, in his *Inquiry into the Wealth of Nations*, contends that the trade in corn should be left entirely free. This writer seems not to have known that Dr. Smith's opinion on this subject had been successfully combated by a writer of his own nation, during the lifetime of that celebrated author †. We were at that time inclined to believe that the ar-

\* The ten years from 1750 to 1760 are here omitted, as the corn laws were suspended nearly half of that period. It is therefore left blank, as a point of partition above which the exports were always on the increase, and below which they are as regularly on the decrease, while the imports increase in a yet more rapid progression.

† The exports of *malt* during the years 1788 and 1789 were large beyond all precedent, owing to some peculiarity not here explained. These are here omitted, and the average is calculated without them.

‡ Letters on the means of exciting a spirit of national industry, by Dr. James Anderson; see M. R. vol. lviii.

guments for the bounty outweighed the others, and we now find many additional reasons for adhering to that opinion. Mr. Mackie takes a wider range than the original author had prescribed to himself; and, in a manner agreeable enough, though somewhat diffuse, he gives a view of many circumstances which he thinks have contributed to diminish the production of corn, and to enhance the price of grain, in this kindgom,—which we cannot attempt to enumerate.

On the whole, we consider the present volume as a valuable acquisition to the public, and heartily recommend it to all those who wish to attain accurate ideas in regard to the commerce of corn.

ART. VI. *Essays, historical and critical, on English Church Music.*  
By William Mason, M. A. Precentor of York. 12mo. pp. 264.  
3s. 6d. sewed. Robson. 1795.

WE rejoice whenever we see the name of this elegant poet prefixed to any new work. Perhaps our expectations would have been now more considerably excited, had the essays before us been the production of his muse, from whose inspirations we have formerly received so much pleasure: but, though Mr. Mason's prose may not be equally correct and polished with his verse, yet we here meet with many excellent reflections; among some singular opinions indeed, to which musicians, and perhaps many lovers of music, will not readily subscribe. The first of the ESSAYS is on the subject

*Of Instrumental Church Music.*

Mr. Mason's character of Rousseau's musical writings is well drawn, and indisputable; and his explanations of musical accent, rhythm, and cadence, are clear, elegant, and devoid of technical jargon. The following period nicely discriminates the difference between the music of the last age and the present, as to accent and rhythm. After having explained the analogy that subsists between literary and musical compositions, Mr. M. adds:

I shall be understood at least, if not assented to, when I say that the Music both Vocal and Instrumental, produced by the Composers in the early part of this century, was less accentual and rhythmical, than that of their later Successors. When we hear the Music of the former performed, we may be pleased, it is true, and greatly pleased with the artful contrivance of its modulation, and the strong support given to its melody by its accompanying, or rather leading, Harmony: yet, like that defect in prose which Mr. Pope calls a period of a mile, or like the long irregular stanzas of an Ode, falsely called Pindaric, our ear will ever want due pauses to rest upon; our attention will find itself bewildered: the hand or foot, even the most experienced,

rienced, will with difficulty beat time to it. By such Music we may be entertained and soothed, but seldom moved or affected. Its strains will be void of pathos and expression, and the memory of them, in consequence, imperfectly retained. But on the contrary where Rhythm, Pause, and Accent are peculiarly attended to by the Composer, his productions will have an immediate and striking effect upon the hearer. He will comprehend the spirit of the air at its very first opening; every succeeding passage will render it still more gratefully intelligible; and this however novel or uncommon the movement, or however varied by extraneous and unexpected Modulation.

Our author frequently refers to the History of Music by Dr. Burney, of which he speaks with great respect: but the history of the organ he has taken chiefly from a book on the subject of organ-building, by D. Bedos de Collis, a Benedictine Monk, printed in 1766. We are inclined to think, however, that the organ had admission into churches, and was brought to a considerable degree of perfection, at a much earlier period than he seems to assign, when he says 'an organ in any degree deserving the name, could not have been fabricated many years before the æra of our Reformation.' Mr. M. forgets that Dante, born in 1265, mentions the organ as used in the churches in his time; and all the musical historians agree that pedals were added to that instrument in Germany, so early as the year 1470. We have somewhere read lately that the citizens of Florence, in the time of *Lorenzo il Magnifico*, born 1448, erected a monument to a celebrated organist in the cathedral of that city, which still subsists, with an encomiastic epitaph on his admirable performance. Now such celebrity could hardly be acquired on a very bad instrument.

As to the use to which Mr. Mason would confine this most noble of all instruments in our churches, we cannot help regarding it as not only degrading to able performers, but to the art of music itself. For *Voluntary*, the Italians long used the word *Fantasia*; for *Prelude*, *Toccata*; not *Capriccio*, as Mr. M. suggests. The definition which Rousseau has given of a *Prelude* in his *Dict. de Musique*; and which Mr. M. has translated, is admirable.

'After saying simply that it means any irregular and short exertion of the Fancy, passing through the essential notes of the Key, to try whether the instrument be in tune before the Performer begins his piece,—he (Rousseau) proceeds thus:

"But on the Organ, or Harpsichord, the Art of Preluding is much more important: It is the faculty of composing, and executing extempore, pieces replete with every thing, either in Design, Fugue, Imitation, Modulation, or Harmony, that a composition the most scientific can exhibit. It is principally, during such a prelude, that great Musicians, then exempted from that extreme subserviency to

rules, which the critical eye requires them to attend to on Paper, produce those brilliant and skilful transitions, which enrapture the Ears of an Audience. To do this, a perfect mastery of the Instrument, a delicate and well-practised finger, are by no means all that are sufficient; that fire of Genius, that inventive spirit must be superadded, which instantaneously creates and executes passages the most congenial to Harmony; the most seductive to the Ear."

This is not only eloquent, but liberal and enlarged; and Mr. M. allows that words cannot more perfectly express the supreme excellency of Handel's extemporaneous performance in his oratorios:—but it is not such playing as this which Mr. Mason seems to want, if it could be obtained. If his notions of a voluntary were to be established into a law, there would be an end to all attempts of masterly and good organ-playing, by students on that instrument. A *barrel organ*, with fit pieces, in simple counterpoint, would do the business much more to his satisfaction, than the fingers of a man of genius. The citizen of Geneva, originally a sheep of the flock of Calvin, is not Calvinistical enough for a divine of the Church of England!

Yet, p. 47. Mr. M. seems perfectly reasonable, when he says:

'I demand no austere solemnity of strain; but I would reject all levity of air. I require no recondite harmony; but I deprecate too rhythmical a melody. Nor let it be thought that I here contradict what I have before asserted concerning the superiority of modern Music: It may have, and, I think, has all that peculiar merit which I then ascribed to it, and yet be ill calculated for the particular purpose of which I am now treating.'

If he had stopt here, what Christian, however he may love secular music, would deny the good sense and propriety of his demands? When he requires *simple* and *unimpassioned* music, only, in the church, we understand that he means a more grave and solemn as well as more simple music, than that of the theatre or streets; which is reasonable, desirable, and practicable. When, however, (p. 54.) Mr. M. asks why the organists should be *improvisatori*? the answer is obvious: 'that nothing vulgar, common, nor secular, should have admission into the church, to awaken ideas of profane places and things.' According to Mr. Mason's system, no *pathetic*, any more than *cheerful*, strains must have admission in the church. All must be unaccented and unmeaning. Were this regulation immediately to take place, all the organs in the kingdom would be sold or burned, and the organists beggared, as in the grand rebellion. Milton, whom our author quotes in favour of his system, allows of *fancied discant*, and *lofty Fugues*, with artful and *unimaginable touches*. Discant, in Milton's time, was multiplying notes



without much fancy : but the musician gave all that he had. There was little melody known then, and therefore little was expected. At present much is known, and much expected. Our great epic bard was so good a musician, and had so good a taste, that if he had lived at a much later period, when music had been more cultivated and refined, he would certainly have adhered to the best. He must have heard the organ properly treated in Handel's best manner, during his residence in Italy, at which time Frescobaldi was organist of St. Peter's church in Rome \*.

We do not understand, p. 59, how a fugue is too *fluent* for the purpose of modern masters. We rather think it not fluent enough for the unrestrained range of fancy, to which composers as well as extemporaneous players at present give way. After having analyzed Milton's idea of unpremeditated playing on the organ, and admirably described the necessary qualifications of an extemporaneous performer on that instrument ; Mr. Mason proposes a style of voluntary playing that shall be wholly unimpressive, and such as shall excite no attention in the hearer ! It is marvellous how so excellent a poet should be so severe a reformer of a sister art, as to wish to render it a vapid nullity ! Grave, solemn, and decorous strains, rich harmony, and pleasing modulation, we most sincerely join with Mr. M. in recommending for the use of the church : but the *excess* of purism will injure an art which has always been thought one of the most innocent alleviations of our sorrows and our cares.

Having said, ' it were to be wished, that in our established church extempore playing were as much discountenanced, as extempore praying,' Mr. M. as the utmost extent of his toleration, adds that the organist ' might be allowed to discant on certain single grave texts, which Tartini, Geminiani, Corelli, or Handel would abundantly furnish, and which may be found at least of equal elegance and propriety in the Largo and Adagio Movements of Hadyn or Pleyel.' How condescending and indulgent to men whose sudden effusions are frequently superior not only to what cold reflection can enable them to write, but to whatever has been written ! while to take *texts* from the popular composers, whom he mentions, would instantly carry the minds of many hearers from the church to the opera, concerts, and playhouses.

Surely it is illiberal in a man of genius and science to endeavour, in the spirit of system, to abolish a talent which has ever been regarded as the most useful and pleasing species of *inspiration* which modern times can boast ! Of nothing are the Germans so proud in the art of music, which they have so success-

\* See Burney's *History of Music*, vol. iii. p. 532.

fully cultivated, as extemporaneous playing on the organ; and the Italians and French, however light their vocal music may have become in the church, have organists in their cathedrals and convents, as all travellers assure us, who play in the learned, full, and grave style of Handel, in a manner that is and ever will be respected by good Christians and judges of music and propriety, as well as by the first secular professors of the art. The *set forms*, which Mr. M. would prescribe, might be very judiciously imposed on Tyros in the art of music, on bungling deputies, and on coxcombs: but to chain down a great master of a *liberal art*, not to 39 articles, but to 3\*, would be an inquisitorial act.

Mr. Mason's objections to the use of violins in ecclesiastical music are narrow and singular. They are more seldom heard in our churches, in England at present, than in any other Christian country. Where there is an organ, we have no other instrument in our temples, except on extraordinary occasions.

The taste of Mr. M. and of his friend Mr. Gray in *Poetry*, now that Dr. Johnson is no more, few will dispute: but in *Music*, as mere *dilettanti*, like themselves, we may venture to have an opinion of our own, though it should be a little different from that which they hold. The high rank of Pope and Swift in poetry did not make them infallible judges of every other art, particularly of music; concerning which, to great ignorance, was added want of auricular sensibility. Mr. Gray's idea of an overture for his fine ODE, in the way of *argument* to the Poem, is extremely ingenious and seemingly practicable: but analogous overtures to OPERAS, though recommended by Algarotti and frequently tried, have been prevented from having the effect which might be expected from them, by the noise of opening and shutting the boxes, and the continual disturbance occasioned by the entrance of new company. Indeed this kind of prefatory symphony has been thought to *anticipate* too much of the plot of a dramatic representation. If events, preceding the exact point of time at which the fable commences, could be conveyed to the mind of the audience by the overture, it would perhaps be preferable to such an instrumental narrative as Mr. Gray proposed.

We entirely agree with Mr. M. that the effects of simplicity and power of unisons were never better applied and illustrated, than at St. Paul's on the King's recovery: but, because the united voices of six thousand children assembled on such an extraordinary occasion, and accompanied by no other instrument

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\* See the author's three propositions or canons, page 21 et seq.

than the organ, had all the impressive energy so well described by the Bishop of London, are oratorios, anthems, services, and psalmody in different parts to be laid aside, and no music to be heard in our churches but in a similar unisonous mass of infant voices? Where and when shall we meet with it? At the performance of oratorios, so far from wishing to hear more of the organ through the voices and other instruments, we have often thought the organ's power too despotic; and so frequently abused by its minister, the organist, that, enemies as we have ever been to tyranny and oppression of all sorts, we wished very much to have the orchestra new *organized*\*, and its power more judiciously distributed.

## ESSAY II. *On Cathedral Music.*

At the beginning of this essay, when Mr. M. speaks of *harmonical* proportions, we suppose that he means *metrical* proportions and divisions of time.

The whole object of this essay seems to be that of simplifying cathedral music to plain counterpoint of note against note, and only one sound to each syllable, that the words may be rendered perfectly intelligible to the congregation. We readily admit that fugues, though a very ingenious contrivance, and the delight of musicians and lovers of music of the old school, is very unfavourable to poetry, and indeed to the intelligence of prose, by the several performers having different words to pronounce at the same time. Whether Mr. M. would compound for florid counterpoint and even fugues, if the words were never to be transposed, repeated, nor frittered by divisions, till they had first been heard plain and well accented, by a single part, or by many parts in plain counterpoint, we know not: but we can hardly think that the composers, the organist, or the singers, would give great satisfaction, and be thought to deserve their salaries, by such inartificial and psalmodic strains as those to which Mr. Mason seems to wish our cathedrals limited. The venerable *services* and *full anthems* of our old ecclesiastical composers are now so sanctified by time, and, perhaps, by prejudice, that we should be as sorry to see them give way to flimsy compositions of a modern cast, as to have our Gothic structures of well-chisel'd stone transformed into tabernacles of brick.

In Mr. Mason's new way of stringing the harp of David, not only air but science is to be banished from the church. In our old ecclesiastical music, *learning* and *ingenuity* made us amends for the want of air, and even of accent; and musicians

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\* It is hoped that we do not often offend by *playing* on words.

might well be alarmed, if Mr. M. were supposed to be as good a judge of musical as of poetical composition : but *their craft*, we trust, will not be in much danger, beyond York cathedral, though he attacks the *citadel* of choral music as boldly as if he headed an army of ecclesiastics from the council of Trent. We might ask why such *scientific modulation* as that of Purcell is to be cleared away ? How can modulation obscure the sense of the words, for which Mr. M. is contending ? Purcell's modulation is simple and natural, compared with that of Haydn, and his affected imitators. It is known that Queen Eliz. prevented learned music from being banished from our cathedrals, for the sake of the art : but, though we wish, as much as the precentor of York, to repress the abuse of this art, when it degenerates into pedantry and excess of complication, yet mere simple melody, without some ingenuity of contrivance in the accompaniments or interior parts, would, we imagine, appear secular, and soon be rendered vulgar and common, by its facility, and by being learned by rote. The *lively balladry*, which the modest Purcell wished to avoid, would soon become a reasonable cause for a farther reformation, perhaps a total excommunication of music from the church.

Mr. M. has admirably characterized some of our old masters, and has censured their want of simplicity : but that is generally the case when the want of genius is supplied by labour. It is to be wished that sacred music should be as different from secular as possible : but the simplicity, which Mr. M. wants, would infallibly unite and render them so similar, that nothing but the words and place of performance would discriminate them. The *long and intricate divisions*, in speaking of the solo anthems of Crofts and Green, are very justly condemned by Mr. M. as they were purposely composed for common use in the church : but those of Handel, being produced for great occasions, great singers, and a great band, merit not the same censure.

Whether our gifted poet's recipe for composing church music will not be thought too methodistical for any thing but parochial psalmodists, we know not ; it will come with weight from so eminent a writer : but it seems likely to put an extinguisher on all genius and ingenuity in our church composers, if adopted wholly and exclusively. When the author says that the composer 'is precluded from no other part of the musical science, than the *Fugue*,' he forgets that he is precluded from all ingenuity of contrivance in the under parts, to which, if we understand him rightly, not a note is to be given more nor less than to the principal part of a chorus.

With respect to the order in which the psalms are chaunted in our cathedrals, we perfectly agree with the author, in with-  
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‘ That a Cathedral Psalter was composed by some judicious person, in which every Psalm should have a peculiar chaunt affixed to it ; and that these chaunts, succeeding one another in the allotted portions of the Rubric for the day, should pass from major to minor keys, and *vice versa*, according to the established rules of Modulation. For this purpose no new chaunts need be invented, but only a good selection made from the great variety now in use. The metrical Psalms, we know, have long had their peculiar Melodies, and I know no reason why those in prose have not as good a right to their peculiar chaunts.’

ESSAY III. *On Parochial Psalmody.*

Mr. M. here gives a sketch of the history of Lutheran and Calvinistical psalmody, from the late musical historians, and from Mr. T. Warton's history of poetry. The late Laureat, however, though highly praised as a poet, is accused by our author of prejudice against the Puritans, and metrical singing; and an opportunity was here seized of attacking Dr. Johnson for ‘condemning all devotional poetry whatever.’ He allows, however, that Milton in his earliest youth so failed in versifying the Psalms as not to have been a very formidable rival of Sternhold ; and here we have a critical discussion of the merits of Mr. Merrick's version, and of Bp. Lowth's translation of Isaiah. The Hebrew poetry itself is censured by our author for its pleonasm and repetitions—

‘ Yet still a Metrical Version, happily executed on the model I have proposed, might have merit intrinsically of its own. It might be good and even nervous Verse ; it might have strong devotional Pathos : it might express a fervency of gratitude to the Deity, a heart-felt sensation of benevolence to our fellow-creatures, and answer every laudable purpose, which is wished to be obtained by Parochial Psalmody.

‘ And this it might do, so far as the Public Service of our Church is concerned, without being a translation of the whole Psalter. Nobody, I hope, will think I have a tendency to Popery, when I give it as my opinion that the Church of Rome did well when she inserted only a small portion of the Psalms in her Liturgical Offices. Yet the Church of England, which opens the whole Psalter to the People, who, with the Priest, are appointed alternately to repeat it, cannot be accused of shutting up any page of it, if in the Psalmical part it makes use only of a judicious selection ; a selection of those (and there are many in that sacred miscellany) which refer neither to Jewish ceremonies, nor abound with Jewish imprecations.’

Dr. Burgey, it seems, is not so partial (in his history of music) to parochial psalmody as Mr. M. wishes ; and here (p. 197.) an amicable controversy begins, which we have not room to insert, nor time to discuss. If the poetry and singing, as is often the case, be both so contemptible as to excite disgust or ridicule in the hearers, why, it may be asked, *sing* those psalms, as a part of the liturgy, in *verse*, when the admirable *prose* translation

*translation* may be and *is* read, and understood so much better, *without* music? If the whole congregation, or any part of it, *can* sing so tolerably as not to disgrace the sacred rites, we should suppose that no rational and serious man would object to it.— We shall not interfere farther in this controversy, but agree with Mr. M. that it would be a great improvement to metrical psalmody,

‘ To remove the capital defect, which results from its being totally divested of Accent and Rhythm by the prolongation of each note to almost an equal, and always a tedious length; by which the words become as unintelligible, as if they were united to Airs of the most modern cast, frittered into Divisions, or even loaded with parts as much in sequence as in a Catch or a Glee. Music thus performed is as liable to obscure the sense of the words by its simplicity, as a more refined mode is by its complexity.’—

‘ The remedy, which I think both natural and easy, is this: Let the Psalm tune be divested of all its bars, as it was at the first formation of that kind of Music, retaining only a single bar at the end of every line of the verses, and a double one at the conclusion of the Stanza. The Ear, in reading rhymed verse, always dictates a pause to the voice at the end of each line, and a longer at the conclusion of the sense; and these two bars are admitted for the same purpose. In the next place, as every verse, in the various metres employed in our common version, is usually of the Iambic species, that is, the first syllable, whether long or short in actual quantity is always pronounced short, and the next syllable long, and so alternately to the end of every line. Therefore the accompanying notes of the melody should be regulated by the same law. For this purpose there would be no occasion to change the notes already in use, but only to give them different durations, always singing the first as short again as the second; the third as the fourth, and so to the end of each line, prolonging the time of the whole strain to about twice that of solemn recitation. This, while it added to intelligibility, would take from Psalmody its tedious drawl, and certainly leave it sufficient gravity.’

Now, from what we know of music, it seems as if this rule would change the roodth Psalm tune, and all the old established melodies originally in common time, into triple time; nor could the organist, when many stanzas are sung to the same tune, look at two books at once, in order to regulate the length of the notes by the length of the syllable.

With regard to *Barrel-organ* accompaniment, we own that, in or out of church, we think that its mechanical and stubborn precision destroys every thing in music which depends on feeling and expression; and that few who have frequently heard the performance of good music, by human creatures, can prefer that of a *machine* to ‘the finger of the best parochial organist.’ This is indeed endangering the *craft*, not only by pointing out an expedient for saving the expence of a manual organ



organ and organist, in such parishes as are unable to purchase an instrument and establish a salary, but for getting rid of all expence in the performance of sacred music, except that of a *turnspit*. A barrel-organ, indeed, seems best fitted for such music as Mr. M. would prescribe, not only in parish churches, but cathedrals.

Mr. M. seems to rest Protestantism on a bad foundation, if parochial psalmody be the test. To sing those psalms ill in bad metre, which can so much better be read and comprehended in their venerable and often sublime prose translation, seems not a necessary nor desirable part of reformation; and we cannot help pronouncing that, with all Mr. Mason's genius, learning, and taste in the fine arts, his psalmodic principles are little better than Calvinistical and Puritanical.

ESSAY IV. *On the Causes of the present imperfect Alliance between Music and Poetry.*

On this subject, we had reason to expect more liberality, as well as more science, from so classic a scholar and so eminent a poet as Mr. M.; and we have not been disappointed.

Modern vocal music, by an imitation of instrumental powers, and by a rage for execution and novelty of melody and effect, is become an enemy to the sense and expression of good poetry. It has often been lamented that the original union and partnership between poetry and music was dissolved, and that each art had set up for itself, and established a different and distinct interest. Fontenelle used to say that they would be always quarrelling and jealous of each other, till a reconciliation between them was brought about, by the poet and musician being united in the same person. He ascribed the great success of Rousseau's *Devin du Village* to this union; which succeeded so well in that little French comic opera, composed in a style of music nearly as simple as that of a ballad farce, that he thought a tragedy written for music might be equally well set by the author of the poem: but Metastasio, though he knew music, we have been told, better than Rousseau, never attempted to set his own serious operas. The public ear has been so long debauched by what connoisseurs call fine music and fine singing, that their depraved appetites have no relish for such simplicity of melody and performance, as would render a drama intelligible without obliging the hearer to have recourse to a *libretto*, or book of the words, instead of fixing his attention on the stage and the situation of the performers.

In this essay, Mr. M. and Dr. Burney seem perfectly to agree. With the assistance of that musical historian, our author, in tracing the separation of the two arts, deduces the licentiousness  
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in singing poetry from the *canto fermo* in the church; from the invention of the *time-table*, which augmented the distinctions of notes from 2 to 6; and from the cultivation of *florid counter-point, fugues, divisions*, and *refinements in singing*; which, though he allows them to be improvements in music as a separate art, are vices when connected with poetry, particularly that which is narrative and dramatic.

This subject appears to us to be well discussed, and cause and effect to be fairly stated. To simplify theatrical music seems a very natural wish for a dramatic poet: but exquisite singing is so captivating a luxury, that it makes an audience forget every thing except what they hear. We see in the present day how difficult it is for men, who are used to wheaten bread, to submit to eat that which is made of oats and barley; and we shall therefore hardly prevail on those who are accustomed to beautiful melodies, to submit to *plain-chant*, or recitative, throughout a drama. However, to the sentiments of this essay we freely subscribe; and though its principles may at present be impracticable, *in toto*, many of them may be easily and profitably adopted.

This little volume, though not ostentatiously given to the public on "*woven paper hot-pressed*," is printed with a good type;—yet it is far from correct, particularly in the foreign words and names; nor is the English always perfectly accurate. These, however, are considerations for humble critics, not for lofty poets.

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ART. VII. *A Treatise on the Police of the Metropolis*, explaining the various Crimes and Misdemeanors which at present are felt as a Pressure upon the Community; and suggesting Remedies for their Prevention. By a Magistrate. 8vo. pp. 369. 6s. Boards. Dilly. 1796.

THE increase of crimes and the depravity of manners in the metropolis form a subject of frequent declamation: but, though the fact is universally acknowledged and severely felt, there seems, in tracing the cause of this growing evil, to be a great diversity of opinion; and perhaps the sentiments of men, on this as well as on almost every other subject, may receive a tincture from their modes of life, habits, and peculiar cast of disposition. The humane and tender-hearted, shocked at the numerous executions with which foreigners too justly reproach us, are apt to ascribe the growth of the evil to the severity of our penal laws; and many plans have been suggested for commuting the punishment of death, and substituting temporary or perpetual servitude. At the head of this well-meaning party  
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stands the Marquis of Beccaria; whose book on crimes and punishments has been universally read; and generally approved. The work, indeed, is written with eloquence and feeling, and the author's reasoning is, for the most part; just, and always plausible: but, if we appeal to experience, which is the surest test of human wisdom, we shall perhaps find that, as far as we have adopted the Marquis's plan, in the hulks of Woolwich, Portsmouth, and Langston, we have no reason to boast of our success; for very few (if any) of the convicts who have been sent to those seminaries have returned thence reformed by their education. These and other considerations may have induced men of a rigid and inflexible character to look, on the other hand, for the source of crimes in the ill-judged lenity of our laws, the feeble administration of justice, and the frequency of pardons;—and many arguments may be alleged in favour of *this* opinion.

In our courts of justice; perhaps, too much tenderness is sometimes shewn to the criminal; which gave occasion to the discerning Henry Fielding to observe, that our laws seemed rather made for the protection of rogues against honest men, than for the safety of honest men against rogues.

It is certainly to be lamented that the difficulty and expence of conviction should deter many people from prosecuting offenders: it is likewise the disgrace of our country that numberless low retailers of the law should support themselves, and even acquire fortunes, by protecting criminals from the punishments which they have merited; and if we consider the practices which they adopt to obtain their end, (such as hiring persons to swear an alibi, cajoling, threatening, and bribing witnesses to suppress or mutilate their evidence, on the day of trial,) the mind starts back with astonishment and horror at such an accumulation of wickedness.

The difficulty of an attempt to reform these abuses may terrify the weak and timid: but it should excite to a greater degree of exertion those who are blest by nature with a sufficient strength of mind; and who, from the circumstances of their situation in life, are supposed to be best qualified to trace the evil to its source, and to mark the various gradations of fraud, with their consequences immediate or remote on the peace and happiness of society.

No writer that we have hitherto perused appears to us to have examined the subject so accurately as the author of the work before us. As a magistrate, he doubtless had the best means of information; and we must confess ourselves astonished and shocked at the extent of the evils here set forth, which, we are decidedly of opinion, require the immediate attention of the

legislature. Engaged in a war, the event of which is uncertain, and loaded with taxes for the support of government, added to the consequent dearth of provisions, it is certainly incumbent on our rulers to prevent, as much as is possible, the depredations committed on public and private property. These depredations, according to our author, amount to the incredible sum of 2,000,000 annually; which he arranges under the following heads:

1. Small thefts	-	-	-	£.710,000
2. Thefts upon the rivers and quays	-	-	-	500,000
3. Thefts in the dock yards and on the Thames	-	-	-	300,000
4. Burglaries, highway robberies, &c.	-	-	-	220,000
5. Coining base money	-	-	-	200,000
6. Forging bills, swindling, &c.	-	-	-	70,000

Total estimate £.2,000,000

The introduction to this truly important work contains some very sensible observations on the imperfection of our criminal laws. The author ascribes the insecurity which the public experiences with regard to life and property, and the inefficacy of the Police in preventing crimes, to the following causes:

1. The imperfections in our criminal code; and, in many instances, its deficiency with regard to regulations and provisions applicable to the present state of society.
2. The want of a properly digested and energetic system of Police, and of an adequate fund for giving effect to the exertions of magistrates in detecting criminals, and for rewarding officers of justice, and others, for useful services.
3. The want of a public prosecutor for the crown, to prevent frauds in the administration of criminal justice.
4. The unnecessary severity and sanguinary nature of punishments.
5. The abuses in granting pardon to capital convicts.
6. The system of hulks.
7. The want of proper penitentiary houses for the employment and reformation of convicts.

In the first chapter, the author takes a general view of the causes of the increase of crimes. As this subject is of the greatest importance, we shall give his sentiments at length:

‘ In developing the causes which have so multiplied and increased those various offences and public wrongs which are at present felt to press so hard upon society, it may be truly affirmed in the first instance, much is to be imputed to *deficient and inapplicable Laws, and to an ill-regulated Police.*

‘ Crimes of every description have their origin in the vicious and immoral habits of the people;—in the want of attention to the education

tion of the inferior orders of society;—and in the deficiency of the system which has been established for guarding the morals of this useful class of the community.

‘ Innumerable temptations occur in a great capital where crimes are resorted to, in order to supply imaginary wants and improper gratifications, which are not known in lesser societies: and against which the laws have provided few applicable remedies in the way of prevention.

‘ The improvident and even the luxurious mode of living which prevails too generally among various classes of the lower ranks of the people in the metropolis, leads to much misery and to many crimes.

‘ Accustomed from their earliest infancy to indulge themselves in eating many articles of expensive food in its season\*, and possessing little or no knowledge of that kind of frugality and care which enables well-regulated families to make every thing go as far as possible, by a diversified mode of cookery and good management:—Assailed also by the numerous temptations held out by fraudulent lotteries, and places of public resort and amusement; and above all, by the habit of spending a great deal of valuable time as well as money unnecessarily in public-houses; and often allured by low gaming, to squander more than they can afford, there is scarce an instance of accommodating the income to the expenditure, even in the best of times, with a considerable body of the lowest orders of the people inhabiting the capital: and hence a melancholy conclusion is drawn, warranted by a generally assumed fact; “ that above twenty thousand individuals rise every morning in this great metropolis, without knowing how, or by what means they are to be supported during the passing day, or where they are to lodge on the succeeding night.”

‘ Poverty is no where to be found cloathed in so great a degree with the garb and emblems of the extreme misery and wretchedness, as in London.

‘ Develop the history of any given number of these miserable fellow-mortals, and their distresses will be found, almost in every instance, to have been occasioned by extravagance, idleness, profligacy, and crimes:—and that their chief support is by thieving in a little way.

‘ Allured and deceived by the facilities which the pawnbrokers and the old-iron shops hold out, in enabling the labouring people, when they marry, and first enter upon life in the metropolis, to raise money upon whatever can be offered as a pledge or for sale; the first step with too many, is generally to dispose of wearing-apparel and household goods, which is frequently done upon the least pressure, rather than forego the usual gratification of a good dinner or a hot supper.—Embarrassments are speedily the consequence of this line of conduct, which is too often followed up by idleness and inactivity. The ale-house is resorted to as a desperate remedy, where the idle and the

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\* ‘ The chief consumption of oysters, crabs, lobsters, pickled salmon, &c. when first in season, and when prices are high, is by the *lowest* classes of the people.—The middle ranks, and those immediately under them, abstain generally from such indulgencies until the prices are moderate.’

dissolute will always find associates, who being unwilling to labour, resort to crimes for the purpose of supplying an unnecessary extravagance.

‘ It is truly melancholy to reflect upon the abject condition of that numerous class of profligate parents, who, with their children, are constantly to be found in the tap-rooms of public houses, spending in two days as much of their earnings as would support them a week comfortably, in their own dwellings;—destroying their health;—wasting their time, and rearing up their children to be prostitutes and thieves before they know that it is a crime.’

In chapter II. the causes and progress of small thefts are explained, and shewn to arise from the numerous receivers of stolen goods, under the denomination of dealers in rags, old iron, and other metals. The various arts used to seduce the giddy and the extravagant among the lower ranks of society are laid open, together with the methods of concealment, and the wonderful dexterity with which detection is evaded. In the III<sup>d</sup> chapter, the same subject is pursued, and we have a particular detail of the means employed in committing small thefts on the Thames. The IV<sup>th</sup> chapter is highly interesting, as it traces the causes of the prevailing abuses, frauds, plunder, and pillage in the public arsenals, and in ships of war and transports.

Chapter V. chiefly relates to the commission of the more atrocious offences of burglary and highway robbery.

The VI<sup>th</sup> chapter treats on coinage, and the circulation of base money, and contains a great variety of very curious information. The systematic manner in which this infamous trade is carried on, the incredible profits arising from it, its vast extent, and the numbers of people concerned in it, cannot be contemplated without horror.

The subjects of chapter VII. are the various kinds of forgeries and frauds committed in the metropolis. The author justly observes that Gaming is the source whence have sprung up all that race of cheats, swindlers, and sharpers, whose nefarious practices he endeavours to expose.

‘ So early as the reign of Queen Anne,’ (continues the worthy writer,) ‘ this abandoned and mischievous race of men seem to have attracted the notice of the legislature in a very particular degree, for the act of the 9<sup>th</sup> of Her Majesty recites “ that divers lewd and dissolute persons live at great expences, having no visible estate, profession, or calling, to maintain themselves; but support these expences by Gaming only; enacts that any two justices may cause to be brought before them, all persons within their limits whom they shall have just cause to suspect have no visible estate, profession, or calling, to maintain themselves by, but do for the most part support themselves by Gaming, and if such persons shall not make the contrary appear to such justices, they are to be bound to their good behaviour for a twelve-month, and in default of sufficient security, to be



*be committed to prison, until they can find the same, and if security shall be given, it will be forfeited on their playing or betting at any one time, for more than the value of twenty shillings."*

' If in conformity to the spirit of this wise statute, sharpers of every denomination who support themselves by a variety of cheating and swindling practices, without having any visible means of support, were in like manner to be called upon to find security for good behaviour in all cases where they cannot shew they have the means of subsisting themselves honestly, the number of these pests of society, under an active and zealous magistracy, would soon be diminished, if not totally annihilated.

' By the 12th of George the Second "*the games of Faro, Hazard, &c. are declared to be Lotteries, subjecting the persons who keep them to a penalty of two hundred pounds, and those who play, to fifty pounds.*"—One witness is only necessary to prove the offence before any justice of the peace; *who forfeits ten pounds if he neglects to do his duty:—*and by the 8th of George the First, "*the keeper of a Faro table may be prosecuted for a lottery, where the penalty is five hundred pounds.*"

' Such has been the anxiety of the legislature to suppress Faro Tables and other games of chance, that the severest penalties have been inflicted, founded on the fullest impression of the pernicious consequences of such practices, and yet to the disgrace of the Police of the metropolis, houses are opened under the sanction of high sounding names, where an indiscriminate mixture of all ranks are to be found, from the *finished sharper* to the *raw inexperienced youth*. And where all those evils exist in full force which it was the object of the Legislature to remove.

' When a species of gambling, ruinous to the morals and to the fortunes of the younger parts of the community who move in the middle and higher ranks of life is suffered to be carried on in direct opposition to a *positive statute*;—Surely, blame must attach some where!

' The idle vanity of being introduced into what is supposed to be genteel society, where a fashionable name announces an intention of seeing company, has been productive of more *domestic misery* and more *real distress*, poverty, and *wretchedness* to families in this great metropolis, (who but for their folly might have been easy and comfortable,) than many volumes could detail.

' A mistaken sense of what constitutes human happiness, leads the mass of the people who have the means of moving, in any degree, above the middle ranks of life, into the fatal error of mingling in what is erroneously called genteel company, if that can be called such where Faro Tables and other games of hazard are introduced in private families:—Where the least recommendation (and sharpers spare no pains to obtain recommendations) admits all ranks who can exhibit a genteel exterior, and where the young and the inexperienced are initiated in every propensity tending to debase the human character, and taught to view with contempt every acquirement connected with those duties which lead to domestic happiness, or to those objects of utility which can render either sex respectable in the world.

' To the horde of sharpers at present upon the town, these places of rendezvous furnish a most productive harvest.

‘ Many of this class, ruined perhaps themselves in early life in seminaries of the same description, to which they foolishly resorted, when vanity predominated over prudence and discretion, have no alternative but to follow up the same mischievous trade, and to prey upon the ignorant,—the inexperienced, and the unwary, until they too see the fatal delusion when it is too late.

‘ When such abominable practices are encouraged and sanctioned by high-sounding names,—when sharpers and black-legs find an easy introduction into the houses of persons of fashion, who assemble in multitudes together for the purpose of playing at those most odious and detestable games of hazard, which the legislature has stigmatized with such marks of reprobation, it is time for the civil magistrate to step forward:—and to feel, that in doing that duty which the laws of his country impose on him, he is perhaps saving hundreds of families from ruin and destruction, and preserving to the infants of thoughtless and deluded parents that property which is their birth-right: but which, for want of an energetic Police in enforcing the laws made for the protection of this property, would otherwise have been lost, leaving nothing to console the mind but the sad reflection, that with the loss of fortune, those opportunities (in consequence of idle habits) were also lost of fitting the unfortunate sufferer for any reputable pursuit in life, by which an honest livelihood could be obtained.’

These excellent observations are followed by an accurate description of the various kinds of sharpers, cheats, and swindlers, with which the metropolis swarms; and these are divided into twenty-one different classes. It might perhaps have mortified the pride of a late celebrated nobleman,—who, in his letters to his son, seemed to regard external manners, and what he termed the Graces, as of more importance than moral qualification,—to have been told that the great quality and leading indispensable attributes of a sharper, a cheat, a swindler, or a gambler, are to possess a genteel exterior, a demeanor apparently artless, and a good address.

The VIIIth chapter, after having established the old maxim that if there were no *receivers* there would be no thieves, sets forth the necessity of suppressing those pests of society. This leads to a review of the existing laws relating to the receivers of stolen goods; which are shewn (though in many respects commendable) to be insufficient for the remedy of so great an evil. Some amendments are proposed, which may be chiefly reduced to the general idea of consolidating and improving the laws now in being relative to the receivers of stolen goods, by an arrangement which shall render the whole clear and explicit, and applicable to all the objects of pressure which have been felt to exist.

The IXth chapter relates chiefly to the detection of offenders; the Xth to the prosecution; the XIth treats of punishments; and the XIIth of the present state of the Police

of the metropolis. The author points out the defects and abuses in the present execution of our laws, which he traces to their usual causes; while the amendments which he proposes appear to be extremely judicious, and such as might be expected from a man who to the truest patriotism unites a love of justice, and a benevolent regard for the happiness of mankind. We therefore strongly recommend this book to general perusal; and we shall take leave of the worthy author with observing that the prevention of crimes, by a sensible and well-regulated Police, would contribute much more to the real glory of the nation, than any conquests which can possibly be made by the sword, or any wealth which may be acquired by the extension of commerce.

Since the foregoing article was written, we have seen a second edition [price 7s.] of this truly meritorious publication,—which is now much improved and enlarged, not only by the addition of three new chapters, but also by an extension of the work in general throughout. Various details are introduced relative to the causes of the corruption of morals,—the extent of that enormous evil the *river-plunder*,—the mischiefs of that scandal to government, *the lottery*,—the imperfections of the laws respecting crimes and punishments,—the state of the criminal, municipal, and civil Police of the Metropolis, &c. on all which topics, as the author justly hopes, ‘the reader will find much new information, in its nature very curious as well as highly interesting.’

\* \* \* We are informed that the Public are indebted [and they are VERY MUCH indebted!] for this work, to Patrick Colquhoun, Esq. one of the Magistrates of the Police for the Metropolis.

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ART. VIII. *Memoirs of the Literary and Philosophical Society of Manchester.* Vol. IV. Part II. 8vo. pp. about 400. 6s. Boards. Cadell jun. and Davies. 1796.

THE contents of the first part of this volume having been detailed to our readers in our xiii<sup>th</sup> vol. N. S. p. 65 and 182, we shall now proceed to consider the papers of the second part.

*Observations on the Advantages of planting Waste Lands.* By Thomas Richardson, Esq.

This is a well-intended paper. Every man who practises planting, or recommends the practice, may be considered as a patriot; even though he may, in some measure, mistake the end of his intentions. The writer of this paper is rather an amateur than a practical planter. Planting is capable of doing great mischief to a country, when applied to lands that ought

to produce corn and herbage, for the use of men and animals. No ground should be planted, which is capable of being employed in the purposes of agriculture.

The lands which Mr. Richardson more particularly recommends are *boggy wet lands*: but we have very few lands of this description, in these kingdoms, which may not be drained, and be applied, especially at this juncture, to a much more patriotic purpose than that of planting.

Mr. R.'s favourite tree is the *alder*; which, though useful for mechanical purposes, is, on the whole, one of the most worthless of the arboresecent tribe. How far a few acres of it may be proper, in the neighbourhood of Manchester, we will not contend: but we know that to recommend it to the notice of planters in general is little less than criminal, at this time.

The next tree of which he speaks most particularly is the *Scotch fir*; thus joining, in his good intentions, the two least useful trees that can be propagated in this kingdom.

To write with profit on the subject of planting requires not only an extensive practical knowledge of the art itself, but a general acquaintance with the application of woods to their proper uses, and with the entire circle of rural concerns; planting being only one branch of the general subject.

The part of Mr. R.'s paper, which we would chiefly recommend to the reader's attention, is a note respecting the *bark of the fallow* (*salix caprea*), as a material for the paper manufactory:

‘ From the bark of this plant in its green state, in the year 1788, were made, at Mill-Bank, near Warrington, fifteen reams of strong paper. It appears from the testimony of Mr. Greaves, the maker, that the paper made from ropes is sold at eight shillings and sixpence the ream; but that paper made from the bark of the *Withen* may be sold, with equal profit, at five shillings and eightpence the ream: And that pasteboard for book-backs, made from ropes, is sold at twenty-five pounds per ton, long weight of one hundred and twenty pounds to the hundred; but pasteboard of the same thickness, made from withen bark, may be sold at seventeen pounds per ton.’

*Sketch of the History of Sugar, in the early Times, and through the middle Ages.* By W. Falconer, M. D.

The author has quoted or pointed out all the passages that have occurred to him on this subject. ‘ They are, (he adds,) few and inconsiderable, but may save trouble to others who are willing to make a deeper enquiry into the history of this substance.’

*Copy of a Letter from Thomas Beddoes, M. D. to Mr. Henry.*

Dr. B. observed, at the bottom of an iron smelting furnace, a mass, containing soda, iron, and a third colouring material, similar

Similar to what Mr. Willis had described in the former part of these transactions.

*Some Observations on the Flints of Chalk Beds.* By the same.

Dr. B. thinks that the shape of the hollow nodules of flint must be owing to the extrication of an elastic fluid from matter in fusion within, after the external glassy coat had become dense, but not rigid. He thus describes one of his specimens: 'Take one of those oval phials, into which bent tubes are commonly inserted for the purpose of obtaining elastic fluids by solution. Into this phial put just acid and chalk enough to raise a foam that shall fill it; then conceive the foam to become concrete.'

He remarks that iron bars, used for grates in furnaces, are often found, after long exposure to heat, to contain a grey powder. He endeavours to shew how this powder is produced, and then applies the principle to a remarkable natural appearance:

'The dust and ashes, ejected in such abundance by volcanoes, must be produced by very nearly the same mechanism. Let us suppose a substance in fusion, from which, or from below which, air or steam is rapidly and copiously evolved—a very common occurrence at the time of an eruption. These elastic fluids issue with such prodigious violence as to dissipate the matter in fusion, and bear it forward, as dust is elevated by a strong wind. On its arrival in the atmosphere, or before, it is cooled, becomes concrete, and descends like snow upon the ground.'

Several other curious observations occur in the course of this paper.

*Experiments and Observations on the Vegetation of Seeds.* Farther *Experiments and Observations on the Vegetation of Seeds.* By Mr. John Gough.

Mr. G. here furnishes a very satisfactory investigation of the influence of oxygenic air on vegetation, and of some other circumstances that take place during the process of germination. He finds the presence of air, containing oxygenic, necessary to the germination of seeds previously steeped in water. Atmospheric air, in which such seeds have grown, is found to contain carbonic acid air. After a series of experiments, made in order to determine how this air is formed,

'It is plain,' says Mr. G. 'that seeds, in the act of vegetation, take oxygenic from the atmosphere, part of which they retain, and reject the rest charged with carbone. The substance of the seedlobes is hereby changed, an additional quantity of oxygenic being introduced into their composition; and a part of their carbone lost. This change, in the proportion of their elementary principles, generates sugar, as is evident from the process of malting. But sugar  
and

and carbonic acid are more soluble in water, than the farinaceous oxyd. They therefore combine with the humidity in the capillary tubes of the seed, and find a ready passage to the germ, the vegetative principle of which they call into action by a *stimulus* suited to its nature. A nutritious liquor being thus prepared, by the decomposition of the seed-lobes, and distributed through the infant plant, its organs begin to exert their specific actions, by decomposing the nourishment conveyed to them, and forming new oxyds from the elementary principles of it, for the increase of the vessels and fibres; and in this manner the first stage of vegetation commences.'

In another experiment, Mr. G. finds that seeds do not sprout in azotic air; as indeed appeared indirectly from his preceding experiments. At the conclusion of his first paper, he lays down the following corollary:

'The use, and even the necessity of having the soil very well pulverized, for the reception of a crop of grain or pulse, is explained by the preceding facts and observations: For when the turf of a field is reduced to a fine powder, the air finds free access to every part of it; and the seeds it contains, being placed in a temperature that is nearly uniform, and supplied with a necessary portion of humidity from the moist ground, are exposed, in the most favourable manner, to the united effects of those causes, which are intended by nature to promote the growth and prosperity of the infant plant.'

In the second paper, it is seen that steeped seeds lose their vegetative power—in a longer or shorter space, according to the temperature—in consequence of a change which occasions them to emit carbonated hydrogen and carbonic acid gases:

'The water, thus introduced into their composition, changes that proportion of their component parts, which is required to preserve them in a sound state. If they be then exposed to the atmosphere, the action of its *oxygen* awakes the faculty of vegetation in them. On the contrary, when they are surrounded by *azote* or water, which do not appear to act on them, the component particles in their texture are left to form new combinations among themselves, and are partly converted into *gas*; the appearance of which indicates the commencement of that stage of putrefaction, by which the faculty of vegetating in the atmosphere is destroyed. We may now venture to explain, on rational grounds, a curious circumstance alluded to in my former paper, (p. 310): I mean a property, which the seeds of particular plants possess, of continuing sound and uninjured in the ground for many years, provided it remains fallow; but which vegetate vigorously as soon as the soil is pulverized by the plough. For it has been shewn, that an increase of heat accelerates the putrefaction of seeds charged with water and deprived of air; from which it may be safely inferred, that the preservation of these bodies may be infinitely prolonged, by excluding them from the atmosphere, in a situation where the temperature never exceeds a certain degree.'

Mr. G. afterward relates some experiments with bulbs, which, with regard to oxygen, terminate in the same result.

Now,



Now, as Dr. Priestley found that *plants* grow in azote, a remarkable change in their vegetative powers must take place at some period after the commencement of growth. This change does not happen while the seed-lobes supply the infant plant with nutriment, as the author proves by his fourteenth experiment.

On parting, Mr. Gough admonishes his reader that the habits of aquatic plants must be very different. This is obvious; and, as they can only be ascertained by experiment, we hope that the author will not put the inquiry out of his hands, till he has made them the subject of investigation. We have not the French edition (in 4 vols.) of Dr. Ingenhousz on Vegetables: but, if we do not mistake, his researches led him to conclude that seeds could not germinate without oxygen.

*On the Combustion of dead Bodies, as formerly practised in Scotland.* By Alex. Copland, Esq.

Mr. C. here vindicates his former opinions on this subject against objections; and this paper will doubtless be read with the same pleasure which was afforded by its predecessor.

*Conjectures on the Use of the antient terraced Works in the North of England.* By John Ferriar, M.D.

The slight conjectures in this paper are pleasingly illustrated by an engraving of Orton Scar.

*Miscellaneous Observations on canine and spontaneous Hydrophobia; to which is prefixed, the History of a Case of Hydrophobia, occurring twelve Years after the Bite of a supposed mad Dog.* By Samuel Argent Bardley, M.D. &c.

This is an uncommonly interesting paper, and will equally repay the attention of the compassionate and the scientific. Of all within our recollection, the prefixed case is among the most cruel in its origin, and the most dreadful in its progress. Its commencement is reported in the following terms:

‘ John Lindsay, weaver, has been industrious, sober, and regular in his mode of living; but subject to low spirits from the difficulty he found, at times, of maintaining a wife and six young children. His exertions, however, were in general proportionate to his difficulties. But of late, from the depreciation of labour, (in 1794,) he found, that the most rigid œconomy and indefatigable industry were not sufficient to ward off, from himself and family, the calamities of hunger, debt, and the most abject poverty. The anxiety of his mind now became almost insupportable. As the last refuge for his distress, he applied, a few days previous to the attack of his complaint, to the overseers of his parish for their assistance to pay his rent, and thereby prevent the seizure of his goods; but obtained no relief. Overwhelmed with grief and disappointment, he yielded to despair, resigning himself and family to their wretched fate. He was soon  
routed

roused from this state of fancied apathy, by the piercing cries of his children demanding bread. In a paroxysm of rage and tenderness, he sat down to his loom on the Monday morning, and worked night and day, seldom quitting his seat, till early on the ensuing Wednesday morning. During this period of bodily fatigue and mental anxiety, he was entirely supported by hasty draughts of cold butter-milk, sparingly taken. Nor did he quit the loom, until his strength was completely exhausted. He then threw himself upon his bed, and slept a few hours. On waking, he complained of giddiness and confusion in his head, and a general sense of weariness over his body. He walked five miles that morning, in order to receive his wages, for the completion of his work; and, on his return, felt much fatigued, and troubled with a pain in his head. During the night, his sleep was interrupted by involuntary and deep sighs—slight twitchings in the arms—and a sense of weight and constriction at the breast. He complained of much uneasiness at the light of a candle, that was burning in the room. On evacuating his urine, he was obliged to turn aside his head from the vessel, as he could not bear the sight of the fluid without great uneasiness. Being rather thirsty, he wished for balm tea to drink; but was unable to swallow it from a sense of pain and tightness, which he experienced about the throat, when the liquid was presented to him. He suddenly exclaimed, on perceiving this last symptom, “Good God! it is all over with me!” and immediately recalled to his wife’s recollection the circumstance of his having been bitten\*, twelve years ago, by a large dog apparently mad.’

The symptoms of the disease became progressively more severe, and on Saturday he died. Of the scenes which his illness exhibited, Dr. B. appears to have been a spectator not less sympathizing than observant. The following was one among a number equally tragic:

‘He was now alarmed to a degree of distraction, at being left alone. He examined every object with a timid and suspicious eye; and, upon the least noise of a footstep in the gallery of the hospital, he begged, in the most piteous accents, to be protected from harm. He had never offered the least violence to any one, since the commencement of the disease; and even now, when the increased secretion of saliva occasioned him to spit out very frequently, he apologized to the bystanders, and always desired them to move out of the way. I observed, he frequently fixed his eyes, with horror and affright, on some ideal object; and then, with a sudden and violent motion, buried his head underneath the bed-cloaths. The last time I saw him repeat

\* ‘Soon after this accident, he applied to a surgeon at Ashton in this neighbourhood, who dressed the wound for a short time, and ordered the Ormskirk medicine to be taken. The wound was speedily healed; and the patient had never distrusted his being cured, till the moment he was unable to swallow liquids. I wrote to the surgeon, with a view of obtaining particular information relative to the state of the wound, &c.; but the circumstance had altogether escaped his memory.’

this

this action, I was induced to enquire into the cause of his terror.—He eagerly asked, if I had not heard howlings and scratchings? On being answered in the negative, he suddenly threw himself upon his knees, extending his arms in a defensive posture, and forcibly throwing back his head and body. The muscles of the face were agitated by various spasmodic contortions;—his eye-balls glared, and seemed ready to start from their sockets;—and at that moment, when crying out in an agonizing tone—“Do you not see that black dog?” his countenance and attitude exhibited the most dreadful picture of complicated horror, distress, and rage, that words can describe, or imagination paint!

We agree perfectly with Dr. B. ‘that this patient fell a victim to other causes than the poison of a rabid animal.’ We have no sufficient evidence of canine madness lying dormant for two years; we know that it may arise from accidents very different from the bite of a dog; and this poor patient’s sufferings of mind and body cannot fail to excite a suspicion, that the cause here did not long precede the effect.—There are various observations, in this extensive and learned paper, which deserve attention, though we have it not in our power to pay them due regard.

*An Attempt to explain the Nature and Origin of the antient carved Pillars and Obelisks, now extant in Great Britain.* By Mr. Thomas Barrit.

Mr. B. supposes that all the figured pillars and obelisks, which have been reckoned monuments of battles with Danes and Norwegians, are crosses, erected either to excite devotion, or over the burying-places of noble families, or in commemoration of military events of a later period. For this opinion, we think, he advances very cogent reasons.

*Meteorological Observations, collected and arranged by T. Garnett, M. D.*

We are glad to find the society persevering in their collection of documents towards a knowledge of the atmosphere. The curious reader will find a number of tables and observations arranged by Dr. Garnett, from the communications of various correspondents; among whom Mr. Copland of Dumfries is again conspicuous.

Two mathematical articles, viz. ‘*The inverse Method of central Forces, communicated by Dr. Holme;*’ and ‘*The Law of Motion of a Cylinder, compelled by the repeated Strokes of a falling Block, to penetrate an Obstacle, the Resistance of which is an invulnerable Force;* by Mr. John Gough;’ are too long and abstruse to allow an analysis of them to be interesting to the general reader. We shall, therefore, only point them out to the attention of the learned mathematician.

ART.

ART. IX. *Planting and Rural Ornament.* Being a second Edition, with large Additions, of "Planting and Ornamental Gardening, a Practical Treatise." 8vo. 2 Vols. pp. 862. 14s. Boards. Nicol. 1796.

THE antients do not appear to have had any idea of what we mean by Landscape Gardening. Their grounds were small and formal. The celebrated garden of Alcinous contained but four acres, and consisted of no more than an orchard, vineyard, and beds for esculent vegetables; and the gardens of Pliny at his Tuscan villa, which he seems to have so much satisfaction in describing (Lib. v. Ep. 6.), must have resembled our old-fashioned style of gardening: for he speaks of his terraces, grass-plots, box-edgings, trees cut into the figures of divers animals, and, in one place, of his own name with that of his gardener being cut in a box-hedge. This strange taste of ornamenting the dressed soil, round the mansion, continued in vogue for many ages: it is now, however, happily exploded, and a much preferable system is adopted. Now the ideas of the rural ornamentalist, instead of being circumscribed within the narrow space of a few acres, expatiate over an ample field; and, instead of being employed in torturing nature, they have for their object her real embellishment. Modern professors and writers on gardening are often as sublime as the antients were narrow in their conceptions. The object of Sir Wm. Chambers, in his treatise on Oriental Gardening, was to excite and to cherish the thought of converting the kingdom by degrees into one immense Landscape Garden; and, though this may be deemed romantic, more we are persuaded may be done towards its accomplishment than may at first be imagined. By employing scientific men and men of taste in marking and forming the line of our public roads; by studying beauty of effect as well as utility in conducting the traveller through a country; by imitating the magnificent Romans in the structure of our bridges and public buildings; by an attention in our nobility and gentry to make their own decorations and improvements blend with those of the public; by planting and improved cultivation; and by a regard to elegance in the laying out of waste lands under acts for inclosure\*; the face

\* We have observed, with concern, that districts in which inclosures have taken place have had their beauty diminished rather than improved by them. The strait lines of division destroy every idea of picturesque, and render the prospect disgusting to the eye of taste. It is to be wished that, when waste lands are inclosed, such men as Mr. M. were consulted, who could shew how to plant and where to mark the line.

of the country would be greatly ameliorated. Gentlemen will not probably be induced to speculate to so wide an extent: but as far as their own domains reach, it appears to be a general wish among them to avail themselves of the hints of scientific men in their improvement.

The practical treatise on planting and ornamental gardening, now before us, having come to a second edition, and which the well-known author, Mr. Marshall, has been induced so much to improve, is a mark of the taste of the age in this respect, as well as of the encouragement which this gentleman had received in the character of a Rural Ornamentalist. Our account of the first edition of his publication will be found in M. R. vol. lxxiii. p. 368. We there briefly described the nature of the work, and intimated our persuasion of its utility. We have no doubt that it has been found as useful as we predicted; for, on the subject of plants and planting, it contains much valuable matter. To this second impression several additions are made, particularly under the head of *Rural Ornament*. Some things, Mr. M. reminds us, he has omitted, *viz.* his observations on *the sale and felling of timber*, a subject which does not properly belong to planting, and is much less compatible with Rural Ornament; and also Mr. Farquharson's remarks on the propagation of the *Scotch Fir*; a tree, he says, 'which, now that the superior merits of the *Larch* are ascertained, can seldom be planted with propriety.' In this condemnation of the Scotch firs we cannot entirely agree. We admire their effect in belts and clumps as little as Mr. Marshall: but their hardness is a recommendation of them, especially as a nursery or protection to other trees in all bleak and exposed situations.

On the whole, the volumes before us clearly manifest the attention which the author has bestowed on Planting and Rural Ornament; and, though we are aware with Partridge that *De gustibus non est disputandum*, we will venture to add that the remarks and observations of Mr. Marshall on the principles of the Rural Art evince his taste.

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ART. X. *Remarks upon the Conduct of the Persons possessed of the Powers of Government in France*; and on the official Note of M. Barthelemi, dated at Basle, March 26, 1796. 8vo. pp. 116. 1s. 6d. Owen.

IGNORANT, as we profess to be, of the quarter whence this pamphlet proceeds, and incredulous of the report which describes it as the manifesto of a powerful parliamentary party, we shall comment on it without reserve.

To

#### 424 *Remarks on the Conduct of Persons in Power in France.*

To the remarks the following state-papers are prefixed—  
1. A note to M. Barthelemi from Mr. Wickham, dated Bern, 8th March 1796.—2d. A reply from M. Barthelemi to Mr. Wickham, dated Basle, 26th March 1796.—3. A *French* note in the name of ‘*the Court of London*,’ dated Downing-street, 10th April.—4. A list of the French territory specified in their Constitutional Law.

The object of the work is to prove, from this basis of evidence, that the French government, by its conduct, has shewn itself inimical to peace; that it is unreasonable in its pretensions; and consequently that it has to answer before the tribunal of posterity for the guilt of prolonging this disastrous war.

The pages are not written with calm argument, but in the eloquent declamatory style:—they are full of Burksisms. The author delights in wrestling victoriously with reluctant metaphors; in vixen railings; in emptying the quiver of his irony of its whole artillery of taunts, sneers, and insults; in blistering inflammation into eruption; and in goading anger into fury.

It would have been very proper first to offer an apology for the paper No. 1.; it ought not to have been assumed that this provoking note is innocent. Nothing can be more contemptuous and insulting than the manner of opening the first question: *Est-on disposé en France? &c.* an introduction which intimates a refusal to recognize the very constituted authorities of whom peace is sought, and which affects an offensive ignorance of any regular organ of communication between the French nation and the rest of Europe. The scornful *on* is effectually repeated in the two other questions: *Seroit-on? Desireroit-on?* and, as a reward for the complaisance of transmitting these queries to nobody knows whom, it is stated in the concluding paragraph that a reply will be received, (*autorisé à recevoir*,) as if France were a place of infelction, whence a man dares not take in the answer to his own letter, without especial permission of the police.

In the paper No. 2. one sentence is apparently misinterpreted by our author. “*L’acte constitutionnel ne lui permet de consentir à aucune aliénation de ce qui, d’après les lois existantes, constitue le territoire de la République.*” This sentence is supposed to imply that no authority now exists in France, which can legally alienate any of the territory comprehended in the Constitutional Law; and that an assembly of Revision (which it requires nine years to convene) must meet before Pondicherry could be ceded to Great Britain. On this strange hypothesis, half of the reasoning of the pamphlet is founded. Now be it observed that the pronoun *lui* certainly refers to the preceding words *Directoire*



*l'aire executif.* This sentence then really means no more than that such unconstitutional cessions may not take place at the private pleasure of the *Directory*, and without an especial decree of the legislature—may not take place without measures of which the *Directory* cannot recommend the adoption, nor controul the result—and, consequently, that all projects relative to such annexed territory must come in the shape of specific propositions from the adverse party.

The note No. 3. presupposes the interpretation, here controverted, to be just; and, instead of merely declining the terms intimated by France, it very rashly declares the French pretension *inadmissible*, and that the war will be continued by the *Court of London* as long as (*tandis que*) these dispositions shall be maintained. Thus the French are made to have declared that they will listen to no proposals of peace, except on the basis of retaining the constituted territory; and the English to have declared that they will consent to no peace, except on the basis of some portion of this territory being relinquished:—so that the war, according to our author, is solemnly agreed to be (as Mr. Burke in its origin called it) *interminable*.

The list of French territory, accurately given in No. 4. demands the remark that the duty of fidelity towards provinces, which had submitted rather to the constitution than to the arms of France, required from the Convention nothing more than to declare their then European territory an integral part of the empire; and that the inclusion of their colonial possessions forms an useless barrier against peace. It was therefore unjust to comprehend the colonies in this law.

We dismiss unnoticed the first eighteen pages of this pamphlet, as the argument which they contain rests on the interpretation of M. Barthelemi's note which we have been contesting. Next follow some pleas in behalf of the good old practice of sovereigns treating in concert, and by a congress of ambassadors. Reason no doubt points out this method of treaty, where many parties are engaged on each side of a quarrel: but, where a single nation is struggling against a combination of assailants, reason as obviously points out the superior expediency of such nation treating separately, and successively, with every party whom it can detach from the confederacy. We are next informed (p. 21.) that it 'would be both absurd and unjust, and contrary to the practice and usages of nations,' 'for one country to refuse to receive any proposition whatever from another.'

The author proceeds to divide the politicians of England into three parties. He seems disposed to affix the name of *Imperialist* to those 'who thought the war could only be terminated

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by the unqualified submission of France; 'who went the full length of the Court of Vienna; and considered peace, even abstractedly, as a sanction and indemnity of the Regicide and other crimes that had been perpetrated and suffered in France.' We presume that, by analogy of gradation, he would affix the name of *Royalist* to those 'who thought the war just, necessary, and indispensable;' and that of *Constitutional* to those 'who thought it might have been avoided or postponed.' He then endeavours to shew that, by the late attempt to negotiate, the *Royalist* has not forfeited the support of the *Imperialist* party, and has necessarily acquired that of the *Constitutional*: whence 'it follows (says our author, p. 34.) that the whole of England is *unanimous*, and determined in the final prosecution of the war.' We have often heard of the omnipotence of reason, and we at length find a striking proof of it: a war has here been demonstrated to be *interminable* and to have the *unanimous* support of the nation, the continuance of which, for another three years, even the *Court of London* may think it imprudent to attempt.

The endeavour, extending from the 35th to the 45th page, to make the French people believe that M. Barthelemi's note is a *treasonable* act of the Directory, must be acknowledged to be very ingenious; and it will no doubt amuse the Parisians to find us so jealous of their constitutional liberties. The succeeding epiphonema forms a bitter and eloquent conclusion.

We are afraid that the future historian should discover, in the conduct of the French rulers, a more sincere disposition towards peace than in our own. They have intimated the terms on which they would have ceased from strife: we have not. It is always fair and just to offer peace on the basis of the *uti possidetis*; because each party has an equal right to put confidence in its own good luck, and to estimate its ability by its success. The French have done this, and more: they have manifested no reluctance to let go such of their conquests as are not comprehended in their Constitutional Law. On what speculation of probable advantage we can gamble for another campaign, we know not. Are our ministers boldly disposed to throw Bremen and Holland into the hands of Prussia, and to aggrandize that people into a maritime power tending to encroach on the northern coast of France? Are they about to create a nation in Germany strong enough to accept the burden of habitual rivalry to France, and willing to inherit that Hercules's mantle of animosity, in which we have tormented ourselves almost to extinction? Or are they merely about to prolong, by subsidies, the erosion of Austria; until Russia, and Prussia, and France, shall discover that they can advantageously confederate to partition its remains?

ART. XI. *The Life of Lorenzo de' Medici, called the Magnificent.* By William Roscoe. 4to. 2 Vols. 2l. 2s. Boards. Edwards. 1795.

IT was asserted, probably with justice, by Gibbon, that there is no scholar in Asia who might not receive accessions to his knowledge from the perusal of the work of *d'Herbelot*, a native of the remote and \* unbelieving countries of the West. It might perhaps be affirmed, with equal propriety, that the most learned men of Isphahan and Constantinople would profit by the study of the Oriental writings of Sir William Jones. We know with certainty that *d'Anville* was capable of instructing the inhabitants of the banks of the Nile and the Euphrates, in the antient geography of Egypt and Assyria.—None of these triumphs of learned industry, however, over the obstacles of a foreign language of dissimilar manners, and of distance both in time and place, are in our opinion so striking as that which is exhibited in the work now before us. In all the instances to which we have alluded, the nations which suffered themselves to be surpassed in their own national literature, by foreigners, had declined from their antient splendour. In some of the examples, those nations had become altogether rude and barbarous. It excites no wonder that the scholars of Oxford and Gottingen should be more familiar with the history of Pericles, and more conversant with the writings of Thucydides, than the wretched and ignorant inhabitants of modern Athens:—but that discoveries should be made in the literature of one of the most polite and learned nations of Europe, by a foreigner who had never visited that country, who was not professionally devoted to study, who did not enjoy the ease of lettered leisure, but who was immersed in the pursuits of an active and laborious profession; is a circumstance so singular and so wonderful, as to be of itself sufficient to confer no mean degree of interest and importance on the work of Mr. Roscoe.

That Italian poems of the 15th century, unknown to the scholars of Italy in the present age, should be given to the public by an attorney of Liverpool, is a fact which we believe to be unparalleled in the history of literature.

The reader will naturally be curious to learn how a writer, in the circumstances of Mr. Roscoe, could have been encouraged to attempt a work not implying merely the addition of elegance and philosophy to the narrative of facts already known, which a Hume, a Robertson, or a Gibbon, might

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\* In the eye of Mohammedans *unbelieving*.

have bestowed in their closets, but containing valuable and important accessions to the stock of our historical knowledge. This curiosity will be best satisfied by the author himself.—Speaking of the labours of his predecessors, he says,

“ Such being the attempts that had been made to exhibit to the public the life and labours of Lorenzo de' Medici, I conceived that there could be no great degree of arrogance in endeavouring to give a more full and particular account of them : nor was I deterred from the undertaking by the consideration, that Providence had placed my lot beyond the limits of that favoured country,

“ *Cb' Appennin parte, e'l mar circonda el' Alpe.*”

“ The truth is that, in a remote part of this remote kingdom, and deprived of the many advantages peculiar to seats of learning, I saw no difficulty in giving a more full, distinct, and accurate idea of the subject than could be collected from any performance I had then met with. For some years past the works of the Italian writers had amused a portion of my leisure hours ; a partiality for any particular object generally awakens the desire of obtaining further information respecting it, and from the perusal of the Italian poets, I was inferably led to attend to the literary history of that cultivated nation. In tracing the rise of modern literature, I soon perceived that every thing great and estimable in science and in art revolved round Lorenzo de' Medici, during the short but splendid æra of his life, as a common centre, and derived from him its invariable preservation and support. Under these impressions, I began to collect such scattered notices respecting him as fell in my way ; and the Florentine histories of Machiavelli\* and Amirato, the critical labours of Crescimbeni, Muratori, Bandini, and Tiraboschi, with other works of less importance of which I then found myself possessed, supplied me with materials towards the execution of my plan. I had not however proceeded far, before I perceived that the subject deserved a more minute inquiry ; for which purpose it would be necessary to resort to contemporary authorities, and if possible to original documents. The impracticability of obtaining in this country the information of which I stood in need would perhaps have damped the ardour of my undertaking, had not a circumstance presented itself in the highest degree favourable to my purpose. An intimate friend, with whom I had been many years united in studies and affection, had paid a visit to Italy, and had fixed his winter residence at Florence. I well knew that I had only to request his assistance, in order to obtain whatever information he had an opportunity of procuring from the very spot which was to be the scene of my intended history. My inquiries were particularly directed towards the Laurentian and Riccardi Libraries, which I was convinced would afford much original and interesting information. It would be unjust merely to say that my friend afforded me the assistance I required ; he went far beyond even the hopes I had formed, and his return to his native country was, if possible, rendered still more

\* Machiavel is now a naturalized English word, and ought therefore to be used. *Rev.*

grateful to me, by the materials he had collected for my use. Amongst these I had the pleasure to find several beautiful poems of Lorenzo de' Medici, the originals of which are deposited in the Laurentian Library, although the former editors of his works appear not to have had the slightest information respecting them. These poems, which have been copied with great accuracy, and, where it was possible, collated with different manuscripts, will for the first time be given to the Public at the close of the present volume. The munificence of the late Great Duke Leopold, and the liberality of the Marquis Riccardi had laid open the inestimable treasures of their collections to every inquirer; and under the regulations of the venerable Canonico Bandini, to whose labours the literary history of Italy is highly indebted, such arrangements have been adopted in the Laurentian Library, that every difficulty which might retard research is effectually removed. Unlike the immense but ill-digested and almost prohibited collections of the Vatican, the Libraries of Florence are the common property of the learned of all nations; and an institution founded by Cosmo, and promoted by Lorenzo de' Medici, yet subsists, the noblest monument of their glory, the most authentic depository of their fame.'

After some remarks on a History of Lorenzo de' Medici by Monsignor Fabroni, an Italian prelate, Mr. Roscoe thus concludes his preface, in a strain of modest dignity, equally remote from offensive arrogance and affected diffidence :

' I am not, however, arrogant enough to conceive that, even with these advantages, I have been able to do justice to so extensive and so diversified a subject. Precluded by more serious and indispensable avocations from devoting a continued attention to it, I am apprehensive that facts of importance may either have escaped my diligence, or may be yet imperfectly related. The difficulties attending the critical examination of works of taste written in a foreign language, contribute to render me diffident of the success of my labours. In the few attempts to translate or imitate the poetical pieces of Lorenzo and his contemporaries, I must regret my inability to do them more complete justice; an inability of which I am fully sensible, but for which I do not mean to trouble my reader with any further apology. Such as it is, I submit this performance to the judgment of the public, ready to acknowledge, though not pleased to reflect, that the disadvantages under which an author labours are no excuse for the imperfections of his work.'

The first chapter of this valuable work is introductory. It contains a slight sketch of the History of the Republic of Florence and of the House of Medici, till the time of Cosmo de' Medici, the grandfather of Lorenzo, of whose life it presents us with a full and interesting account. The History of Florence had indeed been delineated in a manner so masterly by Machiavel, that it would have been prudent in any modern author to have abstained from it, even if it had a natural con-

nexion with his subject. It is perhaps the most instructive work which has appeared in modern times, on the nature and causes of those convulsions that are incident to popular governments. If Tacitus be justly celebrated for having painted with so much force the excesses of regal tyranny, and the atrocious cruelty that lurks beneath the exterior of polished manners, among nations who are advanced from refinement into corruption, the Florentine History of Machiavel deserves similar praise for an equally admirable picture of the vices which belong to a different state of society,—of the rage of faction and ferocity of civil dissension which seem inseparable from extreme democracy,—of the banishments, prescriptions, and confiscations which have but too uniformly characterized that species of government.

The account of the House of Medici is scarcely interesting till, under Cosmo, the history of that family becomes the history of literature. From that period, indeed, the remark of *Lipsius* is justified, that they seem to have been a race particularly destined by Providence for the restoration and protection of polite letters\*. There is perhaps nothing more interesting in literary annals, than the discovery of antient manuscripts by those learned men who were patronized by Cosmo de' Medici. What cultivator or admirer of literature will not, even now, feel some agitation, when he reflects that fifty years more of neglect might have destroyed the works of Lucretius and Quintilian; and who can help feeling the most poignant regret, when he considers that, at that critical and interesting period, a little more early or more fortunate search might have preserved the *Decades* of Livy?—Though, however, the more early history of the House of Medici does not possess so general an interest, it is not without important political instruction. We find that this family, which at length acquired absolute power in the republic of which they were citizens, paved the way to that despotic authority by being champions for popular privileges and leaders of the democratic party. This is the path which, in almost every age, has been trodden by those who have shackled the liberties of their country. It was from the shoulders of the rabble that Pisistratus, Cæsar, and Cromwell, mounted the throne; and the patrons of licentiousness have almost uniformly proved to be only candidates for tyranny. Far be it from us to make any inference from these facts which might discourage great and generous minds from exertions in the defence of liberty, the noblest exercise of the human faculties in

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\* *Stirps ad instaurandas et fovendas literas quasi fataliter nata.*



the service of mankind; and equally distant is it from our wishes to impede the progress of such minds, and to defraud them of that glory which is their just reward, by diffusing a base, ignoble, and harassing distrust of their purity:—but, if our voice could have any authority or effect, we should never cease to inculcate on the citizens of free states the necessity of suspecting the honesty of violent men, of detecting the tyrant in the disguise of the demagogue, and of perpetually distinguishing those who contend for the laws, the constitution, and the liberties of their country, from those who would sacrifice that constitution and those laws under pretext of visionary philanthropy, but often merely for the purposes of interested ambition:—*Homines non tam commutandarum quam evertendarum rerum cupidi.*

The second chapter of Mr. Roscoe's work is employed in describing the early periods of the life of Lorenzo, and the administration of Piero de' Medici, who was inferior in abilities both to his father Cosmo and his son Lorenzo; and whose life is distinguished by little else than that patronage of literature which was hereditary in his family. In the third chapter, we find Lorenzo himself, as the first citizen of Florence, without any name or appearance of supreme magistracy, called to the administration of the affairs of the republic; with a singular and undefinable species of authority, somewhat similar to that which Pericles enjoyed at Athens, and which satisfied the ambition of Pompey at Rome. The authority and ascendancy of a powerful citizen guided the public affairs, without violating the forms of a free constitution. *Salva Libertate Potens.*—This chapter opens with a picture of the state of Italy, in which the following sketch of the Venetian government is drawn with a masterly hand:

‘ Its internal tranquillity is remarkably contrasted with the turbulence of Florence; but the Venetian nobility had erected their authority on the necks of the people, and Venice was a republic of nobles, with a populace of slaves. In no country was despotism ever reduced to a more accurate system. The proficiency made by the Venetians in literature has accordingly borne no proportion to the rank which they have in other respects held among the Italian states. The talents of the higher orders were devoted to the support of their authority or the extension of their territory; and among the lower class, with their political rights, their emulation was effectually extinguished. While the other principal cities of Italy were daily producing works of genius, Venice was content with the humble, but more lucrative employment of communicating those works to the public by means of the press. Other governments have exhibited a different aspect, at different times, according to the temper of the sovereign, or the passions of the multitude; but Venice has uniformly preserved the same

same settled features, and remains to the present day a phenomenon in political history.

Several curious subjects are treated in this chapter. The city of Florence is perhaps the only one of which the "Merchants" literally became "Princes." Mr. Roscoe has presented us with some very striking proofs of the wealth of the House of Medici. In a period of only thirty-seven years, they had expended, in works of charity or public utility, a sum of not less than 663,755 florins; and if we take into the account the value of money 360 years ago, this sum will appear almost incredible. The inquiries of our author into the particulars of the traffic, which was the source of such enormous wealth, have not proved very successful; though it would have highly gratified our curiosity to have understood the commercial transactions of these illustrious merchants, who "corresponded at once with Cairo and London, and often imported a cargo of Indian spices and Greek books in the same vessel †."

The prevalence of the Platonic philosophy in Italy forms another subject of pleasing and interesting description. The amiable and sublime visions of Plato associated more easily with that polite literature which began to revive in the west, than the severe and harsh logic of his great disciple and rival. Even the adoption of new errors contributed to restore the activity and independence of the human mind, by delivering it from that bigotted adherence to the Peripatetic philosophy, which had for so many centuries shackled its powers and impeded its progress.

From these elegant topics of literature and philosophy, we are, in the fourth chapter, called to the contemplation of one of the blackest and most atrocious scenes recorded in history. This was the celebrated conspiracy of the Pazzi;

\* A transaction in which a Pope, a Cardinal, an Archbishop, and several other ecclesiastics, associated themselves with a band of ruffians, to destroy two men who were an honour to their age and country; and purposed to perpetrate their crime at a season of hospitality, in the sanctuary of a Christian church, and at the very moment of the elevation of the host, when the audience bowed down before it, and the assassins were presumed to be in the immediate presence of their God.

\* At the head of this conspiracy were Sixtus IV. and his nephew Girolamo Riario. Raffaele Riario, the nephew of this Girolamo, who, although a young man then pursuing his studies, had lately been

\* Whether the use of *Phenomenon* in this sense be correct may be doubted. It is certainly unsuitable both to the dignity and the simplicity of the Historical style.

† Gibbon, *Decline and Fall*, vol. 12. 8vo. edition, p. 136.

raised to the dignity of Cardinal, was rather an instrument than an accomplice in the scheme. The enmity of Sixtus to Lorenzo had for some time been apparent, and if not occasioned by the assistance which Lorenzo had afforded to Nicolo Vitelli, and other independent nobles, whose dominions Sixtus had either threatened or attacked, was certainly increased by it. The destruction of the Medici appeared therefore to Sixtus as the removal of an obstacle that thwarted all his views; and by the accomplishment of which the small surrounding states would become an easy prey. There is, however, great reason to believe that the Pope did not confine his ambition to these subordinate governments, but that, if the conspiracy had succeeded to his wish, he meant to have grasped at the dominion of Florence itself. The alliance lately formed between the Florentines, the Venetians, and the Duke of Milan, which was principally effected by Lorenzo de' Medici, and by which the Pope found himself prevented from disturbing the peace of Italy, was an additional and powerful motive of resentment. One of the first proofs of the displeasure of the Pope was his depriving Lorenzo of the office of treasurer of the papal see, which he gave to the Pazzi, a Florentine family, who as well as the Medici had a public bank at Rome, and who afterwards became the coadjutors of Sixtus in the execution of his treacherous purpose.

'This family was one of the noblest and most respectable in Florence; numerous in its members, and possessed of great wealth and influence. Of three brothers, two of whom had filled the office of Gonfaloniere, only one was then living.'—

'This conspiracy, of which Sixtus and his nephew were the real instigators, was first agitated at Rome, where the intercourse between the Count Girolamo Riario and Francesco de' Pazzi, in consequence of the office held by the latter, afforded them an opportunity of communicating to each other their mutual jealousy of the power of the Medici, and their desire of depriving them of their influence in Florence; in which event, it is highly probable, the Pazzi were to have exercised the chief authority in the city, under the patronage if not under the avowed dominion of the Papal see. The principal agent engaged in the undertaking was Francesco Salviati, Archbishop of Pisa, to which rank he had lately been promoted by Sixtus, in opposition to the wishes of the Medici, who had for some time endeavoured to prevent him from exercising his episcopal functions. If it be allowed that the unfavourable character given of him by Politian is exaggerated, it is generally agreed that his qualities were the reverse of those which ought to have been the recommendations to such high preferment. The other conspirators were Giacopo Salviati, brother of the Archbishop, Giacopo Poggio, one of the sons of the celebrated Poggio Bracciolini, and who, like all the other sons of that eminent scholar, had obtained no small share of literary reputation; Bernardo Bandini, a daring libertine, rendered desperate by the consequences of his excesses; Giovan Battista Montecicco, who had distinguished himself by his military talents as one of the *Condottieri* of the armies of the Pope; Antonio Maffei, a priest of Volterra; and Stefano da Bagnone, one of the apostolic scribes; with several others of inferior note.

\* In the arrangement of their plan, which appears to have been concerted with great precaution and secrecy, the conspirators soon discovered that the dangers which they had to encounter were not so likely to arise from the difficulty of the attempt, as from the subsequent resentment of the Florentines, a great majority of whom were strongly attached to the Medici. Hence it became necessary to provide a military force, the assistance of which might be equally requisite, whether the enterprize proved abortive or successful. By the influence of the Pope, the King of Naples, who was then in alliance with him, and on one of whose sons he had recently bestowed a Cardinal's hat, was also induced to countenance the attempt.

\* These preliminaries being adjusted, Girolamo wrote to his nephew Cardinal Riario, then at Pisa, ordering him to obey whatever directions he might receive from the Archbishop. A body of two thousand men were [was] destined to approach by different routes towards Florence, so as to be in readiness at the time appointed for striking the blow.

\* Shortly afterwards, the Archbishop requested the presence of the Cardinal at Florence, where he immediately repaired, and took up his residence at a seat of the Pazzi, about a mile from the city. It seems to have been the intention of the conspirators to have effected their purpose at Fiesole, where Lorenzo then had his country residence, to which they supposed he would invite the Cardinal and his attendants. Nor were they deceived in this conjecture, for Lorenzo prepared a magnificent entertainment on this occasion; but the absence of Giuliano, [the brother of Lorenzo,] on account of indisposition, obliged the conspirators to postpone the attempt. Disappointed in their hopes, another plan was now to be adopted; and on further deliberation it was resolved that the assassination should take place on the succeeding Sunday, in the church of the Reparata, since called Santa Maria del Fiore, and that the signal for execution should be the elevation of the host. At the same moment the Archbishop and others of the conspirators were to seize on the palace, or residence of the magistrates, whilst the office of Giacompo de Pazzi was to endeavour, by the cry of liberty, to incite the citizens to revolt. The immediate assassination of Giuliano was committed to Francesco de' Pazzi and Bernardo Bandini, and that of Lorenzo had been entrusted to the sole hand of Montesicco. This office he had willingly undertaken while he understood that it was to be executed in a private dwelling, but he shrunk from the idea of polluting the house of God with so heinous a crime. Two ecclesiastics were therefore selected for the commission of a deed, from which the *soldier* was deterred by *conscientious* motives. These were Stefano da Bagnone, the apostolic scribe, and Antonio Maffei.

\* The young Cardinal having expressed a desire to attend divine service in the church of the Reparata, on the ensuing Sunday, being the 26th day of April 1478, Lorenzo invited him and his suite to his house in Florence. He accordingly came with a large retinue, supporting the united characters of Cardinal and Apostolic Legate, and was received by Lorenzo with that splendor and hospitality with which he was always accustomed to entertain men of high rank and consequence. Giuliano did not appear, a circumstance which alarmed the  
conspirators,

conspirators, whose arrangements would not admit of longer delay. They soon, however, learned that he intended to be present at the church. The service was already begun, and the Cardinal had taken his seat, when Francesco de' Pazzi and Bandini, observing that Giuliano was not yet arrived, left the church and went to his house, in order to insure and hasten his attendance. Giuliano accompanied them, and, as he walked between them, they threw their arms round him with the familiarity of intimate friends, but in fact to discover whether he had any armour under his dress; possibly conjecturing from his long delay, that he had suspected their purpose. At the same time, by their freedom and jocularly, they endeavoured to obviate any apprehensions which he might entertain from such a proceeding. The conspirators having taken their stations near their intended victims, waited with impatience for the appointed signal. The bell rang—the priest raised the consecrated wafer—the people bowed before it—and at the same instant Bandini plunged a short dagger into the breast of Giuliano. On receiving the wound, he took a few hasty steps and fell, when Francesco de' Pazzi rushed on him with incredible fury, and stabbed him in different parts of his body, continuing to repeat his strokes even after he was apparently dead. Such was the violence of his rage that he wounded himself deeply in the thigh. The priests who had undertaken the murder of Lorenzo were not equally successful. An ill-directed blow from Maffei, which was aimed at the throat, but took place behind the neck, rather roused him to his defence than disabled him. He immediately threw off his cloak, and holding it up as a shield in his left hand, with his right he drew his sword and repelled his assailants. Perceiving that their purpose was defeated, the two ecclesiastics, after having wounded one of Lorenzo's attendants who had interposed to defend him, endeavoured to save themselves by flight. At the same moment, Bandini, his dagger streaming with the blood of Giuliano, rushed towards Lorenzo; but meeting in his way with Francesco Nori, a person in the service of the Medici, and in whom they placed great confidence, he stabbed him with a wound instantaneously mortal. At the approach of Bandini, the friends of Lorenzo encircled him, and hurried him into the Sacristy, where Politiano and others closed the doors, which were of brass. Apprehensions being entertained that the weapon which had wounded him was poisoned, a young man attached to Lorenzo sucked the wound. A general alarm and consternation took place in the church; and such was the tumult which ensued, that it was at first believed by the audience that the building was falling in; but no sooner was it understood that Lorenzo was in danger, than several of the youth of Florence formed themselves into a body, and receiving him into the midst of them conducted him to his house, making a circuitous turn from the church, lest he should meet with the dead body of his brother.

After so long an extract, we are obliged to pass over the particulars of the suppression of the conspiracy and the punishment of the conspirators: but there is nothing in the whole of this memorable and atrocious transaction, more remarkable than the  
incredible

incredible effrontery of Sixtus IV. (himself an accomplice), who anathematized Lorenzo and the Florentines for having sacrilegiously hanged an Archbishop convicted of murder! There is no instance in history of such audacity in a defeated instigator of assassination. Such was the irresistible ascendancy of the See of Rome, that the indignation of Italy was transferred from the murderers to those who had punished them; and Sixtus was able to form a confederacy against Florence, which threatened the security and independence of the republic. Lorenzo de' Medici did not hesitate to expose his person to the most imminent danger for the preservation of his country. In a private journey to Naples, he prevailed on the Neapolitan monarch, who was a member of the confederacy against Florence, to listen to terms of peace. The capture of Otranto, by the arms of Mahomet II. the conqueror of Constantinople, taught the Pope and the Venetians the necessity of composing the domestic quarrels of Italy to preserve it from the domination of the victorious Ottomans. A general peace was concluded, in which the Florentines were graciously pardoned for the execution of murderers, by that very pontiff who had instigated these wretches to the perpetration of their assassinations.

In the fifth chapter, we are removed from these scenes of tumult and blood, and breathe once more the pure and serene atmosphere of literature. A review of the poems of Lorenzo, with ample specimens, forms the subject of this chapter; in which the author is naturally led to an account of the rise of Italian poetry in general. With some of his remarks on the nature of poetry we cannot coincide. 'The great end and object of poetry, and consequently the proper aim of the poet, is to communicate to us a clear and perfect idea of his proposed subject.' P. 255. If this definition were true, perspicuity and precision would be higher poetical excellencies than sublimity, and Euclid would be an incomparably greater poet than Milton. So far is clearness of idea from being the whole end and object of poetry, as this definition would represent it, that it may be deemed not even universally necessary nor uniformly desirable in poetical compositions. It has been well observed by Mr. Burke, and fully proved by the example of *The Paradise Lost*, that an artful obscurity is sometimes necessary to the production of the greatest beauties which poetry can boast. When maxims of criticism are delivered in history, (which perhaps is not their place,) instead of being so doubtful and objectionable as that on which we have now animadverted, they should be of the clearest and most universally acknowledged kind.

'Francesco Berni,' (we are told by Mr. Roscoe,) 'cultivated a branch of poetry with so much success, that it has from him obtained the



the name of *Bernesche*. The characteristic of this species of poetry is an extreme simplicity, which the Italians denominate *ideotismo*. The most extravagant sentiments, the most severe strokes of satire, are expressed in a manner so natural and easy, that the author himself seems scarcely to be conscious of the effect of his own work. Perhaps the only indication of a similar taste in this country appears in the writings of the facetious Peter Pindar.

This remark we consider as a piece of very correct and delicate criticism.

We shall terminate our extracts from this chapter, and from the first volume of the present history, by a passage of which the conclusion cannot, at this moment, be read without melancholy sentiments, by any admirers of genius :

‘ Few attempts have been made in England to adapt the provincial idiom of the inhabitants to the language of poetry. Neither *the Shepherds’ Calendar* of Spenser, nor the *Pastorals* of Gay, possess that native simplicity, and close adherence to the manners and language of country life, which ought to form the basis of this kind of composition. Whether the dialect of Scotland be more favourable to attempts of this nature, or whether we are to seek for the fault in the character of the people, or the peculiar talents of the writers, certain it is that the idiom of that country has been much more successfully employed in poetical compositions, than that of any other part of these kingdoms, and that this practice may there be traced to a very early period. In later times, the beautiful dramatic poem of *The Gentle Shepherd* has exhibited rusticity without vulgarity, and elegant sentiment without affectation. Like the heroes of Homer, the characters of this piece can engage in the humblest occupations without degradation. If to this production we add the beautiful and interesting poems of the *Ayrshire Ploughman*, we may venture to assert that neither in Italy nor in any other country, has this species of poetry been cultivated with greater success. *The Cotter’s Saturday Night* is perhaps unrivalled in its kind in any language.’

It is impossible to read this just panegyric without sighing at the recent fate of poor Burns, and without breathing a hope that the starving widow and children of such a poet may not be suffered to remain a reproach on the humanity of an age, which has never enrolled among its faults a deficiency in bounty and compassion.

[To be continued.]

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ART. XII. *The Miscellaneous Works of Edward Gibbon, Esq. &c.*

[Article continued from the last Review, p. 376.]

WE have now examined at some length the Memoirs of the author, which are the most original and interesting part of this collection. If, with all their excellencies, they are yet defective in some respects, as a picture of his character, we see

no reason to ascribe any part of that deficiency to a desire in Mr. Gibbon of withholding any thing from his readers. He seems to have entertained no wish to disguise or dissemble any part of his character: he is, we have no doubt, perfectly sincere and ingenuous:—but unaffected simplicity of narration is as essential to a biographical picture, as the most unreserved ingenuousness. That happy *naïveté*, for which no language can furnish a correspondent word, is the peculiar attraction of this species of composition. Those familiar incidents, those displays of peculiarity, those minute but characteristic traits of manners, which diffuse a secret and inexpressible charm over biography, are scarcely reconcileable with modulated periods, with balanced antitheses, with disciplined rhetoric, and with a stately and artificial elegance. A simplicity even bordering on amiable negligence is alone adapted to the artless display of unadorned and undisguised nature; for, though it may be said to exclude the artificial ornaments of composition, it more than compensates for them. A perfect judge of style, pronouncing on the work of one of the greatest masters, though in a sort of writing different from that now before us, has well characterised it: “*Atque etiam Commentarios quosdam scripsit (Cæsar) rerum suarum—valde quidem quam in probandos; nudi enim sunt, recti et venusti, omni ornatu orationis tanquam veste destituti.*” Cic. de Clar. Orat. 75.

To this simplicity, and, if we may use another French word, to this *abandon*, the style of Mr. Gibbon is not well adapted. It can scarcely descend to familiar incidents, and to strokes of nature and character. Occupied too constantly in general views, he gives us but few specimens, in any part of his writings, of that minute narrative which alone is painting. His memoirs are accordingly deficient in lively and interesting particularities. He is described as by an historian, instead of being painted by himself. It is not an elegant and faithful summary of a man's character that we expect from his own pen:—but an animated and dramatic representation of his talents, opinions, habits, humours, fancies, peculiarities, and weaknesses:—an exhibition so pleasing that, for its sake, we pardon egotism, and become interested in trifles. Mr. Gibbon, however, far from pouring out

— himself as plain

As downright Shippen, or as old Montaigne,  
suffers us only to catch a distant and indistinct view of his character through the mist of rhetoric. At the commencement of his memoirs, we desire and expect to be familiarly acquainted with a celebrated writer:—We wish to be admitted into his closet; to see him in an undress; to follow him through the

business

business of ordinary life; and, after having admired the writer, at length to know the man: but Mr. Gibbon is *indocilis privata loqui*; he cannot descend from his dignity: he will not admit us to his familiar acquaintance: he will only receive us in dress; he cannot, even in the most private interview, lay aside the ornaments in which he appears before the public;—in a word, he is like those Monarchs of the East who never exhibit themselves to their people, except on occasions of ceremony, and in all the splendor of royalty.

To resume an allusion which may indeed appear humble, but which seems not badly to illustrate the subject, the reason for which we cannot become intimately acquainted with Mr. Gibbon is not because his disposition is arrogant or his demeanour haughty; far less because he has any wish or interest to be insincere: but merely because his manners are too anxiously and studiously ceremonious. We often smile at vain egotism and careless loquacity, but we cannot dislike them when they open to us the heart and soul of the writer. Whether they flow from the good-humoured vanity of Cibber, or from the genius and philosophy of Montaigne, they are interesting, they are invaluable, because they are a display of human nature:—but, in an uniformly laboured and elevated style, every thing characteristic evaporates, every circumstance that distinguishes one man from another is lost; as in a cultivated society the strong peculiarities of character are hidden under an uniform exterior of polished manners.

It would be unjust, however, to say that these Memoirs, as far as they exhibit the character of Mr. Gibbon, do not recommend it to our esteem. They display the portrait of a most able, an amiable, and a very accomplished man, placed in that happy condition both of society and of fortune which is favourable to cultivated talents, if not to sublime genius; and which, if it be not the best school of the highest moral excellence, tends at least to exempt us from degrading or ferocious vices. His manners appear to have been as pure as those of most men, his mind unstained by any selfish and malignant passions, and his discharge of the duties of a relation and a friend exemplary. A vein of social good nature runs through his whole life, and his steady attachment to his old aunt Mrs. Porten is peculiarly amiable and engaging. The passions which he felt were on the side of benevolence and rectitude, and his love of virtue, if not so ardent as that of some men, was at least constant and unmixed. His solicitude for his literary reputation appears to have been untainted by either jealousy or envy, and his success seems to have produced no unbecoming vanity. . . . He appears to have possessed, in no inconsiderable

considerable degree, that *Epicurean* unconcern about public affairs, and insensibility to public duties; which too frequently distinguish both the characters of a scholar and a man of fashion; which in Mr. Gibbon were united, and of which he is not averse from displaying the union. From this political indifference he seems only to have been roused by those late unfortunate commotions, which seemed to him to threaten alike the quiet of study and the elegance of polished life. He treats his own public conduct on the most momentous occasions with somewhat too much levity. He tells us that, in voting for the American war, he supported the 'Rights' though not perhaps 'the interest of his country.' An Antithesis is not an argument; and it will be very difficult to reconcile this account of his conduct to good sense or sound philosophy. He tells us that he was unjustly accused of having deserted opposition: but an obscure allusion is a bad commentary on suspected conduct. An ardent affection for our country; a pious veneration for its laws and institutions; an anxious zeal for its liberty, its welfare, and its glory; a sacred union of private with political friendship, which distinguishes the spirit of party from that of faction; are virtues unfortunately not prevalent in refined society: though under their protection alone can all its elegances and enjoyments securely repose. When these sentiments are enfeebled, the fabric of civilized society may retain its splendour, indeed, but it has lost its strength; and it falls an easy sacrifice to the first band of martial savages, or determined fanatics, who shall discover and despise its weakness. When the passions which attack are stronger than the passions which guard, the assailants must eternally prevail.

We have thus spoken of the merits of these celebrated Memoirs, with the impartiality and sincerity with which it was our duty to speak; and we have presumed to deliver our sentiments on the character of the writer with historical liberty, without the most distant wish either to flatter or to offend, and removed by our situation from the possible influence of those prejudices which either friendship or enmity might have produced:—yet we shall neither be surprized nor concerned if the friends of Mr. Gibbon accuse us of uncandid censure, and his enemies of partial praise. Though, however, we shall be perfectly indifferent to these accusations, we are sensible that our readers in general may justly charge us with having detained them too long with our own opinions; and we shall therefore hasten to return to the volumes before us, and to the discharge of what is more strictly and properly our duty as reviewers.

Subjoined to the Memoirs, as a proper continuation of them, we have a collection of Mr. Gibbon's letters, from the period of his

his return to Switzerland in 1788 till his death in 1793, chiefly addressed to his friend Lord Sheffield; whose active and intelligent friendship relieved him from lasting anxiety about his private affairs, and enabled him to devote a more calm and uninterrupted attention to study; and whose pious affection for the memory of his illustrious friend is conspicuous both in the care which he has bestowed on this publication, and by his intention to erect a monument to Mr. Gibbon:—for which an inscription is to be composed by the same celebrated scholar who has already discharged that duty to the fame of Johnson.

This collection of letters is followed by an *Appendix*, containing a general selection from the epistolary correspondence of our author from the year 1756 till his death. It contains letters to and from Crevier, Allamand, Breitingen, Gesner, Mrs. Porten, Dr. Waldegrave, Mr. Gibbon the father, Mr. Mallet, Mr. G. L. Scott, Mrs. Gibbon, Colonel Holroyd (since Lord Sheffield), Bishop Hurd, Dr. Robertson, Dr. A. Ferguson, Mr. Hume, Dr. Campbell, Mr. Wallace, Bishop Watson, Sir William Jones, Lord Hardwicke, Dr. Priestley, M. Deyverdun, Sir S. Porten, Mr. Cadell, Dr. Adam Smith, a Lady and a Nobleman whose names are concealed, but who, from some circumstances, appear not unlikely to be Lady Elizabeth Foster and Lord Loughborough, &c. We consider this correspondence as a very valuable present to the public. The free and unreserved communication of the sentiments of such a mind as that of Mr. Gibbon, on the most interesting characters and events of our own time, is a great source both of instruction and amusement. The public has sometimes been admitted to the perusal of the private correspondence of celebrated men, but it has been generally so long after their death, that they have lost the liveliness of contemporary interest:—but, in the collection before us, we are favoured with the private opinions of Mr. Gibbon on the events of nearly the last year. It is not very easy to select specimens, both because the whole is so amusing, and because few of the letters have, or indeed ought to have, any peculiar or distinguishing features; being all written in that strain of easy and smooth equality, which must prevail in the unlaboured effusions of familiar friendship. We shall transcribe a few letters, however, such as we think likely to be regarded as a fair sample of this entertaining collection. The first that we select are congratulations on the success of his first volume:

‘ Extract of a Letter from Dr. ROBERTSON to Mr. STRAHAN, dated  
Edinburgh College, March 15, 1776.

‘ \* \* \* \* Since my last I have read Mr. Gibbon’s History with much attention, and great pleasure. It is a work of very high merit  
REV. AUG. 1796. H h indeed.

indeed. He possesses that industry of research, without which no man deserves the name of an Historian. His narrative is perspicuous and interesting; his style is elegant and forcible, though in some passages I think rather too laboured, and in others too quaint. But these defects are amply compensated by the beauty of the general flow of language, and a very peculiar happiness in many of his expressions. I have traced him in many of his quotations, (for experience has taught me to suspect the accuracy of my brother pen-men,) and I find he refers to no passage but what he has seen with his own eyes. I hope the book will be as successful as it deserves to be. I have not yet read the two last chapters, but am sorry, from what I have heard of them, that he has taken such a tone in them as will give great offence, and hurt the sale of the book.

‘ Mr. FERGUSON to Mr. GIBBON.

‘DEAR SIR,

Edinburgh, March 19th, 1776.

‘ I received, about eight days ago, after I had been reading your History, the copy which you have been so good as to send me, and for which I now trouble you with my thanks. But even if I had not been thus called upon to offer you my respects, I could not have refrained from congratulating you on the merit, and undoubted success, of this valuable performance. The persons of this place whose judgment you will value most, agree in opinion, that you have made a great addition to the classical literature of England, and given us what Thucydides proposed leaving with his own countrymen, a *possession in perpetuity*. Men of a certain modesty and merit always exceed the expectations of their friends; and it is with very great pleasure I tell you, that although you must have observed in me every mark of consideration and regard, that this is, nevertheless, the case, I receive your instruction, and study your model, with great deference, and join with every one else, in applauding the extent of your plan, in hands so well able to execute it. Some of your readers, I find, were impatient to get at the fifteenth chapter, and began at that place. I have not heard much of their criticism, but am told that many doubt of your orthodoxy. I wish to be always of the charitable side, while I own you have proved that the clearest stream may become foul when it comes to run over the muddy bottom of human nature. I have not stayed to make any particular remarks. If any should occur on the second reading, I shall not fail to lay in my claim to a more needed, and more useful admonition from you, in case I ever produce any thing that merits your attention. And am, with the greatest respect,

‘ Dear Sir,

• Your most obliged, and most humble Servant,

ADAM FERGUSON.

Extract of a Letter from Mr. DAVID HUME to Mr. STRAHAN,  
dated Edinburgh, April 8th, 1776.

\*\*\*\*\* I am very much taken with Mr. Gibbon's Roman History, which came from your press, and am glad to hear of its success. There will no books of reputation now be printed in London but through your hands and Mr. Cadell's. The author tells me, that he is already preparing a second edition. I resolved to have given him my advice



advice with regard to the manner of printing it; but as I am now writing to you, it is the same thing. He ought certainly to print the number of the chapter at the head of the margin; and it would be better if something of the contents could also be added. One is also plagued with his notes, according to the present method of printing the book: when a note is announced, you turn to the end of the volume; and there you often find nothing but a reference to an authority. All these authorities ought only to be printed at the margin, or the bottom of the page. I desire a copy of my new edition should be sent to Mr. Gibbon; as wishing that gentleman, whom I so highly value, should peruse me in a form the least imperfect to which I can bring my work.

\*\*\*\*\* Dr. Smith's performance is another excellent work that has come from your press this winter; but I have ventured to tell him, that it requires too much thought to be as popular as Mr. Gibbon's.

‘ MR. FERGUSON TO MR. GIBBON.

‘ DEAR SIR, Edinburgh; April 18th, 1776.

‘ I should make some apology for not writing you sooner an answer to your obliging letter; but if you should honour me frequently with such requests, you will find, that, with very good intentions, I am a very dilatory and irregular correspondent. I am sorry to tell you, that our respectable friend † is still declining in his health; he is greatly emaciated, and loses strength. He talks familiarly of his near prospect of dying. His mother, it seems, died under the same symptoms; and it appears so little necessary, or proper, to flatter him, that no one attempts it. I never observed his understanding more clear, or his humour more pleasant and lively. He has a great aversion to leave the tranquillity of his own house, to go in search of health among inns and hostlers. And his friends here gave way to him for some time; but now think it necessary that he should make an effort to try what change of place and air, or any thing else Sir John Pringle may advise, can do for him. I left him this morning in the mind to comply in this article, and I hope that he will be prevailed on to set out in a few days. He is just now sixty-five.

‘ I am very glad that the pleasure you give us, recoils a little on yourself, through our feeble testimony. I have, as you suppose, been employed, at any intervals of leisure or rest I have had for some years, in taking notes, or collecting materials, for a History of the distractions that broke down the Roman Republic, and ended in the establishment of Augustus and his immediate successors. The compliment you are pleased to pay, I cannot accept of, even to my subject. Your subject now appears with advantages it was not supposed to have had; and I suspect that the magnificence of the mouldering ruin will appear more striking, than the same building when the view is perplexed with scaffolding, workmen, and disorderly lodgers, and the ear is stunned with the noise of destructions and repairs, and the alarms of fire. The night which you begin to describe is solemn, and there are gleams of light superior to what is to be found in any

‘ † Mr. Hume.’

H h 2

other

other time. I comfort myself, that as my trade is the study of human nature, I could not fix on a more interesting corner of it, than the end of the Roman Republic. Whether my compilations should ever deserve the attention of any one besides myself, must remain to be determined after they are farther advanced. I take the liberty to trouble you with the inclosed for Mr. Smith, whose uncertain stay in London makes me at a loss how to direct for him. You have both such reason to be pleased with the world just now, that I hope you are pleased with each other.

‘ I am, with the greatest respect,

‘ Dear Sir,

‘ Your most obedient, and most humble Servant,

‘ ADAM FERGUSON.’

If these letters are complimentary, it ought to be remembered that the nature of the occasion made compliment becoming, and the merit of the work justified it as sincere. The correspondence between Mr. Gibbon and his liberal and candid, though powerful and formidable, antagonist, Dr. Watson, is already known to the public. That illustrious prelate has ever preserved the *spirit* of Christianity in defending its *doctrines*.

The next extract shall consist of Mr. G.’s first correspondence with a celebrated Historian, whose friendship he afterward cultivated.

‘ MR. GIBBON TO DR. ROBERTSON.

‘ SIR,

Paris, 1777.

‘ When I ventured to assume the character of Historian, the first, the most natural, but at the same time the most ambitious, wish which I entertained, was to obtain the approbation of Dr. Robertson and of Mr. Hume; two names which friendship united, and which posterity will never separate. I shall not therefore attempt to dissemble, though I cannot easily express, the pleasure which I received from your obliging letter, as well as from the intelligence of your most valuable present. The satisfaction which I should otherwise have enjoyed, in common with the public, will now be heightened by a sentiment of a more personal and flattering nature; and I shall frequently whisper to myself, that I have in some measure deserved the esteem of the writer whom I admire.

‘ A short excursion which I have made to this place, during the summer months, has occasioned some delay in my receiving your letter, and will prevent my possessing, till my return, the copy of your History, which you so politely desired Mr. Strahan to send me. But I have already gratified the eagerness of my impatience; and although I was obliged to return the book much sooner than I could have wished, I have seen enough to convince me, that the present publication will support, and, if possible, will extend the fame of the Author; that the materials are collected with diligence, and arranged with skill; that the first book contains a learned and satisfactory account of the progress of discovery; that the achievements, the dangers, and the crimes; of the Spanish adventurers are related

with

with a temperate spirit; and that the most original, perhaps the most curious, portion of the history of human manners is at length rescued from the hands of sophists and declaimers. Lord Stormont, and the few in this capital, who have had an opportunity of perusing the History of America, unanimously concur in the same sentiments. Your work is already become a favourite topic of public conversation; and Mr. Suard is repeatedly pressed, in my hearing, to fix the time when his translation will appear.

‘ I flatter myself you will not abandon your design of visiting London next winter; as I already anticipate, in my own mind, the advantages which I shall derive from so pleasing and so honourable a connection. In the mean while, I should esteem myself happy, if you could think of any literary commission, in the execution of which I might be useful to you at Paris, where I propose to stay till very near the meeting of Parliament. Let me, for instance, suggest an enquiry, which cannot be indifferent to you, and which might, perhaps, be within my reach. A few days ago I dined with Bagnioufki, the famous adventurer, who escaped from his exile at Kamtschatka, and returned into Europe by Japan and China. His narrative was amusing, though I know not how far his veracity, in point of circumstances, may safely be trusted. It was his original design to penetrate through the North East Passage; and he actually followed the coast of Asia as high as the latitude of 67° 35', till his progress was stopped by the ice, in a Streight between the two Continents, which was only seven leagues broad. Thence he descended along the coast of America, as low as Cape Mendocin; but was repulsed by contrary winds, in his attempts to reach the port of Acapulco. The Journal of his Voyage, with his original Charts, is now at Versailles, in the *Dépot des Affaires Etrangères*; and if you conceived that it would be of any use to you for a second edition, I would try what might be obtained: though I am not ignorant of that mean jealousy which you yourself have experienced, and so deservedly stigmatised. I am, &c.

‘ DR. ROBERTSON to Mr. GIBBON.

‘ SIR,

‘ I had the honour of your obliging Letter, and I should be a very proud man indeed, if I were not vain of the approbation which you are pleased to bestow upon me. As you will now have had an opportunity to peruse the book, which you had only seen when you wrote to me, I indulge myself in the hopes, that the favourable opinion you had formed of it, is not diminished. I am much pleased with your mentioning my friendship with Mr. Hume; I have always considered that as one of the most fortunate and honourable circumstances of my life. It is a felicity of the age and country in which we live, that men of letters can enter the same walk of science, and go on successfully, without feeling one sentiment of envy or rivalry. In the intercourse between Mr. Hume and me, we always found *something to blame*, as well as *something to commend*. I have received frequently very valuable criticisms on my performances from him; and I have sometimes ventured to offer him my strictures on his works. Permit me to hope for the same indulgence from you. If, in reading the

History of America, any thing, either in the matter or style, has occurred to you as reprehensible, I will deem it a most obliging favour if you will communicate it freely to me. I am certain of profiting by such a communication.

‘ I return you thanks for your frank offer of executing any literary commission for me. I accept of it without ceremony, and am flattered with the idea of receiving such aid from your hands. I know nothing of Bagniouiski’s Adventures, but what was published in some newspaper. If one can rely on his veracity, what he relates must be very interesting to me. If you had been writing the History of America, the question concerning the mode of peopling it, might not perhaps have occupied your attention very much. But it was proper for me to consider it more fully. Bagniouiski (if he may be credited) has seen what it may be useful for me to know. I can see no reason why the Court of France should be shy about communicating his Journal, and the Charts which illustrate it; possibly my name may operate somewhat towards obtaining a copy of both; your interposition, I am confident, will do a great deal. It will be very illiberal indeed, if such a communication were refused. My Lord Stormont (by whose attention I have been much honoured) would not decline to give his aid, were that necessary. But if your Court resembles that of Spain, I am afraid every proposal from an ambassador is received with some degree of jealousy. Your own private application will, I apprehend, be more effectual. As it is probable that a second edition may go to press early in the winter, it will add to the favour, if you can soon inform me concerning the success of your negotiation. As this is something in the style of the *Corps Diplomatique*, allow me to recommend one of its members to you, Mr. Fullarton, the new secretary of the embassy, is a particular friend of mine. He is a young man of such qualities both of head and heart, that I am sure you will esteem and love him. Please remember me to him. I have the honour to be, with great respect,

‘ Your obliged humble Servant,

‘ WILLIAM ROBERTSON.’

It is impossible not to remark that the style of Dr. Robertson adapts itself more naturally to the ease of epistolary composition than the stately elegance of Mr. Gibbon; though the letters of Dr. Robertson fall considerably short of the simplicity and vivacity which distinguish those of Mr. Hume.

The following letter of Sir W. Jones will be acceptable to the public as a memorial of that extraordinary person; the only scholar, perhaps, to whom the epithet “all accomplished” could ever have been applied without extravagance:

‘ Sir WILLIAM JONES to Mr. GIBBON.

‘ DEAR SIR,

Lamb’s Buildings, June 30th, 1781.

‘ I have more than once sought, without having been so fortunate as to obtain, a proper opportunity of thanking you very sincerely for the elegant compliment which you pay me, in a work abounding in elegance of all kinds.

‘ My

‘ My *Seven Arabian Poets* will see the light before next winter, and be proud to wait upon you in their English drefs. Their wild productions will, I flatter myself, be thought interesting, and not venerable merely on account of their antiquity.

‘ In the mean while, let me request you to honour me with accepting a copy of a Law Tract, which is not yet published: the subject is so generally important, that I make no apology for sending you a professional work.

‘ You must pardon my inveterate hatred of C. Octavianus, basely surnamed Augustus. I feel myself unable to forgive the death of Cicero, which, if he did not promote, he might have prevented. Besides, even Mæcenas knew the cruelty of his disposition, and ventured to reproach him with it. In short, I have not *Christian* charity for him.

‘ With regard to Asiatic letters, a necessary attention to my profession will compel me wholly and eternally to abandon them, *unless* Lord North (to whom I am already under no small obligation) should think me worthy to concur in the *improved* administration of justice in Bengal, and should appoint me to supply the vacancy on the India Bench. Were that appointment to take place this year, I should probably travel, for speed, through part of Egypt and Arabia, and should be able, in my way, to procure many Eastern tracts of literature and jurisprudence. I might become a good *Mahomedan* lawyer before I reached Calcutta, and, in my vacations, should find leisure to explain, in my native language, whatever the Arabs, Persians, and Turks, have written on science, history, and the fine arts.

‘ My happiness by no means depends on obtaining this appointment, as I am in easy circumstances without my profession, and have flattering prospects in it; but if the present summer and the ensuing autumn elapse without my receiving any answer, favourable or unfavourable, I shall be forced to consider that silence as a polite refusal, and having given sincere thanks for past favours, shall entirely drop all thoughts of *Asia*, and, “deep as ever plummet sounded, shall drown my *Persian* books.” If my politics have given offence, it would be manly in Ministers to tell me so. I shall never be *personally* hostile to them, nor enlist under party banners of any colour; but I will never resign my opinions for *interest*, though I would cheerfully abandon them on *conviction*. My reason, such as it is, can only be controlled by better reason, to which I am ever open. As to my freedom of thought, speech, and action, I shall ever say what Charles XII. wrote under the map of Riga, “*Dieu me l’a donnée; le diable ne me l’otera pas.*” But the fair answer to this objection is, that my system is purely speculative, and has no relation to my seat on the bench in India, where I should hardly think of instructing the Gentoos in the maxims of the Athenians. I believe I should not have troubled you with this letter, if I did not fear that your attendance in Parliament might deprive me of the pleasure of meeting you at the Club next Tuesday; and I shall go to Oxford a few days after. At all times, and in all places, I shall ever be, with undisssembled regard, dear Sir, your much obliged and faithful servant,

W. JONES.

The correspondence between Dr. Priestley and Mr. Gibbon has already been before the public; and it is somewhat difficult to deliver an impartial and dispassionate opinion on a subject connected with so many topics of recent and furious contest. We cannot think Dr. Priestley's ungovernable rage for proselytism a valuable part of his character, however much it may evince the sincerity of his conviction:—but, though we do not undertake to vindicate the prudence and decorum of that zeal which was manifested by Dr. Priestley, yet we cannot think that he was treated with perfect equity and mildness by Mr. Gibbon. It might not have been dishonourable to the historian, if, after such a personal altercation, he had suppressed passages in the latter volumes of his history against Dr. Priestley, on which we shall refrain from bestowing any other comment than the epithet *severe*.

The following short extract is an amusing contrast of Mr. Gibbon's pastime at Lausanne, with Lord Sheffield's occupations in England:

‘ EDWARD GIBBON Esq. to the Right Hon. Lord SHEFFIELD.

‘ Lausanne, Nov. 14, 1783.

‘ Last Tuesday, November eleventh, after plaguing and vexing yourself all the morning, about some business of your fertile creation, you went to the House of Commons, and passed the afternoon, the evening, and perhaps the night, without sleep or food, stifled in a close room by the heated respiration of six hundred politicians, inflamed by party and passion, and tired of the repetition of dull nonsense, which, in that illustrious assembly, so far outweighs the proportion of reason and eloquence. On the same day, after a studious morning, a friendly dinner, and a cheerful assembly of both sexes, I retired to rest at eleven o'clock, satisfied with the past day, and certain that the next would afford me the return of the same quiet and rational enjoyments. *Which has the better bargain?*—

The following short letter must have been more grateful to the paternal feelings of an author, than many volumes of correspondence:

‘ DR. ADAM SMITH to MR. GIBBON.

‘ MY DEAR FRIEND,

Edinburgh, Dec. 10, 1788.

‘ I have ten thousand apologies to make, for not having long ago returned you my best thanks for the very agreeable present you made me of, the three last volumes of your History. I cannot express to you the pleasure it gives me to find, that by the universal assent of every man of taste and learning, whom I either know or correspond with, it sets you at the very head of the whole literary tribe at present existing in Europe. I ever am, my dear friend, most affectionately yours,

ADAM SMITH.’

In the earliest allusion which Mr. G. makes to the affairs of France, we find him thus questioning his friend Lord Sheffield:

‘ Are



‘Are you not amazed at the French revolution? They have the power, will they have the moderation, to establish a good constitution?’ (P. 202.) The history of the last seven years is but a melancholy answer to this most important question. On the farther progress of the revolution, we find him thus delivering his sentiments: (Dec. 15, 1789.)

‘What would you have me say of the affairs of France? We are too near, and too remote, to form an accurate judgment of that wonderful scene. The abuses of the court and government called aloud for reformation; and it has happened, as it will always happen, that an innocent well-disposed Prince has paid the forfeit of the sins of his predecessors; of the ambition of Lewis the Fourteenth, of the profusion of Lewis the Fifteenth. The French nation had a glorious opportunity, but they have abused, and may lose their advantages. If they had been content with a liberal translation of our system, if they had respected the prerogatives of the crown, and the privileges of the nobles, they might have raised a solid fabric on the only true foundation, the natural aristocracy of a great country. How different is the prospect! Their King brought a captive to Paris, after his palace had been stained with the blood of his guards; the nobles in exile; the clergy plundered in a way which strikes at the root of all property; the capital an independent republic; the union of the provinces dissolved; the flames of discord kindled by the worst of men; (in that light I consider Mirabeau;) and the honestest of the assembly, a set of wild visionaries, (like our Dr. Price,) who gravely debate, and dream about the establishment of a pure and perfect democracy of five-and twenty millions, the virtues of the golden age, and the primitive rights and equality of mankind, which would lead, in fair reasoning, to an equal partition of lands and money. How many years must elapse before France can recover any vigour, or resume her station among the Powers of Europe!’

Whatever justice there may be in the observations contained in the earlier part of this passage, the fallacy of the latter part of it is now but too conspicuous for the security and independence of Europe.—France has not indeed resumed her former station, but she has assumed a new one far more threatening to the safety of other states. Whether that new and formidable power, which now overshadows all Europe, was the spontaneous fruit of the Revolution, or has been created by the unwise aggression of foreign powers, is a question which it is not for us on the present occasion to examine:—yet we cannot forbear remarking that, from the commencement of these unfortunate convulsions, the gaiety and vivacity of Mr. Gibbon’s correspondence seem almost to have forsaken him; and his subsequent letters are tinged with the gloom of the melancholy period in which they were written. We cannot make this observation without feeling a new abhorrence for political commotions, which not only disturb the repose of states, but extend  
their

their baneful influence even to the most private intercourse of amiable men. In one passage of these letters, about the year 1785, Mr. G. speaks of 40,000 English as being abroad traveling in a single autumn. Who can look back on those days of gaiety and tranquillity, without a sigh at a moment like that in which we now write; when there is scarcely one spot on the continent of Europe, on which an Englishman can put his foot without fear of meeting the armies of a victorious enemy!

Mr. Gibbon's judgment of Mr. Necker is, in our opinion, notwithstanding the intimacy of their friendship, just and impartial:

'Of M. Necker I have really a much higher idea than I ever had before; in our domestic intimacy he cast away his gloom and reserve; I saw a great deal of his mind, and all that I saw is fair and worthy. He was overwhelmed by the hurricane, he mistook his way in the fog, but in such a perilous situation, I much doubt whether any mortal could have seen or stood.' (P. 239—240.)

It is curious to observe how early he saw the possibility of the failure of the invasion of France. The letter from which the following is extracted was written when the French affairs were at their lowest ebb. It is dated September 12, 1792.

'How dreadfully, since my last date, has the French road been polluted with blood! and what horrid scenes may be acting at this moment, and may still be aggravated, till the Duke of Brunswick is master of Paris! On every rational principle of calculation he must succeed; yet sometimes, when my spirits are low, I dread the blind efforts of mad and desperate multitudes fighting on their own ground.'

The retreat of the Duke of Brunswick seems to have raised the same doubts and suspicions in the mind of Mr. Gibbon, that it so generally excited throughout Europe:

'Do you understand this most unexpected failure? I will allow an ample share to the badness of the roads and the weather, to famine and disease, to the skill of Dumourier, a heaven-born general! and to the enthusiastic ardour of the new Romans; but still, still there must be some secret and shameful cause at the bottom of this strange retreat.'

The following passage relates to an event so recent, so momentous, and so awfully interesting to Great Britain, that it cannot be unacceptable to our readers:

'I should judge from your last letter, and from the Diary, that the French declaration of war must have rather surprised you. I wish, although I know not how it could have been avoided, that we might still have continued to enjoy our safe and prosperous neutrality. You will not doubt my best wishes for the destruction of the miscreants; but I love England still more than I hate France. All reasonable chances are in favour of a confederacy, such as was  
never

never opposed to the ambition of Louis the Fourteenth; but, after the experience of last year, I distrust reason, and confess myself fearful for the event. The French are strong in numbers, activity, enthusiasm; they are rich in rapine; and, although their strength may be only that of a phrenzy fever, they may do infinite mischief to their neighbours before they can be reduced to a strait waistcoat. I dread the effects that may be produced on the minds of the people by the increase of debt and taxes, probable losses, and possible mismanagement. Our trade must suffer; and though projects of invasion have been always abortive, I cannot forget that the fleets and armies of Europe have failed before the towns in America, which have been taken and plundered by a handful of Buccaneers.' (Feb. 18, 1793.)

With this prophetic extract we take our leave of this correspondence; the charms of which have perhaps, in the opinion of some readers, already too long detained us. The second volume, to which we next proceed, will not occupy us so long; since the most interesting parts of it are republished works, which we have long ago reviewed, and those parts of it which are now original are inferior, in importance and attraction, to the contents of the volume that we have just closed.

*(To be concluded in another Article.)*

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ART. XIII. *Leonora.* Translated from the German of Gottfried Augustus Bürger. By W. R. Spencer, Esq. With Designs by the Right Hon. Lady Diana Beauclerc. Folio. 11. 1s. Boards. Edwards, &c. 1796.

**T**O the general remarks on this poem which we prefixed to our account of two former translations, (see M. R. for the last month,) we have nothing to add but some brief notices concerning the original author. G. A. Bürger, a writer now living, as we believe, and of middle age, has been well known in Germany ever since 1779, when the first collection of his poems appeared; many of which, indeed, had before been printed in periodical miscellanies. They have occasionally been republished with additions, and consist chiefly of small pieces, serious and comic, and of ballads, several of them translated with alterations from English originals: so that our writers are now only making lawful reprisals on him. His pieces are become very popular in his own country, where they are esteemed for strength of sentiment and uncommon force of style; for which they are much indebted to their simple and natural diction, borrowed rather from the language of passion and common life, than from the usual phraseology of poetry. His peculiar excellence, therefore, seems to consist in such popular narrations of the wild and impassioned kind as that before us; and his distinguishing strain of writing is that of the genuine ballad style,

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in which (as we formerly observed) he ought to be imitated by all who attempt to give an idea of him in another language.

In order to enable our readers to form a fair comparison between the merit of Mr. Spencer's version and that of the translations already reviewed, we shall transcribe exactly the same passage which we copied from them :

‘ Thus did the demons of despair  
Her wilder’d sense to madness strain,  
Thus did her impious clamours dare  
Eternal wisdom to arraign.  
She beat her breast, her hands she wrung,  
Till westward sunk the car of light,  
And countless stars in air were hung  
To gem the matron weeds of night.

‘ Hark ! with high tread, and prancings proud,  
A war horse shakes the rattling gate :  
Clattering his clanking armour loud,  
Alights a horseman at the grate :  
And, hark ! the door-bell gently rings,  
What sounds are those we faintly hear ?  
The night-breeze in low murmur brings  
These words to Leonora’s ear.

“ Holla, holla ! my life, my love  
Does Leonora watch or sleep ?  
Still does her heart my vows approve ?  
Does Leonora smile or weep ?”  
“ Oh ! Wilhelm, thou, these eyes for thee  
Fever’d with tearful vigils burn,  
Aye fear, and woe, have dwelt with me,  
Oh, why so late thy wish’d return ?”

“ At dead of night alone we ride,  
From Prague’s far distant field I come ;  
’Twas late ere I could ’gin bestride  
This coal black barb, to bear thee home.”  
“ Oh, rest thee first, my Wilhelm, here !  
Bleak roars the blast through vale and grove ;  
Oh come, thy war-worn limbs to cheer  
On the soft couch of joy and love !”

“ Let the bleak blast, my child, roar on,  
Let it roar on ; we dare not flay ;  
My fierce steed maddens to be gone,  
My spurs are set ; away, away.  
Mount by thy true love’s guardian side ;  
We should ere this full far have sped ;  
Five hundred destin’d miles we ride  
This night, to reach our nuptial bed.”

" Our nuptial bed, this might so dark,  
So late, five hundred miles to roam?  
Yet sounds the bell; which struck, to mark  
That in one hour would midnight come."  
" See there, see here, the moon shines clear,  
We and the dead ride fast away;  
I gage, though long our way, and drear,  
We reach our nuptial bed to-day."  
" Say where the bed, and bridal hall?  
What guests our blissful union greet?"  
" Low lies the bed, still, cold, and small;  
Six dark boards, and one milk white sheet."  
" Hast room for me? " Room, room, enow;  
" Come mount; strange hands our feast prepare;  
To grace the solemn rite, e'en now.  
No common bridesmen wait us there."  
" Loose was her zone, her breast unveil'd,  
All wild her shadowy tresses hung;  
O'er fear confiding love prevailed,  
As lightly on the barb she sprung.  
Like wind the bounding courser flies,  
Earth shakes his thundering hoofs beneath;  
Dust, stones, and sparks, in whirlwind rise,  
And horse and horseman pant for breath."

This publication is a splendid piece of typography, having the German printed on one side of the page. The designs with which it is decorated possess much elegance, and are not deficient in expression, though painting must ever fall much short of poetry in delineating the wilder conceptions of the fancy.

## MONTHLY CATALOGUE, For AUGUST, 1796.

### TALK OF THE TOWN.

Art. 14. *Observations on the various Accounts of a late Family Difference in High Life, &c.* 4to. 1s. Faulder. 1796.

A COLLECTION of newspaper paragraphs, on the subject of a misunderstanding reported to have unhappily broken out at Carl—n House. The Editor has *prefixed* and *subjoined* some observations on the subject; and we hope he was not premature in asserting that the differences are 'now happily adjusted, to the satisfaction of all parties:'. Vide title-page.

Art. 15. *The Correspondence between the Earl and Countess of Jersey, and the Rev. Dr. Randolph, on the Subject of some Letters belonging to her R. H. the Princess of Wales, of late so much the Topic of Public Conversation.* 8vo. 1s. R. White.

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The design of this authentic publication is to free Lady Jersey from the imputation of having prevented a packet of letters, directed by Dr. Randolph \* to the care of her Ladyship, but intended for the Princess of Wales, from ever reaching the hands of her Royal Highness.

The supposed interception of this packet has, by some, been said to have occasioned, or to have inflamed, the misunderstanding to which the preceding article alludes. Lord Jersey, whose name is here affixed to a preliminary advertisement, declares, in direct terms, that the packet 'never was in Lady Jersey's hands:' but no such explicit declaration and disavowal appear in her Ladyship's own letters to Dr. R. Perhaps she did not consider a person of her rank as amenable to such condescension. On the whole, we do not imagine that any light has been thrown on this mysterious subject, nor much satisfaction given to the public, by this publication. The accident happened about a year ago.

#### FARRIERY, &c.

Art. 16. *The Sportsman, Farrier, and Shoeing-Smith's new Guide*; being the Substance of the Works of the late Charles Vial de St. Bell, Professor of Medicine at the Veterinary College, or Hospital for the Diseases of Horses, St. Pancras, London. With Plates. To which is prefixed an Account of his Life, and the Origin of the College. Also an Appendix, containing valuable Extracts from the most approved Veterinary Writers. By John Laurence. 12mo. 3s. 6d. Boards. Crosby, &c. 1796.

This abridgment of the works of the late Professor St. Bell, which are certainly too voluminous and expensive for common use, cannot fail of being generally acceptable. In our xiith vol. N. S. p. 400, we gave an account of M. Saint Bel's 'Lectures on the Elements of Farrery, and the Art of Horse-Shoeing,' in quarto; and in vol. xix. p. 142, we reviewed the posthumous publication of his works; at the same time lamenting the death of a person whose skill and industry in his profession, had his life been prolonged, might have rendered great service to this country in the line of his studies: especially, as the present Editor observes, 'in the promotion of a more humane and gentle method of treating a noble animal of the highest desert,—which has hitherto been invariably the sad victim of barbarous ignorance.'

#### AGRICULTURE, &c.

Art. 17. *A Plan of an Orchard*. Exhibiting, at one View, a select Quantity of Trees sufficient for planting an Acre and a Half of Land, properly arranged according to their usual Size of Growth and Hardiness of Bearing: in which is comprized, a Collection of the most esteemed Orchard Fruit, proper for the Table and the Kitchen, in regular Succession throughout the Season: shewing also, in a distinct Table, others nearly similar in Quality, Size, Use, and Time of Maturity; with an Alphabetical List of above

\* See a poetical article on this subject; class POETRY.



*Eight Hundred Species and Varieties, such as are now cultivated in England, together with the different Names by which they are generally known.* By George Lindley. Folio Sheet. 2s. Printed at Norwich, and sold in London by Champante and Whitrow, &c. 1796.

This is a pretty present to the young orchardist; and the alphabetical list of fruit trees may be found useful to the more experienced. Norfolk, however, is the last county in the kingdom from which we should have expected to have received such a list; as it contains fewer orchards than any other county of equal size. Indeed, its soil, in general, is unfavourable to fruit trees. Difficulty, however, will always be a spur to ingenuity:—gardening, therefore, is studied in Scotland, and orcharding in Norfolk.

Art. 18. *Outlines of Agriculture*, addressed to Sir John Sinclair, Bart. President of the Board of Agriculture. By A. Hunter, M. D. F. R. S. L. & E. 8vo. 2s. York, Wilson; London, Cadell jun. and Davies. 1795.

In the Advertisement, inserted at the end of this pamphlet, we are told that ‘the profits arising from the sale of it are to be *occasionally* applied to the clothing of a few poor lunatics.’ We are, therefore, cordially inclined to promote the sale of it, as far as truth and justice will warrant us.

Dr. Hunter sets out with the positions that the art of husbandry is, ‘at present, extended but a few degrees beyond its primitive institution;’ that, ‘until the philosopher condescends to direct the plough, husbandry must remain in a torpid state;’ and ‘that, to be a good husbandman, it is necessary to be a good chemist.’ We should be concerned to find that the latter positions were well founded; for to excel either in husbandry or in chemistry requires, in itself, a lifetime of experience. We rather think that it is the province of the experienced chemist to furnish the farmer with some well-ascertained principles of the science, as far as it relates to manures, and with some plain directions for applying them. Indeed, this we conceive to be the chief intention of the paper before us.

The first principle here asserted is simple: ‘I lay it down as a fundamental maxim that all plants receive their principal nourishment from oily particles, incorporated with water, by means of an alkaline salt, or absorbent earth.’ P. 7. Is this, however, a sound principle? Lord Dundonald does not admit it: nor do we find any of the modern writers on agricultural chemistry favouring such an idea; except Bishop Watton, whose chemical essays, as well as the Georgical essays of Dr. Hunter, are now left in the rear, by the rapid marches of the chemists of the day.—We mention the Georgical essays of Dr. H. because we find little, in the paper before us, which was not published in that miscellany, nearly twenty years ago; not on *manures* only, but on the *vegetable economy*; the two subjects which alone form the present *Outlines of Agriculture*; excepting an additional plate and description, respecting the structure and appearance of the egg on the fourth day of incubation,—which we do not recollect to have seen in any of the Doctor’s former works.

The best arguments, adduced in support of Dr. H.'s favourite principle, are 'that all vegetables, whose seeds are of an oily nature, are found to be remarkable impoverishers of the soil, as hemp, rape, and flax, and 'that rape-dust, when laid upon the land, is a speedy and certain manure;' and, notwithstanding the less substantial theories which are at present on the wing, we are of opinion that oil is a food of plants:—but we are far from considering oil, or any one thing else in nature, as the universal principle of vegetation! Even Dr. Hunter has a secondary principle, which is nitre: 'to the universal principle oil, (he says,) we must add another of great efficacy, though very little understood; I mean the nitrous acid of the air.' His conclusion respecting it, however, we cannot help thinking, is somewhat vague and unphilosophical:

'After saying so much in praise of nitre, it will be expected that I should produce some proofs of its efficacy, when used as a manure. I must confess that experiments do not give us any such proofs. I shall therefore consider this nitrous acid, or, as some philosophers call it, the *acidum vagum*, in the light of a vivifying principle, with whose operation we are not yet fully acquainted.'

The remarks, in page 14, on the nature of marl, and the method of making it, are equally loose and unchemical; and the proposed process is altogether impracticable; unless at an expence much too great for the purpose intended.

Lightly, however, as we think of the *chemical* part of this paper, and so far as it relates to *manures*,—we have ever considered Dr. H.'s explanations of the vegetation of grain, and of the roots of seedling plants, as interesting to the philosophic mind, and valuable to the practical husbandman; and we think that the public are greatly indebted to him for the present favourable opportunity (to those who are not possessed of them) of procuring them at an easy cost, and of doing an act of charity at the same time. His elegant delineation of, and impressive remarks on, the vivifying process of oviparous animals cannot fail to interest every admirer of Nature's operations: for, to use the concluding words of his pamphlet,

'How beautiful are the general laws of Providence: the more we explore them, the more we have cause for wonder and astonishment. Every thing is wisely disposed; nothing is fortuitous; all is order, regularity, and wisdom.'

#### EDUCATION, &c.

Art. 19. *An Essay on an Analytical Course of Studies*, containing a complete System of Human Knowledge. By J. B. Florian, A. M. 8vo. pp. 76. 2s. 6d. Stockdale. 1796.

In constructing a table of universal knowledge, the different branches of science may either be referred to the objects which are contemplated, or to the faculties of the soul. The authors of the French Encyclopædia have followed the latter method; Mr. Florian, in this ingenious essay, has adopted the former. With a considerable degree of philosophical precision, he has traced out an analytical arrangement of the sciences, under the three leading heads of man in his relations to natural beings, to himself, and to other men. This arrangement

he has made the basis of a new system of general education, which may deservedly claim the attention of the public, as well adapted to furnish a regular series of instruction in the principal branches of natural knowledge, in the room of that narrow plan of education which has devoted eight or ten precious years of early life to the mere acquisition of dead languages.

Mr. Florian lays down precisely the business of each year, from the 7th to the 17th, as follows:

*First year, from 7 to 8. Principal study*—French language, arithmetic. *Necessary studies*—writing, drawing, music.

*Second year.* Elementary geometry, drawing, music, dancing, ancient history.

*Third year.* Algebra, application of algebra to geometry, drawing, music, dancing, ancient history.

*Fourth year.* Mechanics, astronomy, dialing, drawing, music, dancing, &c. ancient history.

*Fifth year.* Physics, elements of chemistry, drawing, music, bodily exercises, ancient history.

*Sixth year.* Natural history, Italian or Latin, modern history.

*Seventh year.* Anatomy, theory of surgery, of medicine, and pharmacy, pneumatology, physiognomy, Italian, modern history.

*Eighth year.* General and particular grammar, logic, eloquence, poetry, Latin, modern history.

*Ninth year.* Agriculture, mechanical and liberal arts, duties of man in society, Latin, reading of travels and works on political economy.

*Tenth year.* Politics, military sciences, Latin, reading political economy and memoirs of generals and statesmen.

It will probably be objected to the preceding plan, that mathematics, which require the exercise of the reasoning faculty more than of memory, are introduced too early; that geography, as a distinct study, is omitted; that physiognomy is taught as a science; and that no provision is made for religious instruction, which Mr. F. refers entirely to the clergy. Nevertheless, the plan seems constructed with some attention to the order of nature, and, as far as it is practicable, promises something like a regular edifice of useful instruction. At the close of the pamphlet, the public is informed that the author, in concurrence with several associates, purposes carrying this plan into execution, in an academy which he is about to open at Bath, where Mr. Florian now resides. Concerning the probable success of such a plan, we shall not hazard a prediction: but it may be observed, that the undertaking seems to promise considerable utility to the public.

Art. 20. *Elements of Geography, and of Natural and Civil History.*

By John Walker. Second Edition. 8vo. pp. 516. 8s. Boards.

Darton and Harvey, &c. 1796.

It cannot be expected, in an elementary work like the present, comprehending such an immense variety of matter, that any thing more than a general view of things can be taken. Mr. Walker has, however, compressed a great deal of information in a very small compass, and has interpersed his narrative with a variety of remarks and reflections, which do equal honour to the man and the philosopher.

REV. AUG. 1796.

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We have been particularly pleased with those parts of this work to which the following declaration of the author immediately refers:

'In describing the different ages and nations of the earth, I have endeavoured to expose the evils which have been imposed by oppressors on their own species, as well as on the brute creation; and yielding to such disposition, I have been led into details which I am sensible may alarm the fears and awaken the prejudices of many whom I esteem and love. I wish them to observe, and every reader whom it may concern, that in my most earnest declamations against tyranny, whether palpable or specious, the sentiments are my own, and many of them are inserted in opposition to the judgment of several whom I esteem. I believe I have not declaimed against tyranny through dislike to the men who were the instruments of oppression; I conceived it a duty I owed to the injured, with a sense of whose sufferings I was forcibly impressed; and when I was ready to shrink from the charge, when it would have been more pleasing to my disposition to have complaisantly declined censure, and to have amused myself with a tranquil hope that prejudices were passing away, and that certain abuses would not long continue; when it was painful to me to expose and censure what I had often lamented in secret, and I was ready to lay down the pen and drop the subject, the visionary scene of hosts of the injured people whose cause I was ready to desert, started into the view of my imagination, I seemed instantly penetrated with their plaintive looks and desponding sighs, complaints or groans, and no longer halted between two opinions.'

This work abounds with striking and some peculiar sentiments; which, on the whole, justly merit our commendation, as being well adapted for the information and improvement of youth. It may also be considered as an agreeable companion for those who have frequently turned over the pages of antient and modern history.

Books of this nature are generally written in a dry unanimated manner, with scarcely the shadow of sentimentality: but the character of Mr. W.'s performance is so much the reverse of this, that we think it peculiarly valuable for the author's multifarious reflections and remarks on a great variety of topics, as they occasionally occurred to his observation, in the course of his compilement \*.

#### POLITICAL, &c.

Art. 21. *A Summary Defence of the Right Hon. Edmund Burke.* In two Letters. Letter I. addressed to the Rev. G. Wakefield. Letter II. addressed to the Hon. Somerset Lowry Corry. By T. Townshend, Esq. of Gray's Inn. 8vo. pp. 135. 3s. R. White. 1796.

Among the various exhibitions of human folly, there are none perhaps more exquisitely and consummately ridiculous, than the strained efforts of men of ordinary talents to ape the peculiarities of great genius. The pamphlet before us is one of the brightest examples of

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\* The author has some angry strictures on "the Reviewers;" for which he may possibly have had provocation: but with respect to this matter we are in total ignorance.

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this glaring absurdity. The author, filled with a very just reverence for the genius, and admiration of the writings, of Mr. Burke, has conceived the hopeful project of imitating and rivalling one of the most inimitable and unrivalled writers that the world has ever seen. The issue of this project has been such as might naturally have been expected. The excellences of his model were so far from being attainable, that they were perhaps scarcely discernible, by Mr. Townshend. If he had been capable of tasting and relishing them, they must have taught him such a lesson of humility as would have effectually repressed the presumptuous hope of imitation. It was not, however, difficult for him to seize some of those peculiarities which, in Mr. Burke, are so interwoven with excellence, as almost to form a part of it, but which, when they are exhibited in the caricature copies of Mr. Townshend, become contemptible faults. It is the fate of such imitators to see.

*All that disgrac'd their betters met in them.*—

Guided by this spirit of imitation, Mr. T. has produced a pamphlet which would furnish a professor of rhetoric with as perfect examples of every fault in composition that he could wish his pupils to avoid, as any publication with which we are acquainted in the English language. It abounds with excellent specimens of quaint phraseology, confused metaphor, the licentious use of poetical words, the tasteless revival of antiquated language, ranting bombast, and pure, genuine, unmixed nonsense. Where did this writer ever hear of such expressions as the following: 'efflorescence bewailing,' p. 1.—'exotic sensibility,' p. 3.—'to premise the throes of languishing authority,' p. 13.—'to affix a pulpit as a place;—a 'mulled indifference,' p. 15.—'to obfuscate \* the times,' ib.—'to expound the import of an august period,' p. 16.—'a vicious current gliding in occult wickedness,' p. 59.—'fastuous philosophers,' p. 74.—'meandering in devious streams through the disturbed surface of ages,' p. 9.—'retail detailers in traduction †,' p. 99.—'inflated exotism,' p. 100. (exotism is not an English word,) 'incurred the public attention,' ib.—'Gassomer mists,' p. 115.—'the entire of this passage,' p. 121.—'the tedious structure of argumentation he decorates with the rusted splendour of ornament, here clustered in appropriate solidity, and there scattered in the light profusion of careless beauty!!' p. 134.—'he can glide in the smooth elegant subtlety, &c.' p. 134: one would think he was speaking of Lysias, but know, reader, this is his character of Cicero!

The public may perhaps wonder that we should have troubled ourselves with making this collection of *Townshendiana*:—but, in our opinion, next to the care with which Reviewers ought to mark and reprehend every thing offensive to morals, is the duty which they owe to the language and taste of their country. It is useful to shew, by a striking example, how vain and desperate an attempt it is, in un-

\* *Obfuscate* is not an English word; *offuscate* has only dictionary authority.

† *Traducement* is the act of traducing; not *traduction*, which has quite another sense.

sledged writers, to hazard those violent innovations in language which the most established reputation could hardly justify, and the most finished taste in composition scarcely manage with success.

All the specimens of Mr. Townshend's pamphlet, which we have hitherto produced, yield in ridiculousness to that which we shall now quote: 'In none of his [Mr. Burke's] writings can you discover man *sledged* and *plucked* of all his habitudes, modes of mind, and disposition of heart, standing an *abstract crop*, a rifled metaphysical thing, to be *forged* and *hammered* into any fantastic shape to which the decree of a Convention may doom him.' P. 13. Some of our readers may recollect an humorous account of an *abstract Lord Mayor*: but the idea of an *abstract crop* was reserved for Mr. Townshend. This, however, does not content him. 'This abstraction must be *malleable*! To hammer and forge an *abstract idea* is an art which blacksmiths have yet to learn from Mr. Townshend.

That this author may have no right to complain of unfairness, we shall select a passage which he doubtless considers as among the best in his pamphlet; viz. his account of English liberty degenerating into French licentiousness:

'Liberty—the mellowed, cultivated, manly liberty of his country—has ever been the proud theme of his talents. The spears of our iron Barons of old, like the rod of the Jewish Legislator, opened in the vast deserts of ignorance and slavery, the sacred fountain of liberty; and from that, our English spring, have meandered in devious streams throughout the disturbed surface of descending ages, those irriguous rivulets, which, coalescing in their force, have sometimes burst in cataracts, and sometimes glided clear, tranquil, and majestic, purifying the atmosphere by their smooth currency, and fertilising the soil by gentle overflowings.—The lips of the thirsty multitude have drank this limpid boon of nature,—not to glut, but to refresh themselves. No bloated, anasarcaous, dropical liberty arose from their temperate and wholesome measures. Percolating through all the vast intervening strata of clays, but rendered *feculant* from the many noxious particles which it imbibed in its progress—it trickled through all the vast impediments which temporarily checked its course, and stole in concealed streams, fathoms deep, to bless the soil of France, in happier days.—Time, defecating Time, might, as it spontaneously approached the surface, have purified and rendered it salutary; but the mad-brained metaphysical delvers, who dug the hell-deep grave of royalty, opened the noxious turbid puddle, which burst upon them into day, worse than Circe's cup, converting those who tasted of it into worse than swine.'

Having culled a sufficiency of flowers from this gentleman's garden, let us now walk out of the premises, and shut the door.

Art. 22. *Considerations on the Subject of Poor Houses and Work Houses*, their pernicious Tendency, and their Obstruction to the proposed Plan for the Amendment of the Poor Laws. In a Letter to the Rt. Hon. W. Pitt. By Sir William Young, Bart. F. R. S. 8vo. pp. 53. 1s. 6d. Stockdale. 1796.

In this very able and ingenious pamphlet, the author strenuously contends against the present system of work-houses, which he forcibly calls



calls 'gaols without guilt,' and which, with no small appearance of probability, he represents as injurious to the health, the industry, and the morals of the people. They dissolve those family connections which are the sources of the virtues as well as of the enjoyments of the lower ranks of the community, and often tend to corrupt the sober and diligent by the example of the dissolute and idle, with whom they are compelled to herd. That these are great and real evils in our present system, there can be no doubt: but we are somewhat surprised that Sir W. Young, who seems to have bestowed so much thought and inquiry on this interesting subject, should not have adverted either to the account of the management of the poor at Ham-  
burgh by Mr. Voght\*, or to the admirable institution established at Munich by the advice of Count Rumford†; who may truly claim the exalted praise of having reclaimed thousands, in an apparently civilized country, from barbarity into civilization. Both the publications of these gentlemen would have furnished Sir William with valuable materials on the subject, and, as we think, with a powerful argument in support of his opinion,—that, generally speaking, it is much more wise and benevolent to succour the distressed and aid the industry of the poor in their own dwellings, than to crowd them together in work-houses.

Art. 23. *A Warm Reply to Mr. Burke's Letter.* By A. Macleod.  
8vo. pp. 75. 2s. Crosby.

We could not without some astonishment proceed in reading this extraordinary and incomprehensible production, till we found the solution of the riddle in the fifth page. The writer there says, in a strain of obsequious politeness which we believe was never before shewn to any author by his answerer: 'My labours shall, I trust, be uniform. Where the antagonists is warm I shall also be warm, where phlegmatic I shall be phlegmatic, *where absurd I shall exemplify that absurdity; if at any time, in any of his flights, he acts the madman, I shall even act that part too!*' After the last declaration, we can no longer wonder at any thing in the writings of this author. Of any other writer, who had made a less sublime declaration, we should have been strongly tempted to ask the meaning of those choice phrases with which this pamphlet abounds: 'ephemeros horrors of hideous self views,' p. 2. 'the republic of *periodic* wit,' ib. 'corybantiate shrieks,' p. 3. 'champion of infernality,' p. 4. 'dulciated minister,' p. 13. He tells us that Mr. Burke was 'in his closet a demagogue.' The idea of a man playing the part of a demagogue in his closet, haranguing *mobs of books*, and arranging *factions of chairs*, is unrivalled by any thing but the description by Cervantes of the unfortunate Knight of *La Mancha* mistaking wineskins for giants, and the wine for their blood. Forums and senate-houses used to be the scenes in which the character of the demagogue was displayed; and even the most restless and turbulent spirits were supposed, till the discoveries of Mr.

\* See Rev. vol. xviii. N.S. p. 66.

† Of whose important publications on this and other subjects we have not yet been able to give an account.

Macleod appeared, to lay aside, in some measure, the demagogue, when they entered the quiet retreat of their closets.

Reviewers are often condemned to toil through the insane ravings of unfortunate writers: but we rarely meet with any who make declarations so ingenuous as that which we have quoted from this author. As a curious specimen of that sort of composition which he produces, when '*he acts the part*' above mentioned, we shall extract the following: 'Liberty is the soul of nature and the birthright of man. In the abstract, a nation revolving from an orderly to a disorderly tyranny may become indebted to individuals for the preservation of her trading liberty; but the consolidated capital neither suffers dilapidation nor waste. The stock is indented in the rock of time, and can only be diminished in the wreck of worlds. Like the deffination of kingdoms, liberty is registered in the journals of heaven; God is the arbiter; *the Archangel Keeper of the seals.*' P. 68.

Since the author informs us that the facts stated in the above passage are authenticated by certain historians, we wish that he would favour the public with their names, as they must certainly have had access to very *curious* and *secret* information. Yet this is the writer who presumes to call the army of King William III. 'a freebooting army.' If he had displayed such talents as would entitle him to serious notice, we should have deemed it our duty to bestow a due castigation on such audacity:—but, as it is, we can only feel compassion towards a writer who truly possesses '*tribus Anticypis insanabile caput.*'

Art. 24. *Two Letters addressed to his Grace the Duke of Bedford, and to the People of England.* 8vo. pp. 44. 1s. Owen.

No cause has probably ever given rise to such an inundation of absurdity, as the present prevalent rage for what is called '*fine writing.*' Very shortly, we suppose, it will extend to *fine speaking*; when no man shall order a beef-steak without personification, nor call a coach without a metaphor. In the second page of this pamphlet, we find a remarkable example of this ridiculous style: 'the crop of sedition and discontent, the seeds of which your Grace has so copiously sown, promised a plentiful and abundant harvest, had not the sickle of superior power been timely employed to cut it ere it became ripe, and the foot of authority to trample it down.' In the same page, the author, whose knowledge in history seems to be much on a footing with his taste in literature and his liberality in politics, informs us that 'the doctrine of resistance is a *new* and fatal one.'

It is honourable to the Duke of Bedford and Mr. Fox to be traduced by such a writer as this; who is the disciple of Sacheverell, without probably being acquainted with the existence, the writings, or the fate of his master. The *practice* of resistance is as old as the practice of oppression, and the *doctrine* of resistance is coeval with common sense.

Art. 25. *Speech of the Right Hon. Henry Dundas, delivered in the House of Commons the 15th of March 1796, on the farther Consideration of the Report of the Committee upon the Bill for the Abolition of the Slave-Trade; with a Copy of the Bill, and Notes illustrative of some Passages in the Speech.* 8vo. 1s. Debrett.

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The opinion of Mr. Dundas concerning the abolition of the slave-trade is well known. His motion, made four years ago in the House of Commons, that, on the first of January 1796, the African slave-trade should cease and determine, is not forgotten. The same ingenuity, which so effectually postponed the abolition at that time, now, after the first of January 1796, devises means still to postpone it. If this copy be genuine, we are left wholly at a loss how to reconcile the general purport and tendency of this speech, which are, manifestly, to oppose the speedy abolition of the slave-trade, with the Right Hon. Speaker's confession that "many circumstances concur which incline him to the opinion, that this trade is irreconcilable to justice." Must injustice continue to be sanctioned by law, out of delicacy to those who have chiefly profited by it? or shall a nation, not disposed to abandon all pretensions to virtue, persevere in supporting an iniquitous traffic, because the abolition may affect the property of those who have been the principal actors in this disgraceful business? To this argument, which is the sum of the present speech, the only honest reply is, *Fiat justitia, ruat cælum.*

Art. 26. *Speeches (out of Parliament) addressed to the Electors of the City of Westminster*, by the respective Candidates for their Suffrages to represent them in the ensuing Parliament; the Rt. Hon. Charles James Fox, John Horne Tooke, Esq. and Sir Alan Gardner, Bart. Impartially taken as delivered each Day, from the Beginning of the Election to the End; with the correct Numbers that polled each Day, from May 27 to June 13: together with an Account of the Public Meeting of the Friends of Mr. Tooke, at the Crown and Anchor Tavern, June 18, 1796. 8vo. 4s. Smith.

If no other reason existed for recording and preserving, by means of the press, these curious specimens of electioneering oratory, than a desire to rescue from oblivion so striking a memorial of the adroitness, eloquence, and ready wit of Mr. Horne Tooke, the motive will, no doubt, be generally allowed. The collection now before us never was, we believe, equalled; and possibly never may be surpassed.

#### AFFAIRS OF FRANCE.

Art. 27. *A View of the Causes and Progress of the French Revolution.* By John Moore, M.D. 8vo. Two Vols. 14s. Boards. Robinsons. 1795.

From various accidents, which it would be impertinent to state to the public, we have been prevented from paying attention to this work, till it is too late to allot to it that space in our Review which the importance of the subject, and the merit of the performance, would otherwise demand. A very ample account of it is now become unnecessary, as we are persuaded that the deserved popularity of the author, and the ardour of public curiosity respecting the events to which it relates, must have by this time infused it the perusal of most of our readers. As a proof of the spirit of moderation with which it is written, we shall extract the Dedication; which deserves praise also for reconciling elegance with sincerity, and for displaying politeness, without adulation;

‘ To his Grace the DUKE of DEVONSHIRE.

‘ My Lord Duke,

‘ It is very difficult to write on the subject of the French Revolution, without being accused of partiality. I endeavoured to avoid that imputation in my Journal ; but a very near connection of yours told me, that, when she was abroad, those who are called *Democrats*, and had read the book, declared that, with other faults, it had an intolerable leaning towards aristocracy. Those, on the other hand, who are denominated *Aristocrats*, were of opinion, that its greatest fault was a strong bias to democracy. In the writer’s mind, however, there is no more inclination to either than is to be found in the Constitution of Great Britain, as it was established by the efforts of your Grace’s ancestor, in conjunction with those of other patriots, at the Revolution in the year 1688. The present work has been executed in the same disposition, and will be exposed to the same censure.

‘ At a period when prejudices operate with unusual acrimony ; when, merely from viewing a particular object in different lights, two sets of men in this country reciprocally accuse each other of designs, of which, I am convinced, neither are capable ; when that spirit of hatred which alienated the minds of men from their countrymen, and even relations, on account of a difference of religious opinions, about the middle of the sixteenth century, seems to revive on account of political ones at the end of the eighteenth ; at such a time, the qualities of moderation, of candour, and benevolence, under the direction of a good understanding and scrupulous integrity, derive uncommon lustre from their uncommon rarity. This consideration induced me to address the following work to your Grace.’

The conclusion exhibits to us those lessons which, the author justly thinks, have been taught by the French Revolution :

‘ Thus the French people, having obtained a limited monarchical Constitution, under which, with the timely alterations and reforms that experience would have indicated and new circumstances rendered expedient, the nation might have been prosperous and happy, had they not with equal levity and guilt overthrown it almost without a trial.

‘ The French Revolution exhibits at once the mischiefs that attend the abuse of power and those that attend the abuse of liberty ; affording a warning to sovereigns, not only against direct acts of cruelty, but also against that lavishness of the public money which necessarily leads to the oppression of the people, and raises general discontent and indignation. It affords likewise a warning to the subjects of every free government against all licentious disregard of law, all attacks on the rights of any class of their fellow-citizens, or the ascertained prerogatives of the sovereign ; as every unprovoked attack of that nature tends to render all men’s rights insecure, leads to the horrors of anarchy, and generally terminates in the destruction of that liberty they wish to preserve.’

We are satisfied that this sensible and candid writer will not be displeased at the abuse which has been thrown on his work by violent men of all descriptions. It is no inconsiderable homage to his veracity  
and

and impartiality, that, in such times as these in which it is our fortune to live,

— “ Tories call him Whig, and Whigs a Tory.”

# MEDICAL, &c.

Art. 28. *A Dictionary of Surgery; or the Young Surgeon's Pocket Assistant.* By Benjamin Lara, Member of the Corporation of Surgeons, &c. 12mo. 6s. Bound. Ridgway.

Though the dictionary-form is certainly the worst for *teaching* an art or science, yet, from the facility of consultation, and the opportunity which it gives of introducing a variety of miscellaneous matter not easily reducible to system, it has its advantages in a book of reference. The present work is modestly offered only as a compilation for the use of young practitioners, who are in situations in which they cannot have access to standard works; and it may, doubtless, from its portable size and copious contents, be an useful companion to persons so circumstanced. Most of the articles are derived from approved authorities; yet, as the writers cited are of different value, and do not always perfectly agree, some judgment is requisite to make a safe and proper use of the practical directions here given.

Art. 29. *Observations on the Causes of Distortions of the Legs of Children,* and the Consequences of the pernicious Means generally used with the Intention of curing them; with Cases to prove the Efficacy of a Method of Cure invented and practised only by T. Sheldrake, Truss-maker to the Westminster Hospital and Mary-le-Bone Infirmary. 8vo. pp. 100, and 4 Plates. 3s. sewed. Egerton, &c.

The principle on which Mr. Sheldrake has proceeded in his endeavours to cure the deformities, mentioned in the title, he himself thus describes:

‘ The idea upon which this method is founded is to substitute a spring, so adapted to the nature of the distortion, that, when bound upon the limb, its action will draw the deformed parts into their natural situation; when it is necessary to allow of motion in the limb, that motion, by increasing the re-action of the spring, accelerates the cure: this effect is directly contrary to what has been experienced from the common instruments that have been used for the same purpose.’

The author enters into no farther details concerning the forms of his instruments, the nature of his bandages, and his mode of fixing them. He justly observes that, in case of reproach on account of his silence, he might claim the right of keeping for his own advantage what he has acquired by his own labour. He does not, however, rest his defence on this ground.

‘ Whoever,’ says he, ‘ is acquainted with these diseases, must know they are subject to infinite variations in many circumstances, from whence it happens, that no two cases have been known alike in all their circumstances; and, as a necessary consequence, it must be allowed, that no form can be given of instruments that shall be equally applicable to all cases.’

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This argument, however, appears to us by no means satisfactory. It would apply with almost equal force to medicine, and other parts of surgery, the same variation of cases taking place here also. Nor can we entertain a doubt of Mr. Sheldrake's power to instruct intelligent men how to adapt his apparatus to the variety of cases. He has rendered its superiority, and, without any odious comparison, its excellence, more than probable; and we are indebted to him for a clearer insight into the nature and causes of the disorders of which he treats, than we possessed before.

Art. 30. *An Essay on Indigestion and its Consequences; or Advice to Persons affected with Debility of the digestive Organs, nervous Disorders, Gout, Dropsy, &c. &c. &c.* By R. Squirrel, M.D. 8vo. 3s. Boards. Sold by the Author in Denmark-street, Soho.

The new medicine mentioned in the title being, as Dr. LAST says, a secret, this work is to be considered as an advertisement of Dr. Squirrel's tonic powders and drops for the benefit of the *dyspeptic*, the *nervous*, the *gouty*, the *dropsical*, &c.—as also of the worthy Doctor himself.

Art. 31. *An Inquiry into the History, Nature, Causes, and different Modes of Treatment hitherto pursued, in the Cure of Scrophula and Cancer.* By William Nisbet, M.D. Edinb. 8vo. pp. 262. 4s. Boards. Watson, Edinburgh; Kay, London. 1795.

The first two divisions of this work consist of a crude, heavy, and by no means judicious compilation. The remarks introduced by the author are at times truly ridiculous. Thus, for example, to account for the benefit of sailing, in consumption, Dr. N. says: 'the coarseness, which commonly occurs at sea, shews that it acts strongly in determining the fluids from the internal parts; a leading indication in consumption.' The third division, which scarcely amounts to six pages, announces a new method of cure in scrophula and cancer. The writer does not enter into particulars at present, but promises them hereafter. Meanwhile, he affirms that scrophula consists in a *defect of animalization*; and cancer in the very opposite state. 'In the removal of scrophula, the first step will be to direct a regimen, capable of giving that vigour to the solid which it wants; and also to convey to the fluids that share of vitality which they are naturally intended to possess.' In cancer, 'regimen, not medicine, must act. Pouteau is the first author who pointed out this. All acrimony—it is an established fact—is relieved by liquids; hence the reputation of different watering places, in many of the most incurable diseases.' [We could assign a very different reason here.] 'Medicine must be combined with it (regimen), to exert its powers in all those maladies which are closely interwoven with the constituent principles of the constitution.' What profundity! 'Next to regimen, the removal of local congestion is an important step.' So much for Dr. N.'s principles of cure in scrophula. Our readers must wait with patience, or impatience, till he unravels in his Appendix the wisdom entangled in these words:

Art.



Art. 32. *A short Account of the Origin, Symptoms, and most approved Method of treating, the putrid bilious Fever, vulgarly called the Black Vomit*, which appeared in the City of the Havannah, with the utmost Violence, in the Months of June, July, and Part of August 1794; as practised by Mr. John Holliday an English Surgeon, resident in that City. 8vo. 1s. Johnson.

The fever is suspected to have been imported from Philadelphia, though it first broke out on board a slave ship. The inflammatory appearance at the outset induced the author to bleed,—to the great detriment, as he informs us, of his patients. He at last found that plentiful evacuations from the bowels, by Glauber's salts, manna, and tamarinds, with decoction of bark when a remission was produced, proved highly efficacious. A furious storm (Aug. 27.) is said to have put an end to the progress of the contagion.

#### NATURAL HISTORY.

Art. 33. *Plants of the Coast of Coromandel: selected from Drawings and Descriptions presented to the Honourable Court of Directors of the East India Company.* By William Roxburgh, M.D. Published by their Order, under the Direction of Sir Joseph Banks, Bart. Folio. Fasciculus I. & II. 1l. 1s. plain; 3l. 10s. coloured, each. Nicol.

This splendid work is intended to be a selection from five hundred drawings and descriptions presented to the Court of Directors, by Dr. Roxburgh, botanist (in the Carnatic) to the Company: and will consist either of new plants, or of such as have been hitherto imperfectly described, or of such as are used in the arts, in medicine, or in manufactures.

John Gerrard Koeing, a pupil of Linné, went to India about the year 1768: in 1778 he entered into the service of the East India Company, and died in Jagrenatporum in June 1785. During his residence in India he was assiduously employed in studying the natural history of that interesting and extensive country. The whole of his manuscripts and specimens were bequeathed to Sir Jos. Banks, and from them considerable assistance has been derived to the present publication. Koeing was succeeded by Dr. Russel, who, following the designs of his predecessor, resolved on a work limited to the useful plants of Coromandel. His memorial on the subject, after having received the approbation of the governor and medical board at Madras, was transmitted to Sir J. Banks and the Court of Directors. Some alterations in the original plan were made by Sir Joseph, and the corrected scheme was returned to India accompanied by the full approbation of the Court of Directors. In the mean time, Dr. Russel had left India: but the design, far from being abandoned, was entrusted to Dr. Roxburgh, Dr. Russel's successor, by whom it has been ably executed. The last parcel of drawings and descriptions, completing the number of five hundred, arrived in 1794, and on the 4th of July in the same year, Sir Jos. Banks presented to the Court of Directors a plan and estimate of the expence of the proposed publication; expressing at the same time his own willingness to undertake the general superintendence, and Dr. Russel's readiness to assist in correcting  
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the prefs. A few days afterward, the Court of Directors gave their entire assent to the scheme of a work, which reflects great credit on the liberal patronage granted to science by the Directors, as well as on Dr. Rassel who planned, Dr. Roxburgh who executed, and the illustrious Naturalist who superintends; and of which the present fasciculi are the promising first fruits.

The plates, in each fasciculus, are 25 in number. They contain the *Gyrocarpus Jacquini*, *Sirium Myrtifolium*, *Oldenlandia umbellata*, *Strychnos nux-vomica*, *Strychnos potatorum*, *Tetsona Grandis*, *Ceropegia bulbosa*, *C. acuminata*, *C. tuberosa*, *C. juncea*, *Periploca esculenta*, *Semecarpus anacardium*, *Curculigo orchoides*, *Mimusops elengi*, *M. hexandra*, *Casalpinia jappan*, *Swietenia febrifuga*, *Gærtnera racemosa*, *Bassia latifolia*, *Dillenia pentagyna*, *Butea frondosa*, *B. superba*, *Ailanthus excelsa*, *Sterculia urens*, *S. colorata*.—No. II. *Salvadora Persica*, *Ardisia Solanacea*, *Sideroxylon tomentosum*, *Buttneria herbacea*, *Stapelia adscendens*, *Grislea tomentosa*, *Roxburghia gloriosoides*, *Uvaria cerasoides*, *U. suberosa*, *U. tomentosa*, *U. lutea*, *Orchis plantaginæ*, *Limodorum virens*, *L. recurvum*, *L. nutans*, *L. apyllum*, *Epidendrum tessellatum*, *E. præmorsum*, *E. pendulum*, *Ferreola buxifolia*, *Diospyros melanoxylon*, *D. sylvatica*, *D. montana*, *D. chloroxylon*, *D. cordifolia*.

#### MILITARY AFFAIRS.

Art. 34. *Observations upon Military and Political Affairs.* Written by General George Monk, afterwards created Duke of Albemarle, &c. Illustrated with engraved Plates. 8vo. pp. 222. 6s. Boards. R. White. 1796.

Tactics have undergone so many changes within the last century and a half, that a new impression of a military book, written during the rebellion against Charles I. must be considered more as a work of curiosity than of utility. We shall not, therefore, attempt to analyse the contents of this volume: but we must not omit a few particulars, nor the general remark that, although the author's system is exploded, many of his observations are admirable; and that, on reading his book, we discover it to be a mine from which later authors have drawn many valuable articles.

The title-page expresses *political* as well as military observations, but there are very few of the former, except such as relate to war.

General Monk advises *little* states always to avoid hostilities, and *great* states never to enter into them except when they are confident of success, and wish to get rid of fiery spirits: nor even then, 'without a rich public treasure provided beforehand.' Would to God that this great statesman's successors had attended to this advice!

The following remark is worthy of attention at the present moment: 'If the corn you keep in store for your garrison be now and then dusted, it will keep good in a garner seven years; but if your corn by chance grow musty, then make bisket of it: for then it will make as good bisket as the best corn in the world.' We must apprise our readers, however, that these biscuits must be of the very common hard kind.

The life of General Monk, taken from Hume, is prefixed to the volume; and those who wish to form a character of this distinguished politician,

politician, from his own thoughts, will find traits of his disposition in the following extracts from his book :

‘ He that chooseth the progression of a souldier, ought to know withal, honour must be his greatest wages, and his enemy his surest paymaster,” page 1—‘ and ought to fear nothing but God and dishonour.’ P. 3.

‘ War is in the same nature with offences, *necesse est ut veniant*, they must be, but they are mightily in fault that cause them.’ P. 6.

‘ The surest way to keep that country you conquer in obedience to you, will be to oppress them as little as may be (especially at first) either in their purses, consciences, or laws. He that obtaineth a kingdom with the rupture of his faith, hath gained the glory of a conquest, but lost the honour of a conqueror.’ P. 11.

‘ It is an excellent property of a good and wise prince to use war, as he doth physic, carefully, unwillingly, and occasionally ; either to prevent approaching dangers, or to correct a present mischief, or to recover a former loss. He that declineth physic till he is accosted with the danger, or weakened with the disease, is bold too long, and wise too late : that peace is too precise, that limiteth the justness of a war to a sword drawn, or a blow given.’ P. 18.

‘ A general must be careful not to measure the humour of his poor, needy, and undisciplined souldiers by the garb of his own ambitious thoughts ; and to lay such projects of difficulty as were very unsuitable in the particularity of occurrences, to that which his souldiers were fit to execute : neither should he be so prodigal of his souldiers blood, as though men were only made to fill ditches, and to be the woful executioners of his rashness. Of all victories a general should think that best which is least stained with blood.’ P. 30.

‘ The better to raise the common souldiers spirits, let their officers tell them that their general doth promise them, if they will fight courageously with their enemy, and do get the day, that they shall have, besides the pillage of the field, twelve-pence apiece to drink, to refresh their spirits when the business is done ; the which I am confident will make the common men fight better, than the best oration in the world.’ P. 136.

‘ There is no adventure for surprizing a place more safe in war, than that which is farthest from suspicion of being undertaken : and by such sudden designs one may gain that in one hour, the which may not be gotten any other way under a year’s service of an army or two.’ P. 174.

‘ Whereas the poorer and meaner people, that have no interest in the common-weal, but the use of breath, these are always dangerous to the peace of a kingdom, and having nothing to lose, willingly embrace all means of innovation, in hope of gaining something by other men’s ruin : there are these three means left for a state to ease itself of this sort of people, either to employ them abroad in plantations, or in a war, or to interest them in the quiet of the common-weal by learning them such trades and occupations as may give them a taste of the sweetness of peace, and the benefit of a civil life.’ P. 215.

We cannot find words more grateful to our ear than ‘ the sweetness of peace, and the benefit of a civil life ;’ and with them, therefore, we close this book, and our remarks on it.

## POETRY and DRAMATIC.

Art. 35. *Poems*, containing John the Baptist; Sir Malcolm and Alla, a Tale; War, a Fragment; with a Monody to John Henderson, and a Sketch of his Character. 12mo. pp. 122. 3s. 6d. Boards. Printed at Bristol. London, Robinfons. 1795.

Though not marked by genius, nor by highly cultivated taste, these poems display the talent of easy and not unpleasing versification, and are animated with the sentiments of a virtuous and feeling mind. The first, which appears to us the most finished, is an eloquent religious discourse. The second is an heroic tale in the ballad form, in a strain not inferior (which indeed is saying little) to the usual run of these compositions. The fragment on war abounds in humane and liberal sentiments, and includes a little story in which the pathetic is attempted with some success. The monody on Henderson (the once famed disputant, mystic, and general scholar of Oxford) is a warm tribute of love and applause, from an admiring pupil, enforced by the prose sketch of his character. We have seen, however, much more accurate and distinct portraits of this extraordinary man.

Art. 36. *Epistle from R—cb—d Br—ns—y Sb—d—n, Esq. to the Right Hon. H—n—y D—nd—s.* 4to. pp. 31. 2s. 6d. Owen. 1796.

A warm attack, in verse and prose, on the leaders of opposition: in the verse, the reader will find more virulence than poetry; in the prose, more calumny than either wit or truth.

Art. 37. *A Paraphrase on Gray's Elegy*, written on the unfortunate Catastrophe of the late Mr. Henry Weston, who was executed for Forgery, July 1796. By a Gentleman. 4to. 1s. Tiffin.

Misplaced compassion for criminals has a very bad tendency:—it is apt to exalt the felon into a hero; and, by implication, to charge the law with cruelty. That the person here lamented, and even extolled, deserved his fate, no one doubts; and that he suffered the punishment provided by the law for such crimes may have been well for the public, on more considerations than one.—With respect to the compiler of this elegiac performance, we cannot say that he has presented the public with no good lines on this ill-judged occasion, for he has pillaged Mr. Gray:—but, in what he has added of his own, he has disgraced the name of Gray by introducing the exquisite church-yard verses into such sorry company.

Art. 38. *An Epistle in Verse to the Rev. Dr. Randolph*, English Preceptor to her R. H. the Princess of Wales, occasioned by the Publication of the *Correspondence* [see Class TALK OF THE TOWN, in this month's Catalogue, p. 453.] between the Earl and Countess of Jersey and the Doctor, on the Subject of some Letters belonging to her R. H. the Princess, &c. Enriched and illustrated with *Notes*, and Extracts from the original Correspondence. 8vo. 1s. Parfons, &c.

The subject is here brought very adroitly under the lash of ridicule, chiefly at the expence of Dr. R. on account of some passages in his letters. In this ridicule, there is more of wit than of good-nature.

Indeed,

Indeed, if good-nature were to prevail among the poetic tribe, our wits must starve.—“Go!” as old Gammar Gurton would say, “go! you are a pack of naughty boys!”

Art. 39. *Poems of various Kinds.* By Edward Hamley, Fellow of New College. Small 8vo. pp. 138. 3s. 6d. sewed. Cadell jun. and Davies.

Though we have met with many just, liberal, and pathetic sentiments in these pieces, and have observed a degree of correctness in composition which gives us a favourable idea of the author's understanding and taste, we cannot flatter him with the idea that his poems will be thought to rise much above the level of mediocrity. If we be to judge from the writer's modest declaration in the preface, we may presume that he will be contented with the praise of having written verses very well suited to ‘amuse a void and countless hour.’ The pieces are, Short original poems, of the descriptive or sentimental kind, in different modes of verse; translations from Haller, Tasso, and Klopstock; and a series of sonnets formerly published, and now reprinted with corrections. The following pleasing lines will be a fair specimen:

‘ REFLECTIONS IN NETLEY ABBEY.

‘ Alone, unseen, at this mild sober hour,  
When fading Autumn with his season pale  
Has ting'd the woods, I seek the ruin'd tow'r,  
And mould'ring heaps that spread the thorny dale.

‘ Here sad reflection to the eye recalls  
The spires commanding far the cheerful deeps,  
The fretted pinnacles, and window'd walls,  
Where now the melancholy ivy creeps.

‘ The pond'ring stranger views with silent dread,  
As to the stony cell he bends his way,  
The broken roof suspended o'er his head,  
Where mingling shafts and sculptur'd arms decay.

‘ No hallow'd hymn now sounds, where wildly strown  
With fragments rude the desert choir appears;  
But echoing loud amid the cloysters lone.  
The daw's hoarse clamour meets my startled ears.

‘ Void is the nich, where erst in holy state  
Perhaps some Abbot's gorgeous image lay;  
The slumb'ring brothers share their ruler's fate,  
And not a stone records their useless day.

‘ Alas! whate'er their virtues or their crimes,  
'Tis all in blank oblivion buried deep;  
Nor did they ween, how little future times  
Would share their bliss, or for their sorrows weep.

‘ For ev'n where droning Indolence repos'd,  
Some finer souls might ache with keen distress;  
And haply many a wretch full willing clos'd  
His eyes, and shunn'd a life he could not bless.

‘ Perchance

- Perchance some vot'ry sad of feeling heart,  
As o'er the fading lawn he mus'd at eve,  
Anxious might see the passing sail depart,  
And call to mind a world he wept to leave.
- Ev'n then some tender maid he lov'd too well,  
And gave in thought th' endearing name of wife,  
Might make his bleeding heart with sorrow swell,  
And deeply rue his cold unsocial life;
- Sad might he heave a deep-drawing sigh unseen,  
And down his cheek a venial tear might fall,  
To think how calm, how blest his days had been  
With her, his bosom's joy, his life, his all.
- The bell slow-beating thro' the gloom of night,  
Might wake his soul to other thoughts than pray'r,  
And, while his voice perform'd each solemn rite,  
His wand'ring heart might own a tend'rer care.
- So from his native woodlands torn away,  
The little songster, conscious of his pain,  
Sits dull and drooping all the livelong day,  
And sings no more, or sings a sadder strain;
- While from his joyless prison he surveys,  
Flutt'ring with eager heart from side to side,  
Earth's flow'ry mantle, and the budding sprays,  
And hears in fancy still his long-lost bride.'

In several of the poems, and in the notes annexed, the author breathes a pure and refined spirit of freedom.

Art. 40. *The Modern Arria*; a Tragedy, in Five Acts. Translated from the German of F. M. Klinger. 8vo. 2s. Boosey. 1795.

Strength is a more common gift than beauty; force than grace. It has ever been found easier to attain bombast than sublimity, to imagine the marvellous than the probable, and to draw caricatures than characters. Accordingly, those writers are now by common consent degraded to the inferior ranks of art, who in their style "the adamantine sea incarnadine," "and tear a passion to tatters, to very rags, to split the ears of the groundlings;" or who, in their fables and characters, aim at the romantic, the superhuman, and the unnatural. The virtuoso would incur a smile who should behold a posture-master at Sadler's Wells with more pleasure than a ballet-dancer at the Opera-house. Ought not the same lot to await the critic who invites us to prefer a Klinger to Schiller, and to Goethe?—Let us pass, however, from the preface to the piece. Its plot we cannot ascertain. We find indeed that Julio has been in love with Laura, and is now in love with Solina; and that Laura breaks her heart:—but what the projects of ambition are which Julio and Solina pursue in concert, why they are put into prison and stab themselves in the attitude of Pæus and Arria, we have yet to learn. The character of Solina (on which depends the claim of this tragedy to merit) is a colossal distortion of the Orsina in Lessing's *Emilia Galotti*.

• SOLINA



‘ SOLINA and JULIO.

\* *Julio.* Am I worthy to appear before you?

\* *Solina.* Noble Julio, thine from the bottom of my heart! Thou hast acquitted thyself to my astonishment. Do but continue thus! From this time forward I pronounce thee deserving of my esteem. Let this be a more powerful incentive to thee to complete boldly and nobly the course thou hast entered upon. Go on then to the destined goal! There will I give thee my hand; sing thee the song of victory;—and then, Julio! —

\* *Julio.* My goddess!

\* *Solina.* Then will I be thine.

\* *Julio.* And I, what thou wilt.

\* *Solina.* Not more than thy powers will allow.

\* *Julio.* To these I see no bounds. Ah! and when I feel myself exalted in the great, the ardent moments, when all is alive in me, when I comprehend all, as it were, in my grasp; and see arranged in order before me, what I can do, and what I can be; my breast expands, and my eyes look forward with an indescribable glance into future creations: my spirit darts forward to seize, to overtake, to outstrip the object of my ambition;—for such a moment I would give the whole term of my existence. Solina! I made great advances: and what is best of all, and makes me pleased with myself, is that no one can say, that I arrived at my ends by base means.

\* *Solina.* Else indeed there would be an end to every thing between us. If thou wilt be, what I wish and imagine thee to be, no one must be more than thou, and thou, at the same time, the best, and best-beloved man in the whole country.

\* *Julio.* 'Tis difficult! but no matter. I must take as large strides as a man can possibly take. From this instant I begin. This idea of thine shall be so entirely mine, it shall be so strongly fixed, so immovable in my soul that nothing shall be able to efface it, till I am what thou wishest: till I have restored peace and happiness to the illustrious sufferer, changed her grief into joy, and laid her adversaries low in the dust. Sleep! Rest! Joy! be gone. For me Love only, and this! O could I but find language to tell thee, what that man is, how great he is, who thinks on this and thee!

\* *Solina.* Do I need thy barren empty words? Julio, I look in thy eyes!—no farther, not a word more! In that great conjuncture I glowed through every vein. What need is there of talking? There thou stoodest; I could have taken thee in my arms;—I could have worshipped thee.

\* *Julio.* Is not this the effect of Love, Pisanian? Thou, thou alone couldst do it! Thou hast given me strength, and furnished me with wings, to encompass a world.

\* *Solina.* Thus does the lover resemble the favoured mortal, that is inspired by the gods; he performs things, that to others appear as miracles. Led on by this supreme goddess of the earth, thou shalt grow up vigorous and strong, thou shalt raise thyself on fresh and never-wearied pinions, and soar far out of sight of all those, whose hearts have never known the true sublimity of the goddess. And Julio, there are few such as thee. Ha! she nourishes, rouses, and

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awakens

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awakens in the most secret recesses and corners of the heart and soul; she leads on, conducts, and rewards him, that has penetrated into the interior recesses of her sanctuary, Julio! And every thing speaks in thee, that this would be the case with me.

\* *Julio.* Love! almighty Love does all.

\* *Pirro.* A courier, please your honour. In two hours' time he returns. [*Exit.*]

\* *Julio.* It is the King's seal.

\* *Solina.* Break it open.

\* *Julio.* A letter from the King himself.

\* *Solina.* Read it.

\* *Julio.* He commands me to go thither, and enter into his service. He thinks that his court would be the proper place for me. My conduct and management of my last business have prepossessed him so much in my favor, that he would be very loth to be without me.

\* *Solina.* Let me see it. [*reads the letter.*] For this I thank him, Julio, if this raises no flame in thy breast!

\* *Julio.* Then let me stop here: let there be an end to every thing between us!—

\* *Solina.* So far, so good. I am going to the Dutchess. I burn with impatience to see this great, this noble sufferer. Without ceasing, her image presents itself to me with traits, that captivate my whole soul. I must go!

\* *Julio.* Thou must; and I would thou wert invisible to all the world. Things must come to a conclusion. I cannot avoid dwelling, continually dwelling upon this idea. The enquiries and interrogations of the Prince—O, when he sets about to draw out his yellow purled up lips to a persuasive smile, I feel as if I had no other way of saving my own life, than by putting an end to his. It must come to a conclusion!

\* *Solina.* And let him ask, and inform himself, if he will; let him send out all his spies after me, I will go thither through the very midst of them; and awe them into submission with my looks.

\* *Julio.* Ha! then I fear nothing. It is little in me.—And yet, Solina! in thy presence, I am more than man. When I imagine thee there, my strength vanishes, and it appears to me, as if I could be great and enterprizing in thy presence only. I feel that here only [*pointing to her forehead*] my strength and courage have their foundation.

The translator has done full justice to his original.

RELIGIOUS and POLEMICAL.

Art. 41. *An humble Attempt to exhibit a Scriptural View of the Constitution, Order, Discipline, and Fellowship of the Gospel Church.* By the Reverend Archibald Hall, late Pastor of the Presbyterian Church, Well-street, Oxford-street. Second Edition. 8vo. pp. 187. 3s. Matthews, &c. 1795.

This treatise is an attempt to revive the practice of church-discipline; a practice which has gradually fallen into disuse, probably because experience has shown that the exercise of this discipline, entrusted

trusted in the hands of bigotted and interested men, becomes an engine of priestcraft, and fosters intolerance and fanaticism. The author holds the divine right of Presbyterian church government, by which elders are appointed to watch over the *principles*, the *temper*, and the conduct of the several members of the church, in order to preserve unity of faith, purity, peace, and order. The subject is treated very much at large in this tract.

Art. 42. *Sermons.* By George Hill, D.D. F.R.S. Ed. Principal of St. Mary's College in the University of St. Andrew [St. Andrew's]; one of the Ministers of that City; and one of his Majesty's Chaplains in Ordinary for Scotland. 8vo. pp. 453. 6s. Boards. Cadell jun. and Davies.

This volume makes its appearance without any prefatory address to the reader, or any other information concerning the author than may be gathered from the numerous titles annexed to his name. We have, therefore, endeavoured to estimate the sermons solely by their intrinsic merit; and the result of our judgment may be expressed in a few words. In point of doctrine, they are more calculated to confirm the hearer in a bigotted attachment to an established system, than to encourage and aid him in the liberal pursuit of religious knowledge; the sentiments, on moral topics, seldom pass the limit of trite and general observation; and the style, though fluent, forcible, and sometimes splendid, is rather suited to popular declamation, than distinguished by classical precision and elegance.

The first sermon, preached on the author's admission as one of the ministers of St. Andrew's, is in several particulars liable to animadversion. The preacher cautions his hearers not to expect from him any thing either new or controversial, but merely a repetition of the things which they already know and believe. On this declaration we take leave to remark that, though the knowledge of the supreme mind admits of no gradation nor defect, and though his revelation is as perfect as he intended it to be, it does not follow that this revelation is thoroughly understood, and that preachers can have nothing new to lay before their hearers, in correcting former misapprehensions, and suggesting farther elucidations, of scripture doctrine. Without fear of bringing on their heads certain 'plagues,' with which (by an absurd misapplication of a passage at the close of the obscure book of Revelations,) Dr. Hill threatens those who add any thing to the contents of scripture, learned and ingenious men may, in preaching, "bring out of their treasure things *new* as well as old." That theological controversy does not form an essential part of preaching can only be admitted, when the preacher finds that his hearers entertain no opinions, on controverted points, which are likely to have an unfavourable influence on their moral and religious practice. If, as the Doctor says, the attention of the people ought to be fixed entirely on the great doctrines and precepts of the gospel, they must be taught what these great doctrines are, and must sometimes hear points discussed which have long been subjects of controversy. Some embarrassment, however, in such discussion, may indeed arise, in churches which have standards provided for the faith both of minister and people. We are not, therefore, greatly surpris'd that those who, with Dr. H. think

this a wise provision ' for the uniformity of teaching, and for the peace of the people's minds,' should choose to decline controversy, lest it should shake the faith of their hearers in ' the present truth, in which they have been educated, on which their ministers *trust* that they are established, and from which they do not wish them to depart.'

In a sermon on the character of Daniel, we are surprised to find the preacher giving unreserved credit to the tale of Josephus, that Alexander, when he was at Jerusalem, read in this prophecy the success of his expedition against the Persians, and was so much delighted with this prophet of the Jews, as to give them whatever they asked. In a sermon on Isaiah lxiii. 1. the Doctor, by means of the fanciful method of *double interpretation*, applies to the sufferings of Christ a prophecy, which he admits to relate primarily to the heroic exploits of Judas Macchabeus. ' Even, (he says,) when *Isaiab* speaks of events in Jewish history, his mind is carried forward to this great and distant object; his conceptions extend; his language swells; and the words in which the spirit of prophecy pours itself forth, go far beyond the near subject by which they were suggested, and find their true explanation only in those latter days, the prospect of which filled and animated his mind. Out of those parts of his book which relate most directly to Cyrus, there are many passages quoted by writers of the New Testament, and applied to the Messiah, which shew, by a sure interpretation, that these two personages were blended together in the imagination and the language of the prophet.' Many judicious commentators have thought it more reasonable to understand these applications in the New Testament, not as direct prophecies, but as analogical allusions, than to admit that the same passage has two meanings.

Notwithstanding these and other objections, which we may be disposed to make to some of the sentiments of these sermons, we readily allow them the merit of ingenuity and popular eloquence. Among the discourses which we think most entitled to commendation, are those—on the Character of Daniel; on the contrasted Characters of John the Baptist and Jesus Christ; and on the Causes of the partial Propagation of Christianity, preached before the General Assembly of Scotland.

We observe in these sermons several Scotticisms; as, '*had been in use to*;' '*in place of*;' '*this falls to be stated*;' &c.

#### NOVEL.

Art. 43. *Theodore Cyphon; or the Benevolent Jew.* By George Walker, Author of the House of Tynian, &c. 12mo. Three Vols. 9s. sewed. Crosby. 1796.

It was formerly thought merit sufficient for a novel, if it afforded a few hours of innocent amusement; and indeed this is a merit to which comparatively but few of the numerous host of romantic fictions can lay claim. Of late, however, it has been discovered that a novel is a very effectual and interesting vehicle for truths and speculations of the utmost importance, in moral and political philosophy; and men of very superior abilities have employed their time and talents in cultivating this species of writing. Rousseau's *Emile*; and Voltaire's *Candide*

Candide and L'Ingénu, have been much more read, and the principles which they inculcate have obtained far more general notice, than they would if they had been unconnected with the narrative.

With regard to the work before us, we acknowledge that we experienced considerable pleasure from its perusal. It possesses the art of strongly interesting the feelings, by delineating the tragical effects of power under the influence of passion. Mr. Godwin's celebrated Caleb Williams has evidently suggested to Mr. Walker many of the principal incidents in the life of his hero; so much so, indeed, as injudiciously to challenge a comparison; and the prototype of the benevolent Shechem Benfadi is the chief character of that popular comedy, by Mr. Cumberland, called the Jew.

## MISCELLANEOUS.

Art. 44. *Modern Novel Writing; or the Elegant Enthusiast, &c.* A Rhapsodical Romance. Interpersed with POETRY. By the Right Hon. Lady Harriet Marlow. 12mo. 2 Vols. 7s. Boards. Robinsons, &c. 1796.

Swift's celebrated "Love-Song in the modern taste" surely suggested this truly comic, diverting, and satiric performance; the design of which is to burlesque the ordinary run of our circulating-library-novels. The absurd incoherences of the generality of these literary mushrooms, (which so plentifully spring up every month in the year,) their affectation of fine-spun sentimentality, their tawdry style, unnatural characters, improbable incidents, ill-founded prospects of happiness, nonsensical attachments, and their distresses which, violating common sense, and outraging the natural order and course of things, rather excite our merriment than our sympathy;—all these extravagant characteristics are here exhibited as in a mirror: but in which, for the most part, they are, so much caricatured, indeed, that the glass serves also at the same time the purpose of a magnifier:—it is, however, the hand of a master that presents it to our view. In truth, we have, in our language, few instances in which literary mimicry, or *imitative ridicule*, has so happily produced its full effect, without the formality of censure, or the trouble of criticism. Here, Sirs,—you who love easy and pleasant reading, while indolently reclined on a sofa, or lolling in the corner of a post-chaise, read and laugh! which effect, we imagine, is all that the ingenious author \* intended to produce; for to think of reforming the swarm of novel-writers, by satirical reprehension, would be a project more romantic, if possible, than their own romances.—The Poetry occasionally introduced has all the merit that it ought to possess.

Art. 45. *Geographical Extracts*, forming a general View of Earth and Nature. In four Parts: Part 1. Curious Particulars re-

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\* Notwithstanding the assumed name of Lady Harriet Marlow, in the title-pages of these vols. we conclude, on internal evidence, that the writer is really of the masculine gender. We have heard a name "sounded in our ears," but we know not that we have authority to report the whisper.

pecting the Globe—Various Phænomena of Nature—Winds—Waters—The Electric Fluid. Part II. Natural Productions of the Earth—Mines, Minerals and Fossils—Vegetables. Part III. Animal Productions—Reptiles—Fishes—Insects—Birds—Quadrupeds. Part IV. Peculiarities of the Human Species. By John Payne, Author of the *Epitome of History*, &c. 8vo. pp. 530. 8s. Boards. Robinsons. 1796.

The utility of compilations on subjects of general information, for the benefit of those who have not leisure to pursue a regular course of study, is too obvious to need illustration. The necessity of such compilations, for the use of those persons who cannot afford to purchase voluminous publications, is much increased by the large advance which has of late been made in the price of books. To industrious and ingenious compilers the public has considerable obligations; and in this class Mr. Payne has an unquestionable right to be ranked. His *Epitome of History*, which we have noticed as a very useful book—see *Rev. N. S.* vol. xvii. p. 352. has, we believe, been well received by the public. The present work bears at least equal marks of ingenuity and industry. Mr. P. appears to have read largely on the various subjects on which he treats; and he has digested, into a most amusing and instructive methodical compilation, a great abundance of facts and observations, respecting cold and heat—phænomena of nature—winds—waters—rivers—cataracts—lakes—springs—rain and snow—mountains—volcanos—basaltine columns—caverns—and earths; respecting metals and other minerals and fossils—vegetables—spices—medicinal, intoxicating, poisonous, useful, and curious plants and trees; respecting reptiles—fishes—insects—birds—quadrupeds, domestic or wild—beasts of prey—fossil bones found in various parts of the world; and lastly, respecting peculiarities of the human species—Albanois—Goitres—wild men—dwarfs, giants, &c. &c.

Mr. P. has not confined himself to books of voyages and travels, but has made a judicious use of other writers on subjects of natural knowledge. Frequent references are made to the authors from whom the extracts are drawn; and, through the whole, the matter is so far re-written, as to preserve an agreeable uniformity in the language. We recommend this work to the notice of our readers, as containing a very large collection of informing materials, and as a compilation which may very properly be admitted into the school library, or be allowed a place in the parlour-window.

Art. 46. *A Narrative of the Loss of the Catharine, Venus, and Piedmont Transports; and the Thomas, Golden Grove, and Æolus Merchant Ships, near Weymouth, on the 18th of November last. Drawn up from Information taken on the Spot, by Charlotte Smith; and published for the Benefit of an unfortunate Survivor from one of the Wrecks, and her Infant Child.* 8vo. 2s. Law, &c. 1796.

This narrative is very circumstantial and affecting: The general and horrid effects of that dreadful storm, with respect to the British squadron which sailed from St. Helens, on the 15th of November 1795, under the command of Admiral Christian, are too well known: but many of the melancholy particulars, which are related in this

this pamphlet, will be new to a great majority of its readers. Mrs. Smith's benevolent view, in writing this account, (as mentioned in the title-page,) cannot be too much applauded.

Art. 47. *An Attempt to describe Hafod, and the neighbouring Scenes over the Funack, commonly called the Devil's Bridge, in the County of Cardigan; an ancient Seat belonging to Thomas Johnes, Esq. Member for the County of Radnor.* By George Cumberland. 8vo. pp. 50. 2s. Egerton. 1795.

It is to be supposed that the ingenious describer of these striking and beautiful scenes rather intended his little book as a *wade mecum* for the use of the visitors of Hafod, than for general reading; since his experience must have made him sensible of the little power which language has to convey distinct images of the complex objects, that enter into the composition of a landscape. It is probable that these warm encomiums, given by one apparently so well qualified to judge of the charms of romantic nature, will induce many, who had not before heard of the place, to take Hafod into the circuit of a Welsh tour; and to all such we heartily recommend this elegant work as a guide and companion.

Art. 48. *A Letter descriptive of the different Settlements in the Province of Upper Canada.* 12mo. 1s. Egerton. 1795.

This anonymous writer dates from New York, Nov. 20, 1794. He describes his tour through the above-mentioned province, and gives a very advantageous account of the country, and of the settlers there, subjects to the British Government; together with some particulars relative to the Aborigines, or American Indian natives. Perhaps this detail may excite a desire in some of those persons of roving dispositions, who may entertain thoughts of emigration to the western world, to prefer this part of North America, with a British Constitution of Government, to Kentucky, or any other division of the United States;—and, possibly, the present publication has been made with some view to the production of that effect.

SINGLE SERMON.

Art. 49. *The Causes of the Contempt of the Clergy considered, in a Sermon intended to have been preached at a Visitation.* 12mo. 6d. Dilly.

A serious, sensible, and candid monition to the clergy, to guard against those practices which have, as here set forth, contributed to bring them into contempt. At the close, the preacher enters feelingly on the description of the distressed situation of the Assistant Clergy. As this is a subject which has already, in some degree, attracted the public attention, and ought to interest it still more, till the evil is redressed, we shall copy the passage:

'Let us suppose one of these humble, but not least worthy, ministers meekly retiring from the insults of a pitiless world to his study; there to indulge in that delightful and instructive employment to which he has been trained by an education purchased, perhaps, at the expence of his whole fortune; there to soothe his wounded spirit, recover the ruffled serenity of his temper, and seek consolation in the word of God.

Even



• Even into this fancied asylum domestic distresses will imperiously intrude: The necessity of acquiring his daily bread with means so inadequate; the reflection that, though hacknied in the drudgery of curacies, he can barely procure an uncomfortable subsistence; and that he works for less than the stipend of a common mechanic; I had almost said of a daily labourer; and this at a time when the price of every necessary of life is so astonishingly advanced, that even œconomy herself cannot enable him to make an appearance in some degree adequate to his station; when to this is added the saddening consideration that such is his lot *for life*; that, whilst abilities and industry in other departments will procure a support equal to the rank men maintain in society; and that, if sickness, or accident, load them, occasionally, with additional expences, they can, by double diligence, reinstate themselves in their former condition; the needy, assistant Minister, may exert his utmost abilities in the exercise of his parochial duties; may be a bright example of every thing that tends to bless and to adorn life; may sow the seeds of goodness through the land, and be equally characterized by piety and poverty, and, with respect to this world, it shall profit him nothing: no exertion, no parsimony, can remedy these evils: this depressed, though venerable man, must be contented with his wretched pittance; must languish out a life of labour; go on sorrowing all his days, and struggle unceasingly with the distresses inevitably attending his forlorn situation, without any hope of advancement from the most meritorious conduct, even when he descends into the vale of years; his burthen increasing as his strength and hopes decay, until, from such an accumulation of miseries, he drops, broken hearted, into the hospitable grave; the agonies of his last convulsive pangs increasing to tenfold acuteness by reflections on the complicated distress of those whom he leaves.'

## CORRESPONDENCE.

The second letter from an Oxonian correspondent, dated from Chester, is received. The two pamphlets to which he refers, if we rightly guess them, and the author's name, (is C. the initial letter?) never came to our hands; and they are now out of date. All *authenticated* communications of intelligence, &c. are acceptable to us.

*Amicus* should read *he himself*:—so the context, and the word *generously*, would suggest:—but so, we allow, it should have been *written*.

On the subject of Mr. Walker's letter, an associate must be consulted who is at present out of the reach of communication.

Mr. Molineux's remarks are received, and we will take an opportunity of introducing the subject of his grammatical censure.

The second edition of a late work, recommended to our notice by 'a Friend to Liberty,' would require more consideration and space than we can at present allow to new impressions of books already reviewed:



# A P P E N D I X

TO THE  
TWENTIETH VOLUME  
OF THE  
M O N T H L Y R E V I E W  
E N L A R G E D.

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## FOREIGN LITERATURE.

ART. I. *Origin de tous les Cultes, &c. &c.* i. e. The Origin of all Modes of Worship ; or Universal Religion. By DUPUIS, a French Citizen. 3 vols. 4to. of above 600 pages each, and a vol. of plates. Paris. 1795.

**T**HOUGH the school of infidelity, established by Voltaire, has produced some writers of considerable eminence, they have been more remarkable for wit and ingenuity, than for perseverance in research. M. DUPUIS, however, of whose memoir on the origin of the constellations we formerly gave a copious abstract, has distinguished himself by the patience of his investigations, and the extent of his erudition ; and these two qualities he has very strikingly displayed in the work now before us. — The late period, at which we received this very extensive production, renders it impossible for us to present the public with a regular analysis of it ; which may be the less necessary as its doctrines must, we think, become more or less a subject of controversy among our own writers ; for the number, and the ability of some, of those who have lately stood forwards to repel the petulant assault of Thomas Paine, will justify us in concluding, that Christianity will not want defenders, when an attempt is made by a writer, however able and instructed, to involve its facts, its doctrines, and its consolations, in one common ruin with the wild and immoral \* fictions of pagan mythology.

That mankind originally attached the idea of Divinity to the universe, and to its constituent parts, is the leading position of

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\* We say *immoral*, as they were usually and literally understood.

M. DUPUIS. To establish it, he appeals to the annals of all nations, to their religious and political monuments, to the social order and the hierarchy established among them, and, lastly, to the testimony of the antient philosophers. This principle, however, he acknowledges to have been laid down by others; though he thinks that its necessary and immediate consequence was reserved for his own sagacity:—viz. that the chief mean of explanation is a reference of the antient fictions concerning the Divinity, to the action of natural causes.

‘The gods (he asserts) being nature herself, the history of the gods must be that of nature; and, as nature has no adventures but her phænomena, the adventures of the gods must be the phænomena of nature allegorized. This conclusion, which appears to me incontestable, directly led me to the right system of explanations; a system which, notwithstanding its difficulties, is the only one admissible, in conformity with the very nature of the antient religion of the world, *which is moreover the modern one! For scarcely an iota has been altered!* This assertion will appear extraordinary: but I shall demonstrate its truth in the sequel.’

The proof of this strange paradox is distributed in the following order: **BOOK I.** ch. i. The universe God. Ch. ii. Worship of nature proved from history. Ch. iii. Vestiges of the worship of nature impressed on all monuments. **BOOK II.** ch. i. Sketches of the universe, of its divisions, and of the principal agents of nature. Ch. ii. Active and passive causes of nature. Ch. iii. Subdivision of the active cause, or of Uranus. Ch. iv. Of the passive cause, and of the action of the heavens upon it. Ch. v. Of the two principles, light and darkness. Ch. vi. Of the universal soul, or of the animated world. Ch. vii. Of the universal intelligence, and of its parts. **BOOK III.** ch. i. The Heracleid, a poem on Hercules, or the sun. Ch. ii. Osiris, or the sun, an Egyptian poem. Ch. iii. An Egyptian poem on Isis, or the moon. Ch. iv. The Theseid, a poem on the sun, under the name of Theseus or the Athenian Hercules. Ch. v. The Argonautics, a poem on Jason, or the sun. Ch. vi. Bacchus, or the sun; the Dionysiacs, a poem. Ch. vii. Ammon, or the deity sun in the form of a ram. Ch. viii. Apis, Omphis, Mnevis, Mithra, gods in the shape of a bull, or mounted on a bull. Ch. ix. Mendes, or Pan, a divinity whose form is borrowed from the goat. Ch. x. Apollo, the deity sun in a human form. Ch. xi. Orus, or the Egyptian Apollo. Ch. xii. Adonis, or the Phœnician Osiris. Ch. xiii. Atys, or the Phrygian Apollo. Ch. xiv. Esculapius, Serapis, Pluto, Esmun, Cneph, and all the deities with the attributes of the serpent. Ch. xv. Harpocrates, or the God Day, near the winter Solstice. Ch. xvi. Canobus, or the sun in the shape of Aquarius.

Aquarius. Ch. xvii. The Sun and the Moon, Dagon, Derceto, Atargatis, Oannes, the Syrian goddesses painted as a fish. Ch. xviii. Of the Syrian and Chaldean deities Baal, Belus, &c. BOOK IV. ch. i. Of idolatrous worship in general, and in particular of the worship of living animals. Ch. ii. Of the worship of plants and stones. Ch. iii. Of simple or compound images and statues.—TREATISE ON THE MYSTERIES. Part I. Of mysteries, their origin and progress, their different sorts, and of every thing connected with the history of the ancient initiations and ceremonies, and with the sacerdotal functions. Part II. Philosophical examination of the mysteries, considered in their relation to politics and morals. Part III. Philosophical examination of the mysteries considered in their relation to metaphysics, physics, and ancient astronomy. VOL. III. Ch. i. Of the Christian religion. Ch. ii. Of the restoration. Ch. iii. On the unity and trinity of God. Dissertation on the great cycles. Examination of a Phrygian work, called the *Apocalypsis* or revelations. Memoir on the origin of the constellations. Historical, explanatory, and nominal sketch of the signs of the zodiac.

This concise table of the subjects treated in these volumes shews the great extent of the author's researches; it displays also the clue which he has followed in this mighty labyrinth. To deny that his work abounds with curious and profound knowledge,—that he is sometimes eloquent,—usually ingenious,—and frequently, in his explanation of the heathen fables, just,—would be to detract from his real merits.

We cannot more concisely nor more clearly exhibit a specimen of his mode of explication, than by giving a translation of his comparative view of the calendar, and of the poem in celebration of the labours of Hercules. We take it from that part of Vol. I. in which, in conformity to an ancient tradition, preserved by Porphyry, he endeavours to shew that Hercules and his twelve labours are typical of the sun and his passage through the twelve signs of the zodiac.

‘BOOK OF LABOUR I. *Victory of Hercules over the Nemean lion.* Month i. *Passage of the sun into the lion, termed the Nemean lion, fixed by the celestial Hercules.* Labour II. *Victory of Hercules over the hydra of Lerna.* Month ii. *Passage of the sun into the sign of the virgin, called Ceres, who was adored at Lerna, marked by the setting of the celestial hydra, called the Hydra of Lerna.* Labour III. *Hospitality of the centaur to Hercules, and combat of the centaurs about a cask of wine.* *Victory of Hercules over the centaurs.* *Defeat of a formidable boar, which ravaged the Erymanthian forest.* Month iii. *Passage of the sun into the sign Libra, at the beginning of Autumn, fixed by the rising of the centaur, who received Hercules hospitably, and who is also represented with a skin full of wine, and with a thyrsus adorned by wine-leaves and bunches of grapes.* *Rising of the bear called the bear, and the*

*animal of Erymanthus.* Labour IV. Triumph of Hercules over a doe with golden horns and feet of brass, which he took on the sea-shore, where she was lying at rest. Month iv. Passage of the sun into the Scorpion, fixed by the setting of Cassiope, a constellation on which formerly was represented a doe. Labour V. Hercules, near Stympbalus, chases the birds known by the name of birds of Lake Stympbalus, and exhibited in the medals of Perinthus, to the number of three. Month v. Passage of the sun into Sagittarius, or the Archer, consecrated to Diana, who had a superb temple at Stympbalus, where were seen the Stympbalian birds. This passage is fixed by the rising of the three birds of the milky way, the vulture, the jovan, and the eagle pierced by the arrow of Hercules. Labour VI. Hercules cleanses the Augean stable. Augeus was the son, according to some, of the Sun; according to others, of Neptune. He introduced into the stable the waters of Peneus, or, as some pretend, of Alpheus, which waters Elis, and on whose banks the Olympic games were celebrated. Month vi. Passage of the sun into the sign or the celestial station of the goat, otherwise Capricorn, the seat of Pan, the god of flocks—the goat with a fish's tail, the son of Neptune, according to some, and the grandson of the Sun, according to others. The passage is marked by the setting of the stream of Aquarius, of which the end runs into the station of Capricorn, and its source is in the hands of Aristeus, son of the river Peneus, and who dwelt on his banks. Labour VII. Hercules arrives at Elis, on the banks of the Alpheus. He is mounted on the horse Arion. He brings with him the Cretan bull, which had been in love with Pasiphae, and afterwards ravaged the plains of Marathon. He causes the Olympic games to be celebrated, and first engages in them himself. He kills the vulture of Prometheus. Month vii. Passage of the sun into the sign Aquarius, and into that part of the heavens in which was annually found that full moon which served to fix the Olympic games. This passage was marked by the vulture, placed in the sky beside the constellation called Prometheus, at the same time that the celestial bull (called the bull of Pasiphae, of Europa, and of Marathon) culminated in the meridian, and at the setting of the horse Arion or of Pegasus. Labour VIII. Conquest by Hercules of the horses of Diomedes, the son of Cyrene. Month viii. Passage of the sun into the fishes, fixed by the heliacal rising of Pegasus, who advances his head over Aquarius or Aristeus, the son of Cyrene. Labour IX. Hercules embarks on board the Argo, in quest of the golden fleece. He combats the Amazons, daughters of Mars, from whom he wrests a superb girdle or cestus; and he delivers a virgin, exposed to a whale or sea monster, like that to which Andromeda, the daughter of Cassiopea, was exposed. Month ix. Passage of the sun into the ram, consecrated to Mars, and still called the ram of Phryxus or of the golden fleece. This passage is marked by the rising of Argo; by the setting of Andromeda and of her girdle; by that of the whale; by the rising of Medusa; and by the setting of queen Cassiope. Labour X. Hercules, after his voyage into Colchis with the Argonauts, passes into Hesperia to conquer the oxen of Geryon, kills that cruel prince who persecuted the Atlantides, and arrives at the palace of Faunus in Italy, at the setting of the Pleiades. Month x. The sun quits the ram of Phryxus, and passes into the bull. This passage is marked by the setting of Orion who was in love with the Atlantides or Pleiades; by that of the herdsmen, who tended the oxen of Icarus;

Icarus; of the river Eridanus; by the rising of the Atlantides, and by that of the goat, the wife of Pan or Faunus. *Labour XI. Hercules conquers a dreadful dog, whose tail was a serpent, and whose head was covered with serpents. He also defeats Cygnus at the moment at which the dog-star scorches the earth with his fires. Month xi. The passage of the sun to Gemini is indicated by the setting of the dog Procyon; by the cosmical rising of the great dog, above which ascends Hydra; and by the evening rising of the swan (Cygnus).* *Labour XII. Hercules travels into Hesperia to gather apples, guarded by a dragon, which, it is said, is that of the pole of our spheres; or, according to others, to carry off sheep with golden fleeces. He makes dispositions for a sacrifice, and puts on a robe dipped in the blood of a centaur, which he had killed in passing a river. This robe occasions his death, and so ends his mortal career. Month xii. The sun enters Cancer, at the setting of the stream of Aquarius, and of the centaur who is sacrificing on an altar; at the rising of the shepherd and his flock; and at the moment at which Hercules is about to set towards the western regions, denominated Hesperia; he is followed by the dragon of the pole, the guardian of the Hesperides, which falls near him towards the west.*

'This comparative view (subjoins M. DUPUIS) enables the reader to judge for himself of the resemblance which, I maintain, exists between the twelve books of the Heracleid, and those astronomical figures on the antient calendars, which correspond to the twelve months comprehended in the annual revolution of the sun; the god of time and father of the seasons, as Hercules was in the antient theology. The correspondence appears so striking, that I see not what can be objected to the demonstration. In fact, it would be necessary to deny that the antients regulated their calendars in this manner, and that they determined the twelve divisions of the zodiac by the succession of constellations, which in each month rose and set with each sign. In this case, we should oppose to this doubt the testimony of all antiquity, which gives evidence in our favour.'

The sagacious reader will distinguish, in the above parallels, those motions of the heavenly body which, according to our author, have been converted into a series of human actions: but persons unaccustomed to the terms of astronomy, and to the figures traced by imagination on the sky, itself an imaginary ground, will require to have their conception assisted by the whole of the author's illustration; for which, as it extends through a great number of pages, we must refer them to the original.

We might furnish entertainment and instruction to our readers from the *Treatise on the Mysteries*; and, should we return to the work, our attention will be particularly directed towards that part. At a period less unfavourable to literary undertakings, we might have hoped for a translation, or a judicious abridgment, of that portion of the production before us, which concerns pagan antiquity: now, perhaps, we must not.

For the present, we shall take our leave with observing that, profound as the erudition of M. DUPUIS unquestionably is, our protestant writers on the origin and progress of Christianity do not appear to have fallen into his hands. Perhaps the labours of Lardner and his equals might have saved our philosopher from an extension of his principle, so rash as that which has induced him to identify the founder of our religion with the sun, and to deny his appearance on earth in the similitude of man.

ART. II. *Lum ewigen frieden*; i.e. To perpetual Peace, a philosophical Project. By EMMANUEL KANT. 8vo. pp. 104. Koenigsburg. 1795.

WE have here a political essay by a philosophical writer of high renown in Germany,—whose doctrines, however, do not bid fair to gain so many proselytes in Britain. The title is copied from a Dutch sign, representing a churchyard. M. KANT tells us, before he proceeds to his subject, that he leaves it undecided whether *mine host* meant his motto as a satire on mankind at large, or on those princes who are never weary of war, or on those philosophers who indulge the pleasing dream of perpetual peace.

SECT. I. lays down certain preliminary articles, which we shall translate; with one or two of the author's explanatory comments.

' 1. No pacification shall be considered as valid, if there be a secret reservation of matter for a future contest.'

' 2. No independent state (whether great or small) shall be subject to inheritance, sale, or gift.'

' 3. An end shall be gradually put to standing armies.' His reasons for this stipulation, though not very original, do the author honour; among others he assigns this: 'to receive pay to kill or be killed implies such an use of man as a mere machine in the hands of another, as is incompatible with the rights of humanity, in the person of the individual.'

' 4. No debts of state shall be incurred in relation to external affairs of state.'

' In matters of internal oeconomy, such as making roads, or furnishing magazines against seasons of dearth, to seek aid without or within the state is *unfuspicious* :—but, as a machine by which state acts against state, a credit-system with debt infinitely increasing, and secured against immediate demand, (for all the creditors will not make their demand at once) is a dangerous money-power. It is a treasure for war, which exceeds the treasure of all other states taken together, and is only to be exhausted by the failure of taxes; a crisis which may be long delayed by commerce increasing and re-acting on industry and gain. Such



Such a facility towards carrying on war, with that martial inclination in the ruling power which seems implanted in human nature, is therefore a great impediment to perpetual peace. To counteract it seems so much the more indispensable as a preliminary article thereto, because inevitable bankruptcy must involve many other innocent countries in loss, which is a manifest injury to these countries.'—

'5. No state shall forcibly interfere in the constitution or administration of another state: for what can justify such interference? Can it be the scandal which the state *A* gives to the subjects of the state *B*? But the example of the great calamities, which any people draw on themselves by licentiousness, must rather operate as a warning; and in general a bad example, which one free individual gives to another, cannot be an aggression of that other.

'6. No state shall permit itself to adopt such modes of hostility as must mutually destroy future confidence; such are subornation of assassins, violation of articles of capitulation, and excitement of insurrection.'

The definitive articles form the subject of the second section. The reader will be startled at the first, which runs thus: 'the civil constitution of every state must be republican.' M. KANT, however, takes care to explain the term *republican* in such a way as to render it incapable of giving offence. Democracy, he says, in the ordinary acceptation of the term, is necessarily a despotism; and he defines *republicanism* to be the separation of the executive from the legislative power.

His second definitive article is, 'the law of nations must be founded on a federal union of free states.'

3. 'The law of citizenship of the world (*Welt-bürger-recht*) shall be limited to conditions of universal hospitality;' i. e. a person, on arriving from a foreign country, shall be secured against ill treatment: but he may be sent away as soon as it can be done without detriment to him.

'This right of hospitality,' the author observes, 'does not extend farther on the part of strangers, than a permission to try to engage in barter with the natives. If we compare with this idea the conduct of the civilized states in our quarter of the globe, its injustice must appear horrible! China and Japan, therefore, which have made trial of such guests, have done wisely: China, in barring foreigners out of the interior, and Japan in not even allowing access to its coast but to one European people. The worst (or in the view of the moral spectator, the best) in this business is that the violence, which has been practised, brings no joy home: the trading companies being universally on the point of bankruptcy; and the sugar islands—the seat of the most shocking and most refined cruelties—yielding no profit. Indirectly indeed they contribute to no very good end, the forming of sailors, and therefore to the carrying on of war in Europe; and this by powers which make a mighty parade about their piety, and which, in points of orthodoxy, conceive themselves

to be the elect, at the very moment in which they are gulping down injustice, as if it were water.'

All this *may be* very right : but who is to guarantee the terms of perpetual amity? Our author replies, *Natura dædala rerum*. In explaining the provisions made, as he thinks, by Nature for securing this great end, he manifests no inconsiderable share of ingenuity. The provisional arrangement of Nature consists in three circumstances : 1. In furnishing necessities for the existence of man in all climates ; 2. In peopling the most inhospitable regions by war ; 3. In obliging men, also by war, to enter into some kind of civil relations.

That man may live in all climates, M. KANT easily proves from natural history ; and that tribes have been driven by war to the most dreary climates, he thinks, is argued by the sameness of language between the Samojedes on the Frozen ocean and the inhabitants of the Altai mountains, who have been separated to the distance of a thousand miles by the intrusion of the Mongols, (Tartars,) an equestrian and military people. He supposes the same of the Finlanders and Hungarians, the Esquimaux and Peshcharais, who are now respectively far asunder.

Having stated these facts at some length, our philosopher applies them to the illustration of the manner in which they become subservient to the establishment of the *jus publicum* ; in its subdivisions of *jus civile*, *jus gentium*, and *jus civitatis orbis terrarum*. 1. Were not a people necessitated by internal dissensions to submit to the constraint of public law, war from without would oblige them. According to the above-mentioned arrangement, every people finds itself pressed by another ; so that it must form itself into a *state*, in order that it may act against its neighbour as a *power*.

2. The idea of a law of nations pre-supposes the separation of mankind into a number of independent nations ; and, though such a state is in itself a state of warfare, it is better than their being confounded together and passing into an universal monarchy ; because the laws are deprived of their force by overgrown extent of empire ; and a lifeless despotism, after having extinguished the germ of every virtue, crumbles at last into anarchy. It is, however, the disposition of every state (or at least of every sovereign) to secure permanent peace by subjugating, if possible, the whole world :—*but Nature wills otherwise*. She employs two means to keep nations apart ; a difference in speech and a difference in religion. These imply a disposition to mutual hatred, and a pretext for war. By increase of culture, however, and by the gradual approximation of mankind, they lead to greater agreement in principle, and to acquiescence in peace ; which is not brought about and secured,

cured, like universal despotism, by a general reduction of powers, but by a balance, in which they oppose to each other the most lively counter-action.

3. As Nature wisely separates nations, which the will of each state, and that on grounds of a law of nations, would unite by fraud or force; so again she unites nations which no *jus civitatis orbis terrarum* would have secured against violence, by means of their mutual selfishness. The bond is the spirit of commerce, which cannot co-exist with war; and which, sooner or later, seizes every people. As, among all the powers or means at the disposal of the state, money is that on which we can most depend, states find themselves obliged to promote peace, and to prevent war, by mediation, wherever a quarrel threatens to break out; as if they were leagued in a perpetual covenant for this purpose.—Thus does Nature, by the mechanism of the inclinations of mankind, guarantee perpetual peace; with a security which indeed does not enable us to predict its arrival theoretically, but which is sufficient in a practical view, and makes it a duty to contribute to this (not purely chimerical) purpose.

These propositions, which we have exhibited as nearly as possible in the author's terms, accurately rendered into English, are succeeded by an *Appendix, on the disagreement between politics and morals, in regard to universal peace.*

At the close of this treatise, the author proposes what he calls a transcendental and affirmative principle of public right. 'All maxims that require publicity, in order not to fail of their end, coincide at once with policy and justice.'

We have thus substantially given the speculations of the chief of a considerable sect, on a subject universally interesting. Our abstract would have been more agreeable to the reader, as the original pamphlet would to ourselves, had not Professor KANT been so utter a stranger to clearness and propriety of composition. In this matter we were disappointed, because we allowed the title to raise expectations of a splendid project: but the author has been prudent in trusting to the operation of Nature, rather than to positive institutions, for the accomplishment of the great consummation of which he treats. We regret, however, that it should require an indefinite time, and the continuance of so dreadful a process as war. We add that, according to our foresight, a *sense of justice*, and not *the spirit of commerce*, is to tranquillize the dissensions of mankind. In the middle classes of society, there already prevails a suspicion that, even in affairs of state, honesty is the best policy; and that powerful nations finally become the victims of the wrongs which they perpetrate. The suspicion, we imagine, will ripen into conviction, and spread

spread by degrees to both extremes; and, this being once settled as a practical maxim, perpetuity of peace—an undisturbed succession of serene days—is secured to the harassed race of man.

ART. III. *An inaugural Dissertation on the Chemical and Medical History of Septon, Azote, or Nitrogene; and its Combinations with the Matter of Heat and the Principle of Acidity.* By WINTHROP SALTONSTALL, Citizen of the State of Connecticut. 8vo. pp. 68. New York. 1796.

THE colleges of the new world, it seems, have entirely thrown off the shackles of antient custom. We have seen English inaugural dissertations from Philadelphia, on new points of philosophy, and we here announce one from New York; which is remarkable as an elaborate production; and as a proof of the effect of recent calamities, in stimulating the citizens of America to explore their causes by the help of modern discoveries in science.

The terms and the doctrines, newly introduced in this dissertation, are due to Dr. *Mitchill*, professor of chemistry in the Columbia College. Persuaded that the nitrous acid is of *animal derivation*, since it is formed from azote and oxygene, during the putrefaction of animal substances, the Professor assumed the term *septon* to express its radical. We need scarcely inform our learned readers that this term is derived from *σπνθ*, *putrefacio*, whence SEPTON, *putrid*.

Philosophers will not, probably, witness with much satisfaction farther attempts at innovation in chemical nomenclature; and we consider a little nominal or etymological propriety as dearly purchased at the charge of a new term to the memory. Independently of this objection, however, we think Dr. M.'s name not less apt than any that we have seen, and preferable to most that have been proposed.

The author of this dissertation first delivers the chemical history of septon and its combinations. He then attempts to prove the identity of what has been called contagion and marasmus. In a succeeding section, he adduces facts, with a view of shewing 'the identity of cause in the production of fever, and certain other diseases.' The next section we shall give nearly entire, as it furnishes a concise view of the hypothesis recently formed by Dr. *Mitchill* on the origin of febrile diseases.

*'That the Cause of Contagion, and of many endemic and epidemic Diseases, is some Chemical Combination of Septon with Oxygene.'*

'The effluvia from putrefying substances, which constitutes contagion, is neither hydrogen gas, nor any combination of it with sulphur, charcoal, or phosphorus. These compounds are very volatile and diffusible, and form a large part of the disagreeable odour, or abominable

abominable stench of decaying bodies. The stinking smell of substances is quite a different thing from infection. Nor can carbonic acid air be the contagious material, though that exhales abundantly from some sources of corruption. It has been imagined, that ammoniacal gas was the injurious production, either by itself, or in combination with something else; but the sensible qualities of this, although it supports flame, and is miscible with water, serve sufficiently to characterize it, and shew it is not the deleterious cause in question. Besides its miscibility with water, and capability to maintain flame, though very faintly, alkaline gas possesses enough of peculiar qualities to distinguish it from every other animal production. We shall mention two of them: 1. When ammoniacal gas is mixed with water, it imparts to it a strong alkaline tincture; inasmuch that a water may be prepared in this way, having a stronger alkaline smell than any spirit of sal ammoniac at all. 2. Whenever alkaline air meets with carbonic acid gas, a combination of the two fluids takes place immediately, even in their aerial form, and concrete into oblong and slender crystals, which cross each other, and cover the sides of the vessel in which the experiment is made, in the form of a net-work; the crystals being of the same kind of volatile salt, obtained in a solid form, by the distillation of sal ammoniac with fixed alkaline salts. Hence, if ammoniacal gas is ever extricated during putrefaction, it would instantly discover itself by imparting an alkaline flavour to water; or, by combining with the fixed air, evolved at the same time, will combine into firm crystals of volatile alkali. This, therefore, cannot constitute the matter of contagion. *This contagious cause we suppose to be sought for in the combinations of septon with the acidifying principle, and to manifest itself in the septous oxyd, and the vapours of the nitric acid itself:* and in this view of the matter can we account for the production of contagious diseases in different parts of the world, wherever the causes favouring the production of these compounds exist.

Upon this idea, the occurrence of the epidemic in this city last summer, may admit of a satisfactory solution; from the existence of the collections of vegetable and animal substances in the different divisions of the city, and in a particular manner, in that part of it where the malady raged with peculiar violence; since, on examination, it has been found, that there existed in that neighbourhood large heaps of manure, collected by the scavengers from the streets and avenues of the city, and which were in that situation, undergoing the necessary disorganization, for agricultural purposes. Now it has been pretty fully stated, that under such circumstances those septous compounds, which are the immediate causes of contagious and infectious ailments, are uniformly extricated by the application of heat and moisture; and when once so formed, their influence on the neighbouring inhabitants is easy of conception.

An analogous influence from the marsh effluvia arising from the borders of the Onondago lake, is related by Vandervoort.

The marsh effluvia in this western territory, in many places, and particularly in this place, operates so powerfully on the human body, as to induce a paroxysm of an intermittent, in the course of four or five hours, and frequently death the seventh day.

“ From

" From ocular observations in these marshes, it appears, that the poisonous effluvia is generated from the putrefaction of vegetable matter, which, in its resolution, undergoes certain changes, which produce this noxious air. It is also evident that this air does not operate while the marshes are inundated."

" Dr. Valentin, who formerly resided in Cape-François, in the capacity of physician to the camps and armies of St. Domingo, and who was in Norfolk, in Virginia, during the sickness of 1795, in a letter to Professor Mitchill, has the following comparative remark on the diseases of the two places: " They offer the like train and concomitancy of symptoms; I have here followed the same method as there, with an equal success, when I was called in season. I do not contest about the word *yellow-fever*; that I consider but as an effect, or a symptom, for it is not a new malady." He adds also, his entire conviction of its local origin in Norfolk, and other sea-ports of the United States.

" The contagious fluid, emitted from living bodies, is most plentifully conveyed in the breath, perspiration, and stools. It has been said to have a peculiar smell, and capable of being distinguished from all other known odours. They who have had infectious air fresh in their nostrils, have called it an earthy, disagreeable smell, affecting, in some degree, the organ of taste, and extending down into the stomach: some have compared it to the vapours issuing from a newly opened grave, but without the cadaverous stench; others think it resembles the effluvia of rotten straw, and others again are of opinion it is like the exhalations from confluent small-pox, at the turn of the pustules.

" From the circumstances in which it is emitted, it is presumable it is seldom admitted to the organ of smell in its *pure form*; but is generally accompanied with some other gaseous emanation floating about with it. Perhaps it is impossible to obtain it in a pure form, but by an artificial process; and this may be the reason of the diversity of opinions concerning the odour ascribed to it, which is probably not so much occasioned by the contagious fluid itself, as by the other matters that are frequently extricated at the same time with it. After diffusion through the air to some distance, it seems incapable of exciting any sensation at all in the organ of smell. From this inodorous quality of it, added to its capacity to support flame, may some idea be formed why it has hitherto eluded the search of inquirers.

" The facts related by Mr. Martin, and by Mr. Townsend, concerning the vapours rising from the salt-petre soils of Bengal and Spain, and their power of producing fevers, apply with great force here. They are nitrous earths, naturally formed. The silt collected in the streets of large cities, is a nitrous soil also. The effluvia from the salt-petre soils of cities produces effects very similar to those observed in the neighbourhood of natural nitre-beds. This is verified most strikingly, as before remarked, in the disease endemic in New-York in 1795. The inference is, that the septic (nitric) vapours, according to Thouvenel's conclusion, are, in both cases, the cause of the consequent diseases."

The remainder of the dissertation is principally occupied in explaining, at considerable length, the mode of action of this supposed matter of contagion on the different parts of the system. An Appendix then follows, containing several letters by Dr. *Mitchill* on the noxious power of the dephlogisticated nitrous air of Priestley; *alias*, the gaseous oxyd of azote or of septon. Dr. M. seems himself to have published a separate tract, here quoted under the title of *Mitchill on Contagion*: which we should be glad to see, and to make known to our readers. Various objections to the opinions here delivered have suggested themselves to us: but we deem it fair to wait for the remaining evidence, before we pronounce sentence. We are inclined to be lenient on another account:—we are sincerely glad to see the philosophers of America at last attempting to make some return for the abundant chemical knowledge which they have received from Europe.

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ART. IV. *An Account of the Epidemic Yellow Fever*, as it appeared in New York in 1795. By VAL. SEAMAN, M.D. 8vo. pp. 52. New York. 1796.

**T**HIS fever, though confined to a particular part of the city, carried off, in three months, upwards of 700 of the inhabitants of New York. Its prevalence was preceded by summer-months which were unusually hot; insomuch that in July and August several persons fell down and died in the streets, as the author thinks, of apoplexy, occasioned by the excessive power of the sun; though their deaths were imputed to drinking cold water. 'One case (says Dr. SEAMAN) came under my particular observation, which was certainly of the former kind, though currently reported otherwise.'

The black people appeared to be as *subject* to the fever as the whites, but it was not so *fatal* to them. Foreigners, who came from a temperate climate, were particularly liable to it. It spared neither sex nor age, but was most fatal to the young, and to those who were in the prime of life.

On the symptoms of the disease we need not dwell. They were nearly such, and subject to such variations, as Drs. Rush, Chisholm, and others, have already described. Our author thinks that the remarkable irritability of the stomach about the third or fourth day, manifested by constant nausea and retchings, was 'a pretty distinguishing mark of the disease. The yellow skin and coffee-ground vomiting may be looked on as decided and unequivocal marks; but cannot be considered as *pathognomic symptoms*; for, although they are to be found in this fever only, yet in the greatest proportion of cases they do not attend it!'



The most remarkable part of this pamphlet is that (pp. 14—26) in which the author considers the question, *Is the yellow fever communicated by contagion or not?* He adduces a number of reasons in support of the negative. They may, however, chiefly be referred to these two points; many persons were seized with the complaint who were not known to be exposed to infection; and many were exposed to infection without contracting the disease. There was a time at which it was strenuously contended that the plague was not contagious; and we do not think our author's arguments more satisfactory than those by which that opinion was once maintained. Dr. SEAMAN imputes the fever to 'river water and offal substances stagnating and putrifying,' in that part of the town in which the disease raged. The plague, we know, often confines itself to a particular quarter; and we cannot therefore consent that much stress should be laid on the locality of the yellow fever.

The method of treatment pursued by this author was similar in the first stage to that of Dr. Rush; only that he did not push evacuating medicines so far. Afterward, he prescribed the bark. As he observes that none died who were 'affected with salivation,' it may seem strange that he did not in all cases attempt to effect a salivation.—Dr. S. several times quotes a work which has not yet reached us, and which would appear to be interesting: *Inquiries on the Epidemic Disease of Philadelphia: by Dr. Deuze*.

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ART. V. ROBERTI TOWNSON *Observationes Physiologicae, &c. i. e.* Physiological Observations on Amphibious Animals. Part I. On Respiration. Part II. On Respiration, with a Fragment on Absorption. By ROBERT TOWNSON. 4to. pp. 68. Four copper-plates. Gottinger. 1794-5

THESE tracts contain, in a small bulk, a very interesting series of curious and accurate observations. In the former part the author, having shewn that frogs are destitute of that bony and muscular structure which is subservient to respiration in warm-blooded animals, explains the manner in which inspiration is actually performed on them. It appears to be entirely the work of the throat. On observing this part in a frog, whether waking or asleep, but not submerged, we perceive a busy motion, which is the act of inspiration. The throat is dilated, so as to form a vacuum, into which the air rushes. The nostrils are now closed by a peculiar muscle, the glottis is opened, and the cavity of the throat or fauces is diminished by the contraction of its muscles. The air is then impelled through the glottis, the only open aperture, into the lungs. In expiration, the lungs collapse from their *simple contractility* and

weight: but the muscles of the sides exert in some species considerable force. In ordinary expiration, the lungs are not emptied; and the frog can evacuate one lobe only by exerting the lateral muscles, as is easily seen on applying the point of a needle to the side.

A distinct plate shews the mechanism of the throat in the *rana esculenta*.

In Part II. the same doctrine is extended to the respiration of the lizard. The facts stated in the fragment on the absorption of amphibious animals are wonderfully singular. The general result is that a frog, just taken out of the water, after having stood in the dry, (*e. g.* in the sunshine,) loses nearly one half of its weight; and *vice versâ*; and that, on being put into water, or on its application to the surface of the body, after having remained for a time in the dry, the frog gains as much as in the former case it loses. The details in the original are very entertaining.

ART. VI. *Testament Politique du Comte DE MERCY-ARGENTEAU.*

[Article concluded from the last Appendix, p. 542.]

**I**N order to keep in view the characteristic features and leading principles of this work, and to re-unite those links of the chain of argument which our limits have compelled us to separate, we must request the reader to turn back to our last Appendix, as above quoted.

We proceed minutely, as we began.

The author now goes on to give an account of the taxes in France before the revolution; and, as he throws a new light on this subject, we cannot refrain from somewhat dilating on it. The extravagance of the court, the dilapidation of the public revenue, and the consequent oppression of the people, under the French monarchy, have been themes of declamation all over Europe for the last five years; and all these points having been admitted as proved, that man now runs the risk of being thought to oppugn truth itself, who ventures to controvert the statements which have been given of the finances of France during that period. Our author, however, incurs that risk, and manages the contest in a way which shews that he did not engage in it with temerity. He observes that the difficult art of finance had been carried to a degree of perfection in France under the administrations of the Duke de Sully, of the Cardinal de Richelieu, and of Colbert, unknown in any other country in Europe; whence it followed that, though the revenue was immense, it never was found to weigh heavy on individuals. He proves this by stating that the annual produce of the taxes formed the astonishing

ing sum of six hundred millions of livres and upwards, about 25,000,000*l.* sterling; that the expenditure exceeded 1,500,000 livres *per* day; and that nevertheless every individual Frenchman paid a smaller contribution to this prodigious revenue, than the individuals of any other nation in Europe did to the revenue of their country: the reason was, that the greatest part of the taxes in France were levied indirectly, being laid principally on articles of consumption,—articles consumed by a population of 25 millions; while in England, for example, the indirect taxation falls on a population not exceeding ten millions. To prove that he does not reason on idle or specious theory, he appeals to all foreigners who have visited France, to say whether, before the revolution, the necessaries of life and most other articles were not cheaper there than any where else. He observes that all those, who are acquainted with the history of France, must know in what disorder the finances of that country were after the death of Louis XIV. and indeed for many years before; that from the year 1700 to 1730, they were in a state of ruin; and yet that ten years of peace and œconomy were sufficient to retrieve them, and to restore them once more to a flourishing condition. In 1740, at the close of *Fleury's* administration, there was, he tells us, a surplus of revenue amounting to 40 millions of livres. In 1789, the expenditure exceeded the revenue by 56 millions. This was the mighty deficiency which, he says, *faction* maintained could not be made good without a *revolution*.

He declares, as a well-known fact, that, in France, taxes were neither arbitrarily imposed, nor arbitrarily assessed. Before they could be levied, it was necessary that they should have the sanction of the different parliaments, and that the edicts by which they were created should be placed among their records; for, if the edicts imposing them were not inrolled, the parliaments could not, and certainly would not, entertain any action or suit for the breach of them. The division or repartition of the taxes among the provinces was regulated by an order of council, never issued till the intendant of each province (an officer at the head of the revenue in each) had been consulted, and had given in writing his opinion respecting the ability or want of ability in the people of his district to bear the new burden. When the amount of the sum to be furnished by each province was thus ascertained, the king's ministers had nothing more to do with it; the quota of each parish in the province was settled by a court of law within the same, viz. *la cour des aides*, or *la chambre des comptes*; which answers to our court of exchequer, as far as it is a court of revenue. In all this process, there was no question about individuals;

viduals; the king and the parliaments fixed the sum to be raised on the nation at large. A court called the king's council, in which very many others besides his confidential ministers had seats, and which, in some measure, answers to our privy council at large, fixed the proportion that each province was to contribute towards the subsidy: how much every *parish* in the province was to pay was fixed by the court of exchequer of that province; and lastly, it came to be determined how much each *individual* in the parish was to be rated, which was done by the individuals themselves, who appointed persons of their own choice to make their assessments. The clergy and nobility were rated to every tax, one only excepted, which was called *la taille*; and the exemption was founded on two solid reasons. The *taille* was a tax on the profits arising from labour, industry, trade, &c.; and the clergy and nobility, being restrained by law from pursuing any of the occupations on which the *taille* attached, could not in fairness be called to pay a share of such a tax. It was originally granted to the crown in lieu of the personal military service which every individual owed to the state; and the produce was destined for the support of substitutes, who should do military duty, instead of those who paid this tax. The people themselves had, on various occasions, petitioned that the clergy should not only be exempt from military service, but that they should be expressly forbidden to perform it; and no equivalent in money could be taken from the nobility in lieu of personal service; for it was not only their profession to bear arms, but it was also the tenure by which they held their estates, and which obliged them to take the field in person, as often as the safety of the state should require it. Such, our author says, was the real ground of the exemption of the clergy and nobility from the payment of the *taille*:

‘ It was not a privilege granted to these two orders; still less was it a humiliation to the commons; and yet it is on this foundation that calumny has raised the false prejudice that the clergy and the nobles were exempt from taxes. As the taxes were chiefly laid on articles of consumption, it is evident that these two bodies of men contributed to the revenue in proportion to the articles which they consumed; and the excessive expences with which they have been reproached prove that they contributed largely, and paid by far the greatest proportion of these taxes. It was their sincere wish to remove all grounds of complaint on this head; and, accordingly, in their instructions to their representatives in the states general, and in the first two sittings of the respective houses of their orders, they expressed their readiness to pay their share of this or any other tax, in common with the rest of their fellow subjects.’

M. DE L'ISLE next treats ‘ *Of the People of France.*’

‘ The word *people* (he says) has many different significations. The first political society formed the first *people*. If the word *people* be used

used to express the collection of all the individuals belonging to a political society, it gives an idea of population. In this sense, every individual is an unit, *equal* to any other unit in the formation of the total number of the population. If it be used to signify a section or partition of many individuals of one and the same society, separated from others by *compacts*, it gives an idea of a class of individuals different from those of other classes. In this second sense, all the individuals of the same society are no longer *equal*; they belong to the class in which the compacts and laws of the society have placed them. If the word *people* be used to signify the lowest class of individuals belonging to a political society, it gives the idea of other classes superior to that of the people. Under the compacts that form the political society of England, there are but two classes, that of the Lords and that of the Commons; in France there were three, the clergy, the nobility, and the third estate. In this sense then, the word *people* in England, France, and generally in all monarchies, gives the idea of the lowest class of the political society; but, in a *democracy*, it has a very different meaning; it means the whole mass of individuals in the state, without any distinction of classes. In a democratic society, the people have no *rights*, because, possessing and exercising the sovereign power, they may do what they please: but, in a monarchy, the people have rights, because they do not possess the sovereign power.'

On these different definitions of the term *people*, (which, by the way, are by no means incontrovertible,) are principally founded the arguments urged by our author in this section. He follows the footsteps of Mr. Burke, insisting that extensive population is a proof of the mildness and goodness of a government, and of the happiness of the people; and that, on this *datum*, it might fairly be contended that, as the French nation was the most populous in Europe, so its government must have been radically good, and its people proportionably happy. He says that the three British kingdoms put together are equal in point of extent of territory to France, and yet, notwithstanding their excellent constitution, their population does not exceed ten millions; while that of France, before the revolution, exceeded 24,300,000. Here our author greatly under-rates the population of the British isles; for Great Britain alone contains very nearly ten millions of inhabitants; and those of Ireland are in number at least three millions and a half. Germany, he tells us, that boasts of her hundred nations, her opulent cities, and vast territory, scarcely equals the population of France. He contends, therefore, that the country, in which men increased so rapidly in numbers, could not in truth be said to be oppressed, oppression being the most determined enemy to population. He admits that physical causes have had their share in producing the extensive population which France has enjoyed, but he gives a still greater share to the nature of her government.

After

After a great variety of observations on the excellence and wisdom of the French laws, the author proceeds to a consideration of another head of discussion, the '*Tiers Etat*,' or the Third Estate.

To shew that the commons were far from being excluded from a share of public emoluments, he says that they possessed the most lucrative employments in the state, judicial as well as municipal; that the department of the finances, and the collection and management of the public revenues, were almost exclusively committed to them; that the sénéchals of all the manor courts in the kingdom, the superintendants of the estates of all the princes and great lords, and the head and inferior clerks of all the great offices of state, were commoners; that nineteen out of twenty of the monks and nuns, who inhabited the endowed monasteries of France, were of the *third estate*; and that thus it happened that by the commons the greatest part of the wealth of the church was enjoyed; that of 100,000 church livings, at least 90,000 were filled by incumbents born in the class of commoners; in a word, that there was no place, no benefice, no dignity, from which a commoner was excluded. This last assertion may certainly be fairly controverted. Surely the author knew, or ought to have known, that there were many chapters in France into which not only a commoner could not be admitted, but even such noblemen as could not prove nobility of descent for a certain number of generations, both on the father's and the mother's side; and that of this description were all the rich commanderies in France belonging to the Knights of Malta.

The conclusion is that the people were made to commit a kind of political suicide, when they were persuaded to strip the church of her possessions.

The author comes next to speak of '*the Clergy of France*.' They held, he says, the first rank in the state. The clergy existed as a body in Gaul, 200 years before that country was invaded and conquered by the Franks, from whom it has since by a change of name been called France. He examines the principles on which the spoliation of the French clergy has been vindicated. It was contended, he observes, by those who were for laying violent hands on the possessions of the church, 'that whatever was given to the clergy was necessarily given to the nation, because political bodies could possess nothing, or might lose every thing by being dissolved; and yet, by a strange contradiction, (says he,) the nation, though a political body also, is declared to be capable of possessing every thing.' Here he should have recollected that the nation is not so liable, if at all, to dissolution as a small corporation. Having laboured with great ability to fix on the spoliation of the clergy the characters of

injustice, plunder, robbery, and the violation of the sacred principles of property, he next proceeds to shew that the measure was *impolitic* as well as unjust. He tells us that there was scarcely a family in all France which was not indebted to the church for a great part either of its fortune or support; that the estates of the church freed the people from the expence of public worship; that they were at all times of exigence a resource for the state; that the clergy paid annually into the exchequer, exclusively of the taxes on articles of consumption, three millions of livres, and about eight millions more as the interest of a debt of 180 millions, contracted at different times by this body; that in 1547 they paid off the whole national debt, amounting to 72 millions of livres,—an immense sum, considering the value of money at that period; that, ever since, on all public emergencies, they were ready to give to the rest of the nation an example of patriotic sacrifices; that, in October 1789, they made an offer of a loan of 400 millions of livres, to be raised within three months, on the security of their livings, to make good the difference which then existed between the public income and the public expenditure. Mr. *Necker*, we are told, at first rejected the offer, on the ground that he deemed it impracticable, under the circumstances then existing, for the clergy to raise so large a sum in so short a space of time. To this it was replied by the agents for the clergy, that they could furnish him with a list of names of monied men, who would engage to fill up the loan within the time specified, and who were known to be persons well able to fulfil such an engagement. ‘The perfidious minister (says our author) then rejected the offer with peevishness, saying that it *came too late*. The decree of the 2d of November following, which declared all the property of the church to be at the disposal of the nation, explained this conduct of the minister. Like an able calculator, he preferred taking the whole to accepting a part.’

This article respecting the clergy contains many particulars, which are not generally known in this country.

The next chapter treats of ‘*the Nobility of France*.’ It begins with an observation that, amid all the forms of government, antient or modern, there were very few which did not admit of hereditary nobility; that *Lycurgus*, notwithstanding the severity of his reforms, preserved it at Sparta; that at Athens, Solon committed exclusively to the great all dignities and magistracies, leaving to the people the right of suffrage, and the enjoyment of all lucrative professions; that the Gauls had their nobles; that the Romans, the conquerors of the Gauls, had their nobles; that the Franks, the conquerors of the Gauls, had their nobles; that the soil now called France had always a body of nobility; that *Cæsar*, in his *Commentaries*,



mentaries, states that the assemblies of the Gauls were principally composed of the Druids and the Nobles; and that the people had very little share in their deliberation;—and that, from Tacitus, it appears that the Gauls chose their kings from the order of the nobility, and their generals from among the bravest of their warriors. Hence the author concludes that France, from her earliest days, had hereditary nobles descended from three different people, the Gauls, the Romans, and the Franks. He admits that nobility is contrary to *natural* equality, but so, he insists, is every institution in society that gives to one man a degree of power not possessed by another. Natural equality is incompatible with society: after the formation of society, all the equality that can exist is social equality. To the disregard of this principle he ascribes all the blunders, and all the calamities, that led to and flowed from the abolition of nobility in France.

The succeeding article, which treats of ‘*the States General of France*,’ is very interesting. It gives an outline of the old French constitution, and serves to shew that it recognized no such thing as *absolute* power in the king.

‘In the liberty (says the author) of making remonstrances and presenting complaints, enjoyed by the states general, and in the necessity of their concurrence to enable the king to do what they require, the limits of the royal power are clearly perceived. The king cannot arbitrarily make a law; he must govern according to the wish of the nation, legally expressed by their representatives in the states general. This incontestible principle is the epitome of the whole constitution; by limiting the power of the crown, it secures the greatest and most important of the nation’s rights, that of being governed only by those laws which best suit its interest and inclination. It was therefore a gross libel on the royal power, a base calumny, to say that it was *absolute*. That legislator could not be absolute, who, sooner or later, must need the consent of the representatives of the people to make a law; he could not be absolute, who, during the recess of the states general, could not enact even a provisory law, without the parliaments or supreme courts of judicature, authorized by the nation, to consent in its name. Was, then, the unfortunate Louis XVI. an absolute prince?’

In this article, the author takes occasion again to inveigh against Mr. *Necker*: but we must refer to the work for the particulars of his censure.

The next chapter treats of ‘*A National Assembly*,’ and contends that the body of men who first adopted this appellation, after the meeting of the states general, had no pretensions to it; that, on the contrary, they violated the antient constitution of their country by consolidating the three estates, reducing them into one, and taking a denomination which they could not

have assumed, without having previously disregarded and trampled under foot the instructions of their constituents, and the wish of the nation.

In another article, the author shews the nature of '*An Assembly of Notables*,' and points out a variety of instances and cases of great importance, in which such assemblies had been consulted on public affairs, and in some of which they acted legislatively; as, when in 1316, on the death of Louis X. without issue male then born, but leaving his queen pregnant, the notables being assembled decreed the regency to his brother; and the queen having been delivered five months afterward of a son who lived only eight days, the notables and the peers assembled in parliament pronounced the crown to be descendible to the heirs male only; and, excluding the heirs general, voted the crown to Philip the Tall. Another instance, still more memorable by its consequences, was in 1328; when, after the death of Charles the Fair, the brother of Philip the Tall, the queen dowager being delivered of a daughter, his only child, Edward the 3d of England, laid claim to the crown of France as heir general to Philip the Fair his maternal grandfather, in opposition to the claims of Philip of Valois, who was only nephew of Philip the Fair. The notables were summoned to meet at Paris to take this question into consideration; and, influenced either by the salic law, or by the natural dislike of Frenchmen to foreign rulers, they adjudged the crown to Philip of Valois, as the heir male of the deceased king. From these and other instances quoted by our author, he concludes that the assemblage of notables was as efficacious and as constitutional a medium of government as the states general; and that those only who were unacquainted with the history of France, and of the French constitution, depreciated the authority and the labours of the notables called together by Louis XVI.

M. DE L'ISLE next treats of '*The Parliaments of France*,' and points out their origin, the objects of their institution, and their jurisdiction. The subject, however, is not in its nature so interesting to Englishmen as to make it proper for us to give extracts from it: but those who have a desire to go deeply into it will find much information and instruction in the present work.

A chapter is allotted to a dissertation '*On the French Constitution*.' There are those, the author tells us, who deny that France had a constitution before the late revolution, because it was not reduced to form, engrossed on parchment, and ready to be produced to any one who inquired after it: in answer to this, he says that as well might it be said that England has no constitution, for she cannot produce one on parchment. The great error of

the constituent assembly was, in his opinion, in pretending that the grand object of its mission was to give a constitution to a nation which at that moment possessed no such thing. 'If you have one, shew it to us, point it out.' Such, he says, was the childish mode of reasoning of *Malouet*, *Chapelier*, *Syeyes*, and others.

It may be conceded to our author that France had a constitution before the revolution : but in return he ought to admit that it was suspended ; and that nothing short of the dread of a revolution could induce the French government to take off the suspension. Instead of doing this, he inveighs most bitterly against theorists and philosophers, who have been devising plans for the better administration of public affairs in France. Ought not the mischiefs, arising from the errors of such speculators, to be charged on the government, which for nearly two centuries had prevented the meeting of the states general ? Had the states been periodically assembled, even so seldom as four times in a century, there is reason to believe that the modern theorists would not have had food for their speculations. When, therefore, he proves that France had a constitution, we think he does not prove enough ; he ought farther to prove that it possessed within itself the means of preventing the executive power from discontinuing the sittings and operations of its legislature. Now these means it most certainly did not possess, or the states general would not have remained in abeyance from the beginning of the 17th century, till towards the close of the 18th. Some improvement, therefore, of the constitution was really necessary, to prevent the possibility of such an intermission in future. For the proofs of the existence of a constitution in France, he refers to the *salic law*, framed, as he says, by King *Clovis* in 511 ; to the councils holden at *Orleans*, *Attigny*, and *Paris* ; to all those holden under the kings of the first race ; to the capitularies of *Charlemagne* ; and to those of *Louis the Debonnaire* ; to the ordinance of *Philip Augustus*, and those of *Charles V.* ; to the establishments of *St. Louis* ; to the minutes of the proceedings of the states general from the year 1303 down to the present times ; to the edicts, declarations, and solemn ordinances of the Kings, received with the formal or tacit consent of their subjects ; to the pleadings of the ablest lawyers ; and to the remonstrances and petitions of the parliaments and other courts of judicature. He does not, however, pretend to say that the French constitution was without blemish or defect.

The author next gives a dissertation on '*The Government of France*,' to which he prefixes some observations respecting governments in general. That the French government was not *despotic*, he contends from a variety of instances ; which serve

to shew that there were various checks on the royal authority, which the sovereigns themselves on several occasions formally acknowledged, and often tacitly by their practice. When the last commercial treaty between England and France was in agitation, he tells us, Louis XVI. did not bring it to a conclusion, till he had consulted and taken the advice and opinion of all the political bodies in the kingdom. From all his statements on this head, the author draws the following conclusion, in which few people in England will be found disposed to concur with him; 'that of all the governments in Europe, that of France was the mildest and most perfect.' He is aware that this assertion may make people stare: but he requests them, in a note, to suspend their judgment on it, until they shall have gone through his whole work.

The next article treats '*Of the Established Religion of France*,' and contains many judicious and liberal observations as well on religion itself, as on the duties of government respecting liberty of conscience; on which we are sorry that we have not room to enlarge.

The second volume of this work opens with the XIth Number. The first article, which runs through No. XI. XII. and a part of No. XIII. relates to '*the Emigration of the French*,' which the author considers as by far the greatest phænomenon of the revolution. This article is too long to be detailed, and is too closely connected in chain of reasoning to be easily abridged. It embraces a multitude of objects, political and historical, and states a variety of facts that have occurred during the revolution, serving either as the bases or the elucidations of his arguments; which must be acknowledged to be forcible even by those who may not allow them to be convincing.

The succeeding article treats of '*The Regency of the Kingdom of France*;' a subject not very interesting even during the life of the unfortunate son of Louis XVI., but, now that he is dead, and the heir to his pretensions is of full age, of no interest at all to any but historians and antiquaries; who, however, will find much information and entertainment in the perusal of this chapter.

The following chapter is '*on Sovereignty*.' The author praises the good sense of the wise Persians, the learned Egyptians, the warlike Medes, the voluptuous Assyrians, and in general all the people of the Eastern world, for never having made it a question "whence is derived, or where resides, the sovereign power?" 'All these nations, (says he,) so famous in their days, were of opinion that this power was vested in and belonged to their kings, who governed them by laws calculated to ensure their happiness. These laws were so well known

known and so revered for their wisdom, that the Greeks, the vainest and proudest of all the nations of the earth, took a pride in saying that their first legislators and sages had studied and collected them in Persia and in Egypt.\* He remarks that, after the destruction of the great monarchies in the East, Athens, Carthage, and Rome, broached a new doctrine, laying it down as a principle that all power necessarily flowed from the people. The principle produced enthusiasm; enthusiasm led to conquest; conquest produced ambition in the breasts of leaders; this ambition produced civil wars; civil wars produced anarchy; and anarchy ended in the destruction of the principle, and in the revival of the old doctrine that the sovereignty is vested in and belongs to the monarch. Our author gives a long dissertation on these two principles; he tries them both by the effects that they have produced, and decides in favour of the latter; for he tells us that history makes it appear that the governments of Athens and Rome were most disastrous to themselves and to mankind. In this dissertation, we observe a fund of ingenuity, deep research, strong and abstract reasoning, and metaphysical disquisition.

We now come to a chapter on 'Power' in general; a subject which, the writer says, must not be studied in the school either of philosophers or divines; for the writings of both concerning it he maintains to be either unintelligible or false. History he considers as the best guide in the study of the origin and nature of power, because the facts recorded there are so many positive principles, accompanied by instructions, examples, and evidence. Power, he says, is strength or force; consequently, there is no such thing on earth as sovereign or supreme power; for, if there were, the might of all mankind united could not withstand it. Sovereign power, and the power of the sovereign, he holds to be very distinct; the latter being the instrument by which the former acts: the one resides with God, the other is exercised by man. Philosophers and divines confound them, and thus bewilder the understanding, and lead it into error.

\* If power were sovereign, (says he,) the same origin must be given to it as to sovereignty; it must be said to come from God; and then men could never modify it according to their wants or pleasure; and thus every thing would be lost. Happily the Author of society has left power to the disposal of mankind. The divines, or those who misunderstand them, have obscured this truth by making a very wrong use of several passages in holy writ, and applying to *power* what was applicable only to sovereignty. We do not accuse them of doing this *malâ fide*, but merely through error. The divines and philosophers, however, when they find themselves closely pressed, know how to extricate themselves by distinguishing that which on other occasions they confound.

confound. They manufacture three sovereign powers, the legislative, the executive, and the judicial; and on this threefold distinction is founded the doctrine at present most in vogue. On this occasion they take care not to confound power with the sovereign; for none of them give to him the legislative power; many of them refuse him the judicial power; and they reduce him to the executive power only. Can they deny, after this proof, that they make several sovereigns? How could these sovereigns refrain from aiming at independence? They draw a veil over this absurdity also, by saying that the assent of the executive sovereign is necessary to the act of the legislative sovereign; and that thus both sovereigns are connected and united to each other; and drawn by an admirable concert to a common center, in which they fondly see the happiness and liberty of all mankind. We will prove, elsewhere, that this union of sovereign powers is chimerical: but we must observe here that this fine theory, once realized in France, led Louis XVI. to the scaffold; and that, in England, the self-same theory struck off the head of Charles I. and dethroned James II. All these sovereigns lost their crowns and their lives for having refused to sanction the decrees of the legislative sovereign.'

Whatever our author may be able to say in support of this last assertion, as far as it concerns the first two mentioned princes; we should be glad to learn from him what bill it was for refusing to give his assent to which James II. lost his crown: for our part, we have never yet heard of it. We have heard indeed of that monarch's attempts to set aside the authority of laws made with the joint assent of King, Lords, and Commons: but it is quite new to us to hear that he irritated his parliament and his people, and reduced them to the necessity of dethroning him, by refusing to give the royal assent to a bill or bills presented to him by the two houses.

Having observed that power was force, M. DE L'ISLE tells us that force is of two kinds, moral and physical; the laws are the moral force, and men with arms in their hands are the physical. Thus laws and arms constitute power. In their nature they are inseparable; or, if separated, they are incapable of producing the effect expected from them. If the laws were to be separated from the armed force destined to carry them into execution, they would be impotent and null. If the armed force were separated from the laws which direct its application, it would become oppressive and tyrannical. To the objection made both by philosophers and divines that there must be a legislative power to make laws, and an executive power to create, organize, and command the armed force, he replies that they mistake, for that what they call a *power* is a *right*;—he says that power is an instrument; and that the right to make the instrument is a very distinct thing from the instrument itself. The author pursues this distinction, and displays great logical precision and metaphysical ingenuity in the manner of treating the

the subject. In a note, he mentions a work which has been universally admired in this country, we mean that of De Lolme on the English Constitution, and speaks of it in terms of *great contempt*.

The next question which our author discusses is 'how may a man acquire the exercise of sovereignty?' and he fairly answers, "by consent of the people;" but, that he may not be misunderstood, he recurs to his former distinction respecting the meaning of the word *people*; and he makes the political not the physical people the bestowers of the exercise of the sovereignty; the part enjoying property and political rights, and not the whole aggregate mass of citizens. His theory on this head is well supported in argument.

In the last page of his chapter on '*the Rights of Society*,' the author shews that he has a short memory, and that a breach in his consistency may escape his attention; for here he tells us that 'James II. wanted to rule without a parliament; and that hence it happened that, there being no intermediate body between him and his people, there was no one to defend him against that people.' Our readers will recollect that, a little before, he had asserted that James had lost his crown for having 'refused his assent to the decrees of the legislative sovereign.' There is certainly some difference between refusing to pass a bill, which may be done very constitutionally, and transferring to the crown the whole legislative power of the state, which in England could be done only by the destruction of the constitution.

'Equality' is the next subject of discussion. M. DE L'ISLE says there are three sorts of it, natural, social, and evangelical; the first compels us to acknowledge every man to be a fellow-creature; the second directs that men shall live with one another, and that each be treated according to the laws established by society; the third imposes on every man an absolute duty to love his neighbour as himself: this last sort of equality he calls a blessing which man derives from revelation. About natural and religious equality, he tells us there can be no dispute, because they are the work of God himself: but about social equality there have been various opinions entertained, because it is in part the work of men.—This article deserves to be read with particular attention; for the subject of it is treated with great ability and ingenuity. We will content ourselves with extracting the last passage in it.

'The philosophers who tell us that the less society departs from nature, the more perfect it is, argue sophistically. It would be true if it were said of a painter who had before him a model which he was endeavouring to imitate; the closer he kept to his model, the more perfect



perfect would be his imitation:—but society does not copy nature; its aim is to heighten her beauties, and to correct her defects. It ought not, therefore, to be imputed to society as a crime, that it endeavours to avert from men the misfortunes which natural equality would bring on them. Those who blame society on this head know nothing either of society or of nature.'

The author now calls us to discuss the topic of '*Liberty*.' He says that it is an attribute so essential to man, that no idea can be formed of him without connecting with him that of liberty. He condemns those who consider liberty as a *right* in man; he says it is not a right, which, being founded on titles, may be given or withholden according to the strength or weakness of those titles; he calls it 'an attribute of man's nature.' He censures those who distinguish between civil and social liberty. He admits different sorts of equality, but not of liberty; and his reason is that equality is a passive principle, which does not act on society, but on which society acts; and that liberty is an active principle which acts on and directs society. 'Society, (he says,) can no more command liberty than it can command reason; it is not society that fixes the balance of liberty; on the contrary, it is liberty that commands society, and fixes its balance.' On this head, he lays down a new theory; which, in our opinion, is free from the objections to which most other theories, that we have seen on the subject, are liable: but it would lead us too far, were we to go into the particulars of it. The reader of it must also sit down to peruse it with a clear head, or he may possibly lose the time which he has bestowed on it, for it is laboured with very great nicety.

The XVIIIth Number begins with '*a comparative View of the Constitutions of England and France*;' in which the author shews that he is extremely well acquainted with both. Count DE MERCY, it is most probable, had not leisure enough, having been during the greatest part of his life employed in the management of important affairs of state, to acquire so extensive a knowledge of the English constitution, as we find in this article: it scarcely could have been gained but by a man who has resided a considerable time in this country, and made the frame of our government a serious object of study. Our readers may perhaps be surprised to hear that the trial by jury was known in France, during the whole period that the first race of her kings filled her throne, and before it was regularly established in England. In this article, the celebrated *Montesquieu* is handled very roughly; and so are many others who fancied that they understood the English constitution, when they were hazarding the most erroneous opinions about it. The author proceeds to tell us that 'in France, when a subject was apprehended on a charge

charge of a criminal nature, he was on the very day of his apprehension examined before the proper magistrate; and if the crime of which he was accused was not of a *capital* nature, he was instantly set at liberty, without any other security than his own oath to appear again before a magistrate, when summoned so to do.' He tells us also that in France a subject could go to law with the king, and (which must appear very remarkable to the people of England who have heard so much about the absolute power of the *Grand Monarque*, and the venality of justice in a country in which judicial offices were bought and sold,) that in the courts of law there the king lost more causes than he gained. In a word, he insists that, in theory, the French constitution was a good one; and he contends that the abuses pointed out in the practice of it ought no more to be admitted as proofs of its being bad, than the abuse of reason, so often manifested and so often deplored, is a proof that reason is a bad thing.

There is one point, however, in which he appears not to be correct in his ideas of our constitution; he says, No. XVIII., 'Thus in certain cases the English may have recourse to the clemency not only of the King, but also to that of the House of Lords, who are much endeared to the people by this prerogative.' Where our author found out that prerogative we cannot tell; it has hitherto been unknown to us, and, we may venture to say, to the Lords themselves. The Peers in their judicial capacity can only administer justice; with the prerogative of mercy, they have nothing to do; it belongs exclusively to the crown. In appeals to them by writ of error, they may reverse judgments in the courts below in cases of misdemeanor: but this is not shewing *mercy*, it is trying by rules of *law* the proceedings of inferior tribunals, and setting them aside when they appear to have been *irregular* and *illegal*. This power naturally belongs to the House of Lords, not merely *quatenus* a House of Lords, but as it is a *court of appeal*; and in France it was exercised by every *tribunal de cassation*: the criminal whose punishment was mitigated, or wholly remitted by it, rejoiced in the event, but was very well satisfied that what thus gave him pleasure was an act of *justice* founded on principles of *law*, and not an act of *favour* which the judges could grant or withhold at pleasure.

An article now makes its appearance which treats of '*Aristocrats and Democrats*;' and the whole concludes with 'a Political and Religious Catechism,' by way of question and answer, in which may be found the elements of the doctrine that our author has been labouring to establish through the whole work. Our readers are not to suppose that this catechism touches on

any controverted point of religion, but on religion in general: his meaning may be collected from the following short note at the bottom of page 272, No. XIX.—‘ It will appear why a political and elementary catechism should be at the same time a religious one.’

We shall now, in consequence of our promise, make an observation on an assertion of the author in a former part of this work, “ that it was with the concurrence and approbation of the allied powers, that the King of Prussia made peace with France,” as the means of saving the German empire. He says that the allied powers foresaw and even prepared the peace made by the King of Prussia; nay that they foresaw and settled it ten months before it was completed. Was he so little acquainted with the resources of Germany, as to suppose that nothing but a peace, ignominious and disgraceful, which left the French in possession of all their conquests, and sacrificed the object for which the sword had been drawn, could possibly save the empire? The German empire was not only not saved by that peace from destruction, but not even from invasion; and the Austrians and Imperialists, after they had lost the aid of Prussia, were able to repel the invaders, drive them back over the Rhine, and recover from them many of their conquests in the electorates bordering on that river. *Monf. DE L'ISLE* did not see far into futurity, when, speaking of the Prussian peace, he said; ‘ The salvation of Germany was to result from that measure, besides the certainty that the republicans could after it invade only the electorate of Hanover, or the hereditary dominions of the emperor. The sovereigns of these two states do not stand in need of the king of Prussia’s forces for their defence.’ He little thought, when he made this remark, that it was so soon to be followed by a peace between the French republic and the elector of Hanover. The great principle established by the Prussian peace was that France had a right to make choice of whatever form of government she pleased; and that, as a republic, other powers might and ought to treat with her. Had all the allied powers concurred in a peace by which this principle was established, what could be their object in continuing the war? None, that we can conceive; except that some of them might have to complain of aggressions on the part of France, as the only grounds of their war with her, and that they were insisting on reparation and indemnity.

The very great and unusual length of our analysis of this work, and our preliminary observations in the former part of this article, render all farther remarks on it unnecessary.

ART. VII. *Zerstreute Blätter, &c. i. e. Scattered Leaves.* By J. G. HERDER.

ART. VIII. *Briefe zur Beförderung der Humanität, &c. i. e. Letters to promote Humanization.* By J. G. HERDER.

[*Art. resumed from our last Appendix, p. 580.*]

THE SCATTERED LEAVES are very miscellaneous in their contents. *Flowers from the Greek Anthology* first occur, which are a series of finished translations of the more remarkable epigrams and minute poems in that collection. Distichs of hexameter and pentameter lines have mostly been employed, but sometimes iambic lines of four feet. Several of these poems, the author tells us in his preface, were originally in rhyme: but he has every where been at the pains of expunging that excrecence, as incompatible with the simplicity of spirit and the Attic purity of taste, which should characterise the imitations of Greek poetry.

About one hundred and fifty years before Christ, an Asiatic Greek, Meleager of Tyre, first collected a *garland of flowers* (*ανθολογία*) of the neatest little poems in his language. That he made a select choice may be inferred from the names of the poets and poetesses of whom he borrowed, and from the tender and refined taste which pervades his own productions. If we read over, in the dedication of his anthology to his friend Diocles, the four and forty names of those whose blossoms he culled—if we take into consideration the collector's enthusiasm—how he compares the manner of each to a peculiar flower, and flies about, like a bee, to seek for the very sweetest—if we are then told that this treasure is no more, it is probably lost to us for ever, in so much that we know of several poets only from this very catalogue;—poets, however, which might be placed beside a Sappho and Erinna, beside an Anacreon, a Plato, an Alcæus, a Simonides, an Archilochus, a Bacchylides, a Theocritus, of all whom we are reduced to judge by fragments;—if, while these collective circumstances are present to us, we reflect that Greeks have lived but once on our earth—who will refuse his sigh of regret to the corona of Meleager?

About a century and a half later, Philip of Thessalonica began to apply a similar industry to the poets who had flourished since Meleager. The names of such as have descended again compel us to lament the loss of the remainder; and the rather as both Meleager and Philip collected *flowers* of anonymous poets; so that the loss cannot be estimated from the catalogue of names. Probably, they had accumulated all that appeared to them worthy the attention of a correct taste.

But Fate was to destroy one anthology by means of another. In the barbaric times of Justinian, lived Agathias, a third compiler. In seven volumes, he brought together poems of his own, and of other poets who flourished later than Philip, and whose writings consequently corresponded more nearly with the taste of this age. What

could

could result but that this collection swept the preceding into oblivion, and occasioned a general neglect of the better reliques of purer antiquity? The collections of both Meleager and Philip would probably have completely perished, if a fourth person had not arisen to save at least a few blossoms.

Constantinus Kephalas, of the tenth century, was this fourth collector. He possessed the labors of his three predecessors, and levied a tribute on each. How he chose we shall not attempt to decide, but remain grateful that he picked out so much. He it was, indeed, who by his essence of anthologies chiefly contributed to bring these into disuse; for his predecessor Agathias had at least not emptied and plundered the garlands of his forefathers: yet even he was too distant to be our benefactor, and was only to descend to us piecemeal through the medium of a fifth transcriber.

In the fourteenth century, Planudes gave a new form to the anthology of Kephalas. He omitted, he subdivided, he inserted at his pleasure;—and this Planudian compilation was the first which the press immortalized. A single copy of the anthology of Kephalas had been preserved in the library of Heidelberg, and fortunately fell into the hands of Salmasius, before that treasure migrated to Rome. He took a copy of it. His copy was multiplied. By degrees single pieces, preserved elsewhere, were superadded. An edition was promised. A few epigrams became public specimens. At length Reiske, despising inconveniences, began the work. He also edited some books of the anthology of Kephalas, but has been superseded by a second \* Meleager; who, out of the principal pieces which time has spared, and his industry could assemble, has at length revived a precious wreath. Like Meleager, he has again arranged the poems according to their authors and dates; and, as he so well merits to edit Greek poetry, we will hope that fortune may throw into his hands what yet exist of anthological manuscripts in Rome, or elsewhere in Italy; until, perhaps, some fortunate searcher shall resuscitate, in Constantinople, or in some Greek cloister, the original anthologies of Meleager, Philip, or Agathias. Wreaths shall be woven for the traveller whom this unexpected good fortune awaits.

A dissertation on the epigram succeeds, which deserves to be compared with those of *Lessing* on the same topic. Then a tedious Platonical dialogue on the relative effect of painting and music. *Paramythion* means a pastime, and, as *Guys* relates, the modern Greeks still call the tales and poems with which they amuse their leisure, *Paramythia*. Under this well-chosen title, M. HERDER has arranged a number of short mythological allegories, remarkable for the gracefulness of garb under which they veil the form of instruction. A specimen or two will not, probably, displease the reader.

\* SLEEP.

Among the choir of countless Genii, whom Jupiter created for men, in order to superintend and to bless the short period of a

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\* Brunck, *Analekta Vet. Poet. Græc.* Argentorati, 1777.

painful existence, was the dim Sleep. "What have I to do, (said he, surveying his dusky form,) in the midst of my dazzling brethren? how sadly I look in the band of the Sports, of the Joys, and of the Loves! It may be that I am welcome to the unhappy, whom I sell to oblivion of their cares: it may be that I am welcome to the weary, whom I do but strengthen to new toil:—but to those who are neither weary nor woe-begone, whom I only interrupt in the circle of their joys."—

"Thou errest, (said the father of Genii and of Men,) thou in thy dusky form shalt be a Genius dear to all the world. Dost thou not think that sports and joys fatigue? In truth they tire sooner than care and want, and bequeath to their pampered host the most irksome sloth. And even thou, (continued Jupiter,) shalt not be without thy pleasures, but shalt often surpass therein the whole company of thy brothers." With these words he reached out the grey horn full of pleasing dreams: "Hence, (added he,) scatter thy poppy seeds, and the happy no less than the miserable of mankind will wish for thee; and love thee above all thy brethren. The hopes, the sports, and the joys, herein contained, were caught by the charmed fingers of thy sisters the Graces, on the most redolent meads of paradise. The ethereal dews that glitter on them will image to every one whom thou wouldst bless his own wish; and, as the Goddesses of Love has sprinkled them with celestial nectar, their forms will be radiant with a glowing grace, which the cold realities of earth cannot attain. From amid the rosy band of the pleasures, gladly will men hasten to thy arms. Poets will sing of thee, and strive to rival thy enchantments in their songs. Even the innocent maid shall wish for thee, and thou wilt hang on her eye-lids a sweet, a welcome God."

'The complaint of Sleep was changed into thankfulness and triumph, and he was united to the loveliest of the Graces,—to Paphia.'

THE CHOICE OF FLORA.

'While Jupiter was summoning the creation which he meditated in ideal forms before him, he beckoned, and Flora appeared among the rest. Who can describe her charms, who can image forth her beauty? Whatever the earth showers from her virgin lap was mingled in her shape, her colour, her drapery. All the gods gazed on her delighted, all the goddesses envied her beauty.

"Choose for thyself a paramour," said Jupiter, "out of this numerous band of Divinities and Genii: but beware not to choose idly."

'Flora looked about with levity. Oh that she had chosen the beautiful Phœbus, who was enraptured with the love of her!—but his beauty was too sublime for her. Her busy look wandered around, and she chose (who could have thought it?) one of the lowliest of the gods, the fickle Zephyr.

"Inconsiderate! (said the father;) that thy sex, even in intellectual forms, should prefer showy glittering charms to the calm energy of the highest love! Hadst thou chosen him, (pointing to Phœbus,) thou and thy progeny would have participated his immortality."

'Zephyr embraced her, and she disappeared. She flew in the form of flower-dust into the region of the god of air.

' When Jupiter realized the ideal forms of his universe, and the lap of earth was prepared to receive the seeds of vegetation, he called to Zephyr, who was slumbering over the ashes of his beloved. "Awake, youth, and bring with thee thy beloved, and behold her earthly appearance." Zephyr came with the flower-dust, and scattered it over the surface of Earth. Phœbus recollected his love, and conferred on it Animation. The goddesses of springs and streams watered it with sisterly affection. Zephyr clasped it, and Flora appeared in a thousand motley springing flowers.

' How glad was each to find again its celestial lover, to lean towards his playful kisses, and to cradle on his wavering arm. Short-lived bliss! As soon as the fair had opened her bosom, and had drest her nuptial bed in all the pomps of hue and fragrance, the satiate Zephyr abandoned her;—and Phœbus, pining her disappointed love, put an early end to her grief with his consuming beam!

' Every spring, ye maids, begins anew the same history. Ye bloom, like Flora: choose not such a lover as Zephyr.'

#### ' AURORA.

' Aurora was complaining to the Gods that, although she was much praised by men, she was little beloved or visited by them, and least by those who loudest sang her praises. "Do not grieve about thy lot, (said the Goddess of Wisdom,) is it not the same as mine?—and then, (continued she,) look at those who slight thee, and at the rival whom they prefer. Behold them, as thou passest, floundering in the embrace of laziness, and decaying both in body and in mind;—and hast thou not friends, not adorers enow? The whole creation worships thee; all the flowers awake and clothe themselves by thy roseate beam in new and bridal beauty. The choir of birds welcomes thee, and seems intent wholly on varied arts to charm thy transient presence. The laborious boor, and the industrious sage, never disappoint thee; they quaff, from the cup which thou offerest, health and strength, repose and life: doubly pleased that they enjoy thee undisturbed and uninterrupted by the prating croud of sleepy fools. Dost thou consider it as no blessing that the unworthy are never seen among thy admirers? To be worshipped without profanation is the highest prize of love among gods and men."

' Aurora blushed at her thoughtless murmurs. Let every beauty aspire to her fortune, who equals her in purity and innocence.'

Three dialogues, in behalf of the doctrine of the *Transmigration of Souls*, have rendered extremely plausible the theory of a progressive metempsychosis,—the opinion that souls of vegetables are gradually fitted to become souls of brutes; brutal souls, to become human; human, angelic; and so on.

The vague disquisition on *Love and Identity* was occasioned by a letter of *Hemsterhuis* concerning *Deïre*: it closes the first volume.

In the second, are continued the *Flowers from the Greek Anthology*, and the dissertation on the *Greek Epigram*. Under the title *Hyle*, occur some farther translations of the more minute

poems



poems of the Greeks. A truly classical *Essay on the Personification of Nemesis* among the antients: a no less learned appendix to Lessing's celebrated *Inquiry concerning the Manner in which Death was represented by the Artists of Antiquity*; and a rhapsodical eulogy of the learned and liberal-minded philosopher and dramatist *Gottbold Ephraim Lessing*; complete the volume.

A collection of short poems, with the superscription *Emblems and Dreams*, and an *Essay on the Theory of Fable-writing*, fill the first half of the third volume. Parables in the style of early Oriental tradition; which display an inventive and a truly poetical imagination, and a learned dissertation on the *Ruins of Persopolis*, occupy the remainder. Of these parables, which are called *Leaves of other Times*, we shall translate a few:

‘ THE OFFSPRING OF MERCY.

‘ When the Almighty was about to create Man, he summoned before him the angels of his attributes, the watchers of his dominions. They stood in council around his hidden throne.

‘ Create him not,” said the angel of Justice; “ he will not be equitable to his brethren, he will oppress the weaker.”

‘ Create him not,” said the angel of Peace; “ he will manure the earth with human blood; the first-born of his race will be the slayer of his brother.”

‘ Create him not,” said the angel of Truth; “ he will defile thy sanctuary with falsehood, although thou shouldst stamp on his countenance thine image, the seal of confidence.”

‘ So spake the angels of the Attributes of Jehovah; when Mercy, the youngest and dearest child of the Eternal, arose, and, clasping his knees: “ Create him, father,” said she, “ in thy likeness, the darling of thy loving kindness. When all thy messengers forsake him, I will seek and support him, and turn his faults to good. Because he is weak, I will incline his bowels to compassion and his soul to atonement. When he departs from peace, from truth, from justice, the consequences of his wanderings shall deter him from repeating them, and shall gently lead him to amendment.”

‘ The Father of All gave ear, and created Man, a weak faltering being, but in his faults the pupil of mercy, the son of ever-active and ameliorating love.

‘ Remember thine origin, oh man! when thou art hard and unkind towards thy brother. Mercy alone willed thee to be: Love and Pity suckled thee at their bosoms.’

‘ THE VINE.

‘ On the day of their creation, the trees boasted one to another of their excellence. “ Me the Lord planted,” said the lofty cedar, “ strength, fragrance, and longevity, he bestowed on me.”—“ The goodness of Jehovah fashioned me to be a blessing,” said the shadowy palm; “ utility and beauty he united in my form.” The apple-tree said: “ Like a bridegroom among youths I glow in my beauty, amid

the trees of the grove." The myrtle said: "Like the rose among briars, so am I amid other shrubs." Thus all boasted; the olive and the fig-tree, and even the fir.

'The vine alone drooped silent to the ground: "To me, (thought he,) every thing seems to have been refused: I have neither stem, nor branches, nor flowers: but such as I am I will hope and wait." He bent down his shoots and wept.

'Not long had he to wait: for behold the divinity of earth, Man, drew nigh. He saw the feeble helpless plant trailing its honours along the soil. In pity, he lifted up the recumbent shoots, and twined the feeble plant about his own bower;—and now the winds played with its leaves and tendrils, and the warmth of the sun began to enpurple its hard green grapes, and to prepare within them a sweet and delicious juice, the repast and the drink of gods and of men. Decked with its rich clusters, the vine now leaned towards its master, who tasted its refreshing fruit and juicy beverage, and named the Vine his friend, his grateful favourite!

'Then the proud trees envied the Vine, for behold they stood barren and neglected: but he rejoiced in his humble growth and his persevering patience; and still his juice enlivens the heart of the sad, lifts the sinking courage, and inspires to perseverance and exertion.

'Despair not, ye forsaken; bear, wait, and strive. From the insignificant reed flows the sweetest of juices: from the bending vine springs the most delightful drink of the earth.'

#### 'THE DEATH OF ADAM.

'Nine hundred and thirty years old was Adam, when he felt in his bones the sentence of the Judge "thou shalt surely die."

'To Eve, who sorrowed greatly, he said: "Let all my sons come around me, that I may behold and bless them;"—and they came, as their father had bidden, and stood around him, many hundreds in number, and wept, and prayed for his life.

"Who of you, (said Adam,) will go to the holy hill? perhaps he may obtain mercy in my behalf, and bring me fruit from the tree of life." All his sons offered to go: but Seth, the most pious of them, was appointed by his father to accomplish this errand.

'His head thrown with ashes, Seth hastened and stayed not until he stood at the gates of paradise. There he prayed, saying: "Let Adam find favour in thy sight, O Allmerciful! send my father of the fruit of the tree of life." Suddenly, a messenger of God, a shining cherub, stood before him, holding in his hand, instead of the fruit, a three-leaved twig;—and he said mildly: "Take this unto thy father for his last consolation: eternal life is not for him on this earth. Hasten; for his hour is come."

'Swift as an angel of consolation, Seth hastened, and prostrated himself, and said: "No fruit from the tree of life do I bring thee, O my father! but this branch which the angel gave to me for thy last consolation." The dying man took the bough, and was glad. He smelled thereon the odours of paradise, and his soul was lifted up: "My children, (said he,) eternal life dwells not for us on this earth: I am dying, and ye must follow:—but on this shrub I scent the odours

- of a higher world, the fragrance of a purer paradise." Then his eyes were glazed, and his spirit departed from him.

' The sons of Adam buried their father, and mourned for him thirty days:—but Seth wept not. He planted the twig on his father's grave, near the place of his head, and called it the tree of resurrection from the dead.

' The branch became a spreading tree, and all the children of Adam were comforted under it; because therewith came the promise of revival from the sleep of death;—and it descended to their children's children, and was seen in David's garden; until his misfed son began to doubt of his immortality:—then the tree withered:—but shoots thereof were multiplied in many nations.

' At length, on a stem of this tree, the teacher of immortality resigned his hallowed life; and, behold, the fragrant hopes of resurrection are thence spread abroad among all the nations of the earth.'

Sadi of Shirâz, who flourished about the end of the twelfth century, wrote or more probably collected the *Gulistan*, of which Gentius in 1651 published at Amsterdam a folio Persian edition, with a Latin interpretation. The work consists of short moral poems, and in 1697 underwent a German translation by Olearius, entitled *Rosenthal*, or the rose-garden. This old version being scarce, obsolete, and indifferent, M. HERDER has thought fit to translate anew the more beautiful or instructive pieces, and his fourth volume opens with *Flowers from this Oriental Anthology*. The hexameter and pentameter lines, which have been employed in the version, appear to us as unnatural a costume for the Eastern, as rhyme for the Grecian Muse. Some *Rhapsodical Thoughts* are appended, which strongly enforce the utility of apophthegmatic instruction, and recommend the German work, *Lienhard and Gertrude*, as deserving a place among the fortunate vehicles of popular instruction with the conversations of Sancho Panza and of Poor Richard.

The *Lecture on human Immortality*, a beautiful moral oration, has for its object to enforce the great importance of every human speech, action, and writing; to point out the essentially eternal consequences which hang even on apparently trifling exertions; to bring into notoriety several indisputable instances of noxious or useful ideas having lain for ages in apparent inefficacy, and then started up to infect or to remedy our social condition; and on this ground to impress, with some sternness, on authors especially, a sentiment of responsibility for all their occasional levities and inconsiderate discussions. It is a sermon well composed, much wanted, and likely to operate.

*The Considerations on Monuments of the Fore-world*, i. e. of the most remote antiquity, offer many curious remarks on Hindoo superstition and tradition, and introduce some good *Thoughts of the Bramins*. A rhapsodical philosophical medley

of thought and erudition, superscribed *Tithon and Aurora*, moralizes agreeably enough on the origin, swelling, and bursting of the bubbles of human opinion, and the influenced motion of events. This is terminated by a prophecy of Berkeley, and closes the fourth volume.

The fifth opens with a selection of apologues and dialogues from John Valentine Andrea, who flourished about 1620, many of which, says M. HERDER, 'I might have published without offence in 1780, but which now I must keep back.' There certainly is a cast of the Franklin-mind about them: a clear perception of what should be told to the people, and how to tell it with effect. It may surprise to read his opinion of Macchiavel:

'A. What are you burning?

'B. A sacrifice to piety.

'A. To piety on a faggot?

'B. This pestilential fellow should be annihilated.

'A. Who, Aristotle?

'B. Profanation!

'A. Be it so: who then?

'B. The fiend of Florence.

'A. Macchiavel, poor fellow.

'B. He, the father of all great oppressors! That the earth had never borne him, or the abyss caught him at his birth!

'A. Has the poor fellow then done so much mischief?

'B. Again so piteous—why thus?

'A. Because he has done no more than make known the maxims which, he observed, were the springs of action in the government of states: in a word, he only revealed state-secrets; and for caring to do this, he has been robbed of his good name, and has incurred universal hatred.

'B. How! did he not invent those flagitious contrivances—does he not advise them?

'A. He invented them not: he advises them not. He proves his sincerity, in speaking out aloud what others thought, and on which they acted.

'B. If he has only done this, why is he so generally hated?

'A. I will tell you. Rulers hate him, because he discovers their arts: advisers hate him, because he sees too deeply into their bosoms: subjects hate him, because they attribute the evils which they experience to his brain; and, besides, they dislike to see their misery set in so glaring a light.

'B. Macchiavel then is not guilty?

'A. Yes: you will surely think him so, if you observe how the world is governed still, and was governed long before Macchiavel. The managers of the laws are often the most unjust; the managers of religion often the most impious; the managers of learning often the most inexperienced; the managers of business often the most slothful; and the managers of humanity the most inhuman of their species.

'B. That

\* *B.* That is nearly what I have learned in Macchiavel;—

\* *A.*—And what you may learn at first hand in the world, of which he was an acute observer, and a faithful describer.

\* *B.* Let him be consumed, then, along with the evils which he enumerates.

\* *A.* You will want hearth and fuel enough.

\* *B.* Well, save him.

\* *A.* Save him! and with care, as a precious warning against human depravity\*.

The *Letters on the earlier Poets of the Germans* have that kind of value which is naturally to be expected. The antiquarian lucubration on the history of *Saint Cæcilia* fully proves that she has arrived at the office of a Christian Muse, because she did not love music. *Venit dies in quo thalamus collocatus est;—et cantantibus organis illa in corde suo soli Domino decantabat dicens: Fiat cor meum et corpus meum immaculatum ut non confundar; et biduanis ac triduanis jejuniis orans commendabat Domino quod timebat.*—*Acta Cæcil.*

Still the author warmly contends for continuing to Saint Cæcilia her present mythological character, which he considers as convenient to both the religious poet and painter. He then passes on to make some very fine remarks on pomp of worship; which he earnestly recommends to protestant communities in all its forms of eloquence, poetry, music, painting, and pageantry. He proposes the execution of hymns in our churches, by at most two or three voices, and that the audience in general should join in the chorus only. He quotes, with merited applause, the very fine ode of Klopstock on Sacred Music, and concludes with some impassioned lines of his own, adapted for a musical Ode on St. Cæcilia's day.

The *Biography of Ulric of Hutten*, which fills the last of the *Scattered Leaves*, has already been translated into English from an earlier anonymous edition, by the accurate pen of Mr. *Aufrere*. See our New Series, vol. ii. p. 88.

THE LETTERS TO PROMOTE HUMANIZATION begin by noticing the luxurious sympathy, with which men of disinterested benevolence contemplate the improvement of individuals and societies in the power or disposition to be reciprocally useful; and by narrating the institution of a local society to forward such improvement, by collecting and diffusing all information favourable to the interests of human kind. These letters, the writer tells us, are sometimes an evolution, oftener

\* On this topic, the sketches of the life of Macchiavel contained in the third volume of a work lately published here, called the *Cabinet*, well deserve consultation.

a compression, of the topics discussed with complacency in this society.

‘ Man, (he well observes) has not really been served by those who have directed him to pursue an abstraction from sense, and an unattainable purity of contemplative devotion ; nor by those who have directed him to place in sensuality the habitual occupation and sovereign good of his existence : but by those who, taking him as he is, have encouraged a temperate gratification of the senses, a liberal culture of the intellect, and a practice of the active virtues. It ought not to be our object to *angelize*, nor to *brutalize*, but to *humanize* man.’

This object is steadily kept in view throughout the ensuing correspondence ; of which we shall transcribe some part of the table of contents, interspersed with occasional extracts,

‘ *Association of friends to promote humanization.*

‘ *On Franklin’s life of himself.*

‘ *On the Philadelphia club instituted by Franklin.*

‘ *King Frederic’s posthumous works.*

‘ *On the participation of poetry in public events and occupations.*

‘ How happens it that our poetry, compared with that of the ancients, takes so little part in public affairs ? The Hebrew poetry of the sacred books is wholly patriotic. The poetry of the Greeks, at least its leading forms, took during the best times a considerable share,—that of the Romans a less obvious one,—in the public occupations and concerns :—but, since the bards and minstrels of our strolling armies have resigned our poetry to trumpeters and drummers,—

‘ Thus far, however, I can account to myself, as others have accounted, for the difference :—but how comes it that, ever since poetry has become a printed art, its share and interest in the common weal should at different times have been so unequal, and at all times so insignificant ? Some good national poetry may indeed be found amid the works of Luther, and perhaps of Opitz ;—and, after a long delay, Kleist, Gleim, Klopstock, Stolberg, Bürger, have written to our very hearts and souls. Is this muse now fallen asleep ? Or has she, like Baal, something else to do, that she has not been awakened by the spirit of the times,—that the rustling of her presence is unheard ?

‘ Methinks, she *has* something else to do : Open the modern poets ;—and yet, when we hear of a new poet, the first thing that we seek is a word of interchange between heart and heart, a wave of the general voice, an image of the wish and tendency of nations, a breath, an echo, at least, of the mighty spirit of the times.

‘ The sacred lip of the muse has been praised in every age. She may pronounce what prose dares not to intimate : she can imperceptibly engrave it on our inmost feelings. Could she of old give to fables that delightful tone, that sweetness, which we still, after milleniums, regret in vain ;—and shall she be unable now to give to the truths that press on us a pleasing dress, an inviting form ?

‘ My solitude is often haunted by the shades of those powerful ancient poets and sages. Isaiah, Pindar, Alcaeus, Æschylus, surround me,

me, like armed men, and ask, What should we have thought, said, and done, in your times? Luther's noble shade mingles in the band; and, when the train of apparition has passed away, I look around and seem in a desert.

'Certainly, my friend, we ought to heed all things, which the divine messenger Time has to reveal. None of his precious words ought to escape us.

'Fancy not that I am trying to call back that miserable tribe of tyrannicides and king-slayers, whose fury burst forth a while ago. It was a yell, and is therefore heard no longer; a whoop without force or meaning. The real muse is decorous, *lene consilium dat et dato gaudet alma*, mild is the doom to which she listens from the lips of heaven, and which she speaks to the genius of the age.

'*Finire quarentem labores,*

*Aonio recreat antro.*

'O, that more of the accents of antiquity yet vibrated on our ears! that, like Horace, we still heard the muse of Simonides, Alcæus, and Stesichorus! but she lies in the dust, and we must be contented to elevate and strengthen our minds with the little that has escaped oblivion. With indefinable joy have I lately reperused Horace, the echo of the Greeks. He lived in times no less critical than ours; his person and his fortunes were attached to those of Mæcenas and Augustus: yet how independent, how masterly, how instructive is his muse! She plucks the blossoms of the times, and brandishes abroad the branch in her ethereal flight.'

Letters twelve and thirteen continue this subject, and introduce as a model of poetry, *ad hominem*, Stolberg's ode to the prince royal of Denmark.

The second volume also comprises thirteen letters, of which the following are a part:

'What is the spirit of the times?

'Answers to the foregoing.

'Luther's thoughts on governmental changes.

'Luther, a great teacher of the Germans. His thoughts concerning people and tyrant.

'Klopstock's ode on the maritime war with North America, and remarks.

'Doubts about the spirit of our times. Farther selections from Frederic.

'Solution of these doubts.

'Questions and doubts concerning the progressive improvement of the human race; with a reply; with aphorisms on the human character.

'Of an invisible society; viz. the confederacy of thinking philanthropists, &c.'

The third and fourth volumes exhibit the following inquiries; among others:

'On the word and idea, *Humanity*; (which M. HERDER uses in a sense less a-kin to tenderness, and more allied to benevolence, than is customary with us).

'Of Marcus Antoninus, the most humane of emperors.

'A passage from Lucretius. On the degree of humane spirit prevalent in the poetry and history of the Romans.

'*Humanity*



- *Humanity of the Greeks.*
- *Fragment of a dialogue by Shafesbury; who is called 'a virtuoso of humanity.'*
- *On the degree of humane spirit prevalent in Homer's Iliad.*
- *Of vindictive emotions. Of compositions. Of music according to the Roman poets.*
- *Of Diderot; on the morality of the stage.*—*Éc. Éc.*

The contents of the fifth and sixth volumes are partly as follow;

- *Miller's Autobiographies of remarkable men.*
- *Petrarch.*
- *Uriel Acoſta.*

Agreeable as it was to me to inquire concerning Petrarch, disagreeable has it been to examine Uriel Acoſta's account of himself. This unfortunate Jew, troubled with doubts concerning the miraculous origin of his religion, gave up all the connexions of his noble birth, of his fortune and situation, found in his nearest relatives his bitterest enemies, was scornfully stripped in the public synagogue, scourged, spit on, trodden under foot, and, unable to bear the pangs of an ignominious excommunication, finally gave to himself a voluntary death. The superscription of his dying speech, *Exemplar humanæ vitæ*, always appeared to me affecting. O, that every one, thrust by men out of the world, would write a few words for men, and bequeath to us his *sample of human life* to lay beside that of Acoſta! Human kind would soon possess a stock of samples.

From my childhood, I have abhorred nothing so much as the persecution or personal insult of a man on account of his religion. Whom can that concern but himself and God? Who knows not of how difficult definition is the word Religion, when applied to internal persuasions and convictions? To one this phrase, to another that phrase, is internally painful. One cannot unlearn an early, another cannot learn a late impression. Yet on this varying something hang perhaps all our moral notions, all the more elastic springs of our actions, our very idea of perfect conduct. One fees doubt where another fees certainty: the black insect in his telescope eclipses the sun. How cruel then, how irrational, how useless, how inhuman, when a man, a legislature, a synagogue, assumes the province of issuing the sentence of persecution or damnation against the religion of another, were he negro or Hindoo!

Shuddering, peruse the narrative of Acoſta! listen to the plaints and sighs which he, an undecided apostate, vents over the disgrace put on him in the house of God, which all terminate in the sad oppressive feeling of complete desertion and impotent despair. "Here you have the true history of my life, and what kind of person I have been during this my transitory unfortunate existence. Judge of me justly and impartially, ye sons of men; judge freely, boldly, and according to truth, as becomes men;—and, if ye find aught that moves you to pity, bewail with me the sad lot of human kind, of which you also are sharers."

Thanks from the human race to all those who have set in a true light the intolerable burdens and fetters, the unbecoming insults, the

reading

teasing persecutions, which men unblushing, with a pretence of duty, pay with shouts of joy, have on men inflicted on account of their religion. O ! Grotius, Locke, Penn, Shaftesbury, Bayle, Leibnitz, Spinoza, Voltaire ! in whatever else your notions differed, in this respect ye have been angels of peace in behalf of them that were slain for the testimony which they held ; and who, from under the altar, still cry aloud in their blood for vengeance and for white robes. Vengeance for such persecutions has never failed to arrive : but it is high time that, from purer motives than the fear of retribution, we should adopt and act upon the dictates of truth and humanity.'

' *Saint-Pierre. Comenius's address in behalf of the general amendment of human affairs. Have we now a public and a patria (Vaterland) like those of the antients ?*

' *Changes of opinion in different periods.*

' *Grotius and his successors.*

' *Thoughts of Leibnitz ; and on his character.*

' *His merits as a German.*

' *Greek art, a school of humanization.*

' *Of youthful expression.*

' *Hero-figures of the Greeks.*

' *Divine figures of the Greeks.*

' *Have the Greeks exhausted all the ideal forms of beauty ? Is not the holy virgin of the Italian painters a no less original than perfect idea ? Of Christian art.*

' *Of the use to be derived from the study of Greek art. Of the value of natural manners. Of our clothes, attitudes, and ceremonials, compared with those of the antients. Of Angelica Kauffman.*

' *Influence of poetry on Greek art.*

' *On the refinement of social manners.*

' *Of Christian grace. Of Raphael and others.*

' *Homer and Montesquieu. Of public manners and public spirit.*

' *Of liberty of thought and inquiry. Of commerce unrestrained. The reader reminded of some meritorious men.'*

In these miscellanies, M. HERDER displays a benevolent temper, considerable erudition, and much imagination. He thinks like a poet, vividly, and in metaphor ; seldom like a philosopher, calmly and abstractedly : he excels, therefore, in decoration rather than in inquiry ; and even his eloquence borders on excess. It is studiously gorgeous, rarely neat,—the style of an energumen, not of a sage. His trains of idea, like gliding senfires, are seen to shine, but not to illuminate. His style is harsh, quaint, and innovative. He is oftener affected than original ; oftener obscure than deep ; he wants arguments frequently, illustrations never, and his favourite illustrations are mythological allegories and allusions. Yet his poetry is as remarkable for simplicity as his prose is for ornament.

His general character as an author rests its distinction chiefly on a basis of oriental erudition, which has given him consequence as a theologian ; and on a flowery fancy, which has enabled

enabled him to fling a showy profusion of imagery even over vague and trivial thoughts. Yet he has perhaps acquired, in his own country, a greater name than he is likely to attain elsewhere. A character for genius is oftener the result of splendid than of solid talents. If a fanciful declaimer happens to meet the views of a theological or political party, he is more sure of the loud support of the dispensers of reputation, than a more original thinker or a closer reasoner. Such has in some degree been the fortune of *HERDER*. Philosophers, by their treacherous applause, have encouraged the religious world to admire and venerate his works. They felt that he would contribute, more than any writer of his time, to diminish the real ascendancy of the sacred books, notwithstanding his enthusiastic veneration for the authors of their composition. Familiar with the turns of oriental intellect, his imagination has known how to transplant itself into the very soil and climate of the east, to evolve the latent meaning of their extravagant hyperboles and wildest fictions, and to compose parables, tales, and pious rhapsodies, in the very spirit of their consecrated legends and traditions. These productions have materially diminished that sentiment of discrepancy between the natural march of the human mind, as we are accustomed to infer it from the history of Greek and Roman literature, and the equally real march of the human mind, as exemplified in the Hebrew writings; the *unparalleled* form of which has surely contributed, not less than their intrinsic excellence, to obtain for them the honours of *supernatural* inspiration. For this peculiarity, the voluminous labours of *HERDER* have especially accounted; and to his panegyrical but explanatory effusions, the world is probably in some degree indebted for the severe and satisfactory criticism of the rational *Eichborn*:—but the scaffolding may in time be forgotten by the possessor of the edifice.

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ART. VII. *Second Voyage dans l'Interieur de l'Afrique, &c. i. e. A second Journey into the internal Parts of Africa, by the Cape of Good Hope, in the Years 1783, 84, 85. By F. LE VAILLANT. 8vo. 3 Vols. Paris. Third Year of the Republic. Imported by De Boffe, London. Price 1l. 1s. sewed.*

WE have already characterized this lively and ingenious traveller, in our account of his first journey\*. The same enthusiasm, quick sensibility, humanity, and communicative disposition, distinguish the present publication; which is, like the former, rather a detail of the writer's own adventures, than

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\* See Appendix to vol. i. of the New Series, p. 481.

a regular description of the countries which he visited. The minuteness with which every thing is recorded that relates to the working of his own mind, and to the strokes of character displayed by all with whom he was connected, will, by readers of a less *sentimental* cast, be thought to run into prolixity; and perhaps the matter usually considered as *important* bears a less proportion to the rest in this than in the former work. Nevertheless it is, on the whole, copious in entertainment, and contains a number of curious particulars, as well with respect to man, as to the various parts of animate and inanimate nature. Some of these we shall extract, for the present gratification of our readers, and as a specimen of what they may expect from the work at large.

The first volume is preceded by a short historical account of what passed at the Cape, in the interval of the author's two journeys. He arrived from the first soon after the place had been put under the protection of the French, in the last war; and the change of manners and tastes, especially among the females, which the presence of the French troops had introduced, is described with much humour. Gaiety and military operations were going on together, and formed the only business of the settlement. A project of the latter kind afforded a curious scene, which we shall give as a trait of national character: This was an attempt to form a Hottentot regiment:

'Never did project afford so much scope for ridicule as this; as every one would acknowledge who had viewed the manœuvres of this grotesque corps. I had this pleasure one day, when I perceived a servant of the Company instructing them in what he called the military exercise. Never did I laugh so much; nor can I yet think of it without laughing. A person who has seen, in a Fair, monkey under the lash of a showman perform their exercise, jostle against each other by contrary movements, turn round out of time, jump or stoop when they ought to march or wheel about, may form an idea of the manœuvres of our half-savages. Not one of them being able to distinguish his right hand from his left, it may be imagined how they obeyed the word of command. All, with an idiot-air, had their eyes fixed upon the officer: but scarcely had he given a command, when, at the same instant, every man, agitated with a convulsive motion, made a different evolution. All that could be taught them was to stand in a line, pressed against each other.'

Mr. LE VAILLANT's first visit, in this second tour, was to the colonists who were settled round the Cape. As the gradations between high civilization and the savage state are very instructive facts in the history of mankind, we translate some of his observations respecting this point:

'The colonists of the Cape may be divided into three classes; those who inhabit the vicinity of the Cape, to the distance of five or six leagues;

leagues; those who live at a distance more remote, who occupy the interior parts of the country; and those who have removed still farther to the frontiers of the colony, among the Hottentots. The first, possessing good estates or handsome country-houses, may be likened to those whom we formerly called little country-gentry, and differ much from the other colonists in comfort and luxury; especially in their manners, which are haughty and disdainful. Here, all the evil proceeds from opulence. The second, simple, hospitable, kind, are the cultivators who live on the fruits of their industry. Here, the good results from mediocrity. The last class, indigent, and too lazy to draw their subsistence from the soil, have no other resource than the product of a few cattle, which they maintain as they can. Like the Bedouin Arabs, it is their greatest exertion to drive from pasture to pasture, from canton to canton. This rambling life prevents them from building fixed habitations. When their flocks and herds oblige them to sojourn for some time in a particular spot, they hastily construct a rude hut, which they cover with mats, like the Hottentots, whose customs they have adopted, and from whom they now differ only in feature and colour. Their necessitous condition proceeds from their belonging to no precise situation of social life. These indolent wanderers are in general an object of horror to their industrious neighbours, who dread their approach, and remove as far as possible from them; because, having no property of their own, they violate without scruple that of others; and when their cattle are unprovided with pasture, they secretly conduct them to the first cultivated land in their reach. Here, if they can hope not to be discovered, they remain till all is devoured. If their trespasss be found out, then begin complaints, quarrels, lawsuits, in which recourse must be had to the *droffart*, and which usually terminate in making three enemies,—the culprit, the plaintiff, and the judge.

A circumstance in natural history,—which an unwillingness to admit any fact, for which we cannot account on known principles, has caused to be explained away in a manner contradictory to evidence,—is the fascinating power of serpents. As we consider the present writer to be very good authority in a point of this kind, we shall insert a relation from his own experience:

\* Casting my eyes on the trees, I perceived a motion in the branches of that which was nearest to us. We presently heard the piercing cries of a butcher-bird, which was struggling in convulsions. Our first idea was that it lay under the talons of some bird of prey:—but, on surveying it more attentively, we were much surprised to see on the next branch a very large serpent; which, totally immoveable, but prepared to strike, and with enflamed eyes, fixed the poor animal. The bird agitated itself and struggled in a frightful manner, but fear had taken away all its powers; and, as if held by the feet, it seemed to have lost the faculty of flying away. One of us went for a gun: but, before he returned, the bird was dead, and he shot only the serpent. I then caused the distance between the two creatures to be measured, and found that it was three feet and a half; so that all the  
company

company were convinced that the bird could not have perished by the bite of the serpent. I plucked the bird in their presence, and made them all remark that it was entire, and had not the least wound.

‘ A similar adventure had before occurred to me in the canton of Twenty-four Rivers, which I now related to my companions, in order to confirm what they had just seen. One day, as I was shooting in a morass, I heard on a sudden very shrill and painful cries issue from a tuft of reeds. Curious to know the cause, I approached gently, and saw a little mouse which, like the butcher-bird, was in a convulsive agony; and, two paces farther, I perceived a serpent looking intently on it. As soon as the reptile perceived me, he skulked away: but the effect of his presence had already taken place. Having caught the mouse, it expired in my hand, without my being able, on the most attentive examination, to discover the actual cause of its death.’

We shall not proceed to copy the story of a captain in Gordon's regiment, who was fascinated by a serpent which he did not see: but it is certain that the belief of an *attractive power* residing in these animals is general among the natives of those countries.

There is an air of sublimity in the author's description of the Cape itself, or point of Africa:

‘ Placed in the most favourable situation perhaps in the universe for the grand spectacle of nature, I had at my right the Atlantic, at my left the Indian ocean, and before me the Southern; which, loudly dashing at my feet, seemed desirous of attacking the chain of mountains, and swallowing up all Africa. To render more magnificent the sublime view of this scene, I had only to wish that I might be witness to one of those storms (*torments*) which gave the promontory its first appellation. During some hours, I was led to hope for this event, from the trains of fog which the wind raised from the surface of the waters: but my expectations soon vanished, and the air became so pure and calm, that at the eastern extremity of False Bay I clearly distinguished the famous Cape of Needles, which, when pilots have the misfortune to be mistaken in their reckoning, exposes them to certain shipwreck. However, notwithstanding the calm in the air, the sea was not without agitation. Its afflux, opposed to many contrary currents, gave it a tumultuous swell. Its billows had not that majestic regularity which, in happier climates, rolls them in order to the shore, and brings them one after another to die there—too faithful an image of life and of *the nothing* which succeeds it. Here, the broken waves, one on another, came tumultuously to dash on the shallows and rocks, so often beaten by storms.’

In his journey over the arid and desolate regions on the western side of Africa, the author was often obliged to contend with hunger and thirst; the latter, in particular, was the cause of dreadful sufferings to himself and his train: the extremity of which, with their sudden relief, is painted with admirable force and truth in the following passage:

‘ The

## 328 *Le Vaillant's Second Journey into the Interior of Africa.*

• The sun had already disappeared from the mountain. Unable to discover any thing, we sought a commodious place for passing the night. We kindled a fire behind a great rock, that we might not be perceived by the Boshiesmen, and retired to it. All my Hottentots crouched round the fire, with their elbows resting on their knees, and their head between their hands, keeping that mournful silence which is the usual effect of deep despair. They at length lay down on the ground and prepared for sleep, thus seeking a momentary forgetfulness of evils which must recur with more bitterness. I was stretched on the ground like them: but not having, like them, the faculty of calling sleep at pleasure, I wholly abandoned myself to the dreadful reflections which suited the horror of my situation. . . . About an hour after midnight, Klaas, always occupied with me, and incessantly on the watch to bring me favourable news, suddenly approached, and, with a tone that announced the palpitations of hope, told me that he perceived lightning in the western quarter; that the clouds appeared to collect over our heads; and that infallibly we should have a storm. Though we had been deceived in the plain with a delusive hope, more cruel than even the certainty of our misfortune, I gave credit, in spite of myself, to the report of Klaas; and, half-opening the mantle in which I was wrapped, to consider the effects of this new tempest, I foresaw, in my turn, that it would burst on the mountain, and that we could not fail to partake of its benefits.

• Presently I heard the noise of some large drops, the beneficent precursors of an abundant shower. All my senses, in a moment, dilated with joy, opened to new life. I got from under my covering; and, lying on my back, with my mouth open, I received with ecstasy the drops that by chance fell into it. Each of them appeared a refreshing balm to my parched tongue and lips. I repeat it—the purest pleasure of my whole life was that which I tasted in this delicious instant, purchased by such protracted anguish. The cloud was not long in dissolving on all sides. It fell during three hours in torrents, contending in noise with the thunder, which did not cease to rumble over our heads. All my people ran here and there through the storm, congratulating each other with an air of triumph on feeling themselves so bathed. They felt their powers revive; and they seemed as it were to swell themselves out, in order to offer a larger surface to the rain, and to imbibe more of it. For myself, I felt so sweet a pleasure from soaking like them, that, for the sake of preserving more closely the benignant freshness, I would not pull off my cloaths. At length, the cold which began to seize me obliged me entirely to strip, and to re-place myself under my mantle.

Many of the author's details of natural history, though not in a scientific dress, are curious and amusing. We shall give an article respecting a quadruped hitherto imperfectly described by writers, the *Kainfi*, a species of gazelle or antelope.

• The *kainfi* has received from the Dutch its name of *rock-jumper* (*klip-springer*), merely on account of the nimbleness with which it bounds from rock to rock; and in fact, of all the gazelle tribe it is the most active. It is the size of a roebuck of a year old, and has a coat



coat of a yellowish grey : but its hair is singular in this respect, that, instead of being round, supple, and solid, like that of most quadrupeds, it is flat, harsh, and so little adherent to the skin, that the least friction causes it to fall off. Hence nothing is more easy than to strip the animal of hair, dead or alive ; friction, or even touching the skin, is sufficient for the purpose. Often have I endeavoured to preserve the fur of those which I had killed, without being able to effect it : notwithstanding all my precautions in skinning them, the greatest part of the hair fell off. Another particularity is the brittleness of the hair ; which is such that, if a portion be taken between the fingers, and twisted with the other hand, the hairs break. This property, however, is common to several quadrupeds which live among rocks.

• This gazelle also differs from the other species in the form of its hoof, which is not pointed like theirs, but rounded at the extremity ; and, as it is its custom, in leaping or walking, to pinch with the point of the hoof without bearing on the heel, it leaves a print distinguishable from those of all the African antelopes. Its flesh is exquisite, and much in request, especially among the hunters. The panthers and leopards are equally fond of it. I have heard the Hottentots relate that these animals unite to hunt the kainfi, and that, when the latter has taken refuge on the point of some steep rock, one of them will go below to wait for the prey, while the rest advance and try to force it to precipitate itself. I do not, however, give credit to these pretended associations of animals of the tyger kind.

• The chase of the kainfi is very amusing. It can scarcely, indeed, be forced by dogs, from whom it soon escapes by its inconceivable agility, and gets out of their reach on the point of some insulated rock ; on which it remains for hours together, safe from all pursuit, and suspended, as it were, over the abyss :—but in this position it seems to offer the best mark to the ball or the arrow ; and if the hunter cannot always easily get at it after he has killed it, he may almost constantly shoot it. Many times have I been witness of the extreme nimbleness of the animal : but one day I saw an instance of it which astonished me. I was hunting one, and from the nature of the place it was suddenly so pressed by my dogs, that it seemed to have no possibility of escape. Before it, was an immense perpendicular crag which stopped it short : but on this wall, which I thought vertical, was a little ledge projecting two inches at most, which the kainfi had perceived. He leaped on it, and to my great surprise held fast. I thought at least that he would soon be precipitated ; and my dogs themselves so much expected it, that they ran below to seize him when he should fall. I threw stones at him to endeavour to make him lose his balance. All at once, as if he had divined my intention, he collected all his force, sprang to my side, flew over my head, and then, alighting some paces from me, escaped like lightning. I might still easily have shot him, but his leap had so surprised and pleased me that I gave him his life. My dogs only were taken in, who, confused at his escape, did not return to me without a kind of shame.

We shall finish our extracts with a specimen of the writer's talent for human description. The people of whom he gives

the following account are a wandering tribe of savages, much dreaded by the neighbouring Hottentots :

‘ The *Hoozuana* is of a very small stature, and he is a tall man among them who reaches five feet (five feet four inches English) : but these small bodies, perfectly proportioned, unite with wonderful strength and agility a certain air of assurance, boldness, and pride, which awes the spectator, and pleased me infinitely. Of all the tribes of savages which I have known, none has appeared to me endowed with so active a soul and so indefatigable a constitution. Their head, though it has the principal characters of that of the Hottentot, is yet more rounded at the chin. They are also much less black, and have that leaden hue of the Malays which, at the Cape, is distinguished by the name of *boogued*. Their hair, more frizzled, is so short, that at first I thought them shaved. Their nose is still flatter than that of the Hottentot; or rather, they have no nose, and the organ in them consists of two flattened nostrils, projecting, at most, five or six lines. From this nullity of nose it results that the *Hoozuana*, viewed in profile, is ugly, and very like a monkey. Viewed in front there appears at the first glance something very extraordinary, the forehead seeming to occupy more than half of the face. Yet he has so much expression, and such large and lively eyes, that, notwithstanding this singular appearance, he is agreeable enough to the view.

‘ The heat of the climate freeing him from all necessity of cloathing, he is quite naked during the whole year, except a very small jackal-skin tied over his loins by two straps, the ends of which fall on his hams. Hardened by this constant habit of nudity, he becomes so insensible to the variations of the atmosphere, that, when he transports himself from the burning sands of the plain to the snows and frosts of the mountains, he seems not to feel the cold. His hut does not resemble that of the Hottentot. It is cut vertically in the middle, so that one of the Hottentot huts would make two of these. In their emigrations, they suffer the kraal (or encampment) to remain; in order that, if any other horde of their nation should pass that way, they might make use of it. On the march, the emigrants have no other shelter for repose than a mat suspended and inclined on two sticks; and they frequently sleep on the bare ground, when the projection of a rock serves them for shelter. If, however, they stop anywhere to sojourn for some time, and find materials for the construction of their huts, they then build a kraal: but, at their departure, they leave it like all the rest. This custom of working for their comrades announces a sociable character, and benevolent dispositions. In fact, they are not only good husbands and fathers, but excellent associates. In the same kraal, no one appropriates any thing to himself, but all belongs to all. When they meet with other bands of the same nation, they give them a kind reception and protection; in short, they treat them as brothers, though perhaps they have never before seen them.

‘ Naturally active and nimble, the *Hoozuana* makes it his sport to climb the highest mountains and peaks; and this disposition was of great service to me. The stream on which I was encamped had a coppery taste, and a nauseous odour, which rendered the water unfit

to drink. My cattle, accustomed to the bad waters of the country, were contented with it: but I was afraid that my people would be injured by it, and I would not suffer them to make use of it. My Hoozuanas had no milk for me, since they only possessed some poor stilen cows. I asked them if they knew of any good spring in the neighbourhood of their kraal to which I could send my people for water; instantly, without making any answer, they ran to their mountains, and in less than two hours brought all my skins and vessels full of excellent water. During all the time of my stay on the stream, they rendered me the same service. One of these journeys would have cost a Hottentot a whole day.

When they are on an expedition, the want of water does not disturb them, even in the midst of the deserts. By a particular art, they know how to discover that which is concealed in the bowels of the earth; and their skill in this point is even superior to that of the other Africans. Animals, in a like case, perceive the water, but it is only by the scent; and the emanations must be brought by a current of air; consequently, the water must be to windward. During my abode in the desert in my first journey, my savages had more than once shewed the same faculty; and, instructed by them, I had also acquired it. The Hoozuana, more skilful, has need only of sight. He lies on his belly, looks to a distance, and, if the intermediate space contains any subterraneous source, he rises and points out the place with his finger. That ethereal and subtle exhalation, which ascends from every current of water when not buried too deeply in the earth, suffices him for the discovery. As to lagoons and other exterior deposits formed by the rains, they have a sensible evaporation, which points them out to him even when masked by a mound or hillock. If there be running waters, such as brooks and rivers, their abundant vapours enable him to trace all the sinuosities of the stream.

The Hoozuana has no other arms than a bow and arrow: the latter are very short, and are carried on the shoulder in a quiver about 18 inches long and four in diameter, made of the bark of aloë's wood, and covered with the skin of a great lizard found in all the rivers, especially on the banks of the Orange and the Fish-river. Obligated to maintain a numerous company, and desirous of making the horde partake of my plenty of game, I went daily to hunt, and was always attended by a large number of Hoozuanas. If I hunted in the mountains, I climbed the rocks with them: in the plain, I used one of my horses:—but, whether it was their office to follow me, or to drive towards me the zebras and gazelles, they were always indefatigable; and at whatever pace I put my horse, I saw them still at my side. During all the long journey which they performed with me, never did they belie their character. In many respects they seemed to resemble the Arabs, who, equally wanderers, equally brave and predatory, are unchangeably faithful in their engagements, and would defend to the last drop of blood the traveller who purchases their services, and puts himself under their protection.

Were my project of crossing Africa entirely from north to south practicable, it could only be with these Hoozuanas. I am convinced that fifty men of this sober, brave, and indefatigable nation would have sufficed me to effectuate it; and I shall ever regret having

known them too late, and under circumstances in which innumerable misfortunes had compelled me to renounce my design,—at least for the present.’

This work is accompanied with plates, *tolerably* executed. We felt a want, in reading it, of a general map of the writer’s travels, which is said to be sold separately, but of which no copy is yet come to our hands. When a translation appears, which, doubtless, will be undertaken, we hope this map will be prefixed; and that a good index, also, will not be omitted.

ART. X. *Rapport fait à sa Majesté Louis XVIII. i. e.* Report made to his Majesty Louis XVIII. 8vo. pp. 275. à Constance. London, De Boffe. 1796.

**I**N July 1795, a high-toned manifesto was published by Louis XVIII. which the penetration of *M. de Calonne* instantly contemplated as prejudicial to the cause of royalty in France. He felt that the difficulty lay in obtaining a restoration, not in obtaining authority in case of a restoration. After the repentance of Monk had raised Charles the Second to the throne, the new monarch could govern without risk or inconvenience. *M. de Calonne*, therefore, in his *Tableau d’l’Europe*, (a work noticed in our 19th vol. p. 495.) affected to consider this manifesto as not expressing the real sentiments of the king; and with great prudence attributed to him a disposition to accept a very qualified authority. This is obviously expedient: Louis XVIII. can depend, in any circumstance, on the whole support of the thorough royalists: what he requires at present is the co-operation of mixt-monarchy-men, of friends to the constitution of 1791, of men grown rich under the new order of things, whom Agrarian doctrines begin to alarm. Such men alone could smooth the way for his return.

Unluckily, *M. de Calonne*’s point of view required an awkward disavowal. A more ingenious remedy suggested itself to the author of this report. It was to shew that the manifesto itself contains nothing inconsistent with the antient constitution of France; nor that constitution any thing inconsistent with a much higher degree of political liberty than even *M. de Calonne* seems to desire. This ex-minister is all the while treated as a blasphemer of the royal sincerity and of the original constitution of France. The book displays great legal knowledge, and a high sense of dignity.

At p. 154, the author thus expresses himself:

‘ Modern times, the times preceding the revolution, offer but an afflicting picture of abuses which it was neither possible to overlook nor just to tolerate.

‘ First,

‘ First, the most essential right of the citizen, the right of voting the laws and the taxes, was fallen into a sort of disuse; and the royal power was accustomed to order of itself what it ought to have ordered only with the concurrence of the representatives of the people.

‘ This right essentially belonging to the nation seemed transferred to the parliaments; and even the liberty of their suffrages was often violated by beds of justice.

‘ The laws, regulations, and general decisions of the king, which should be agreed in council, and which assume to be authorized *by the advice of the council*, were often not agitated there; and this legal falsehood was become habitual.

‘ Some of the clergy, by accumulating a plurality of benefices, by non-residence, by their corrupt use of ecclesiastical property, violated the laws of the state, and the spirit of their own rules.

‘ Part of the nobility had an origin not very analogous to the object of the institution, and the services in which they were bound to the country were never exacted.

‘ The exemptions from taxation granted to the first two orders were sanctioned by the laws of the state, but were not the sort of recompense to which their utility was entitled.

‘ Criminal commissions, arbitrarily selected, had the power of endangering the life of innocent persons.

‘ These acts of authority, which, without accusation or judgment, could infringe the liberty, were violations of the security of the citizen.

‘ The courts of justice, of which the stability was the more important, as, during the absence of the national body, they were the only defenders of the nation, had been suppressed and replaced by magistracies, which had not the public confidence; and, since their re-establishment, innovations had been attempted in the most important objects of their jurisdiction.

‘ In matters of finance, the fundamental laws had undergone still greater infringement: taxes had been levied without the consent of the nation or of its representatives.

‘ Taxes had been levied posterior to the *æra* fixed by the government for their cessation.

‘ Taxes originally insignificant had been irregularly and prodigiously increased: a part of the public burdens pressed harder on the poor than on the rich.

‘ Taxes were distributed among the several provinces, without any accurate notion of their relative ability to contribute.

‘ There was reason to suspect that an opposition to taxation had frequently obtained a diminution of the impost; so that a want of patriotism was become a title to indulgence.

‘ Some provinces had obtained commutations for taxes more favourable than the levy would have been, and these aggravated the burdens of the other provinces.

‘ These commutations being made once for all, and the taxes in the non-commuting districts being by severer perquisitions continually augmented, the inequality of assessment was always increasing.

‘ Taxes, which ought to have been assessed by the contributors, were assessed by the officers of the crown in a partial manner.

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- The king was his own judge in matters of impost.
  - Peculiar commissions were appointed to try fiscal causes, to the prejudice of the regular tribunals.
  - The public debt, which was a heavy grievance, had been contracted without the consent of the nation.
  - The loans, to which the courts of justice were accustomed to give a consent which they had no right to bestow, had been exceeded with treachery derogatory to the tribunals whose sanction was thus eluded; fraudulent to the public creditors, from whom the real amount of the monies borrowed was concealed, and deceptive to the nation, which knew not of half its burdens.
  - The public expenditure was unlimited by law as to its object.
  - The funds applicable to the personal expences of the king, to the debts of the state, and to the expences of government, were discriminated only by the secret and personal will of the king.
  - The personal expences of the king had been carried to an enormous height. Some debts of the state, of which the term of payment was elapsed, had been eluded. The king at his pleasure accelerated or retarded the payment of different branches of the outgoings.
  - In the pay of the military, as much was allotted to the officers, as to the whole soldiery.
  - Almost all the dependants of government were excessively paid, especially in a country in which honour would have sufficed to purchase the mass of public services.
  - The pension-list had been run up to an amount beyond all proportion, greater than in any other European country of equal revenue.
  - Such were the facts of which the nation was entitled to complain; and, if the existence of these abuses was a fault of the government, the possibility of their existence was a fault of the constitution.
- It is instructive to find a royalist emigrant recognizing, in the fallen government of France, grievances so manifold. It proves that, even amid those whom temper or connexions may hurry into hostilities towards the men who undertake the office of reform, there will always be found many whose conscience really approves their courage and their views. The reader should compare this acknowledgement of abuses with the statements of *M. de l'Isle*: see ART. VI. of this Appendix.

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ART. XI. *Lettre de M. DE CALONNE, &c. i. e. Letter of M. DE CALONNE to the Citizen Author of the pretended Report made to his Majesty Louis XVIII.* 8vo. 1s. London, De Boffe. 1796.

**T**HIS answer to a grave and respectable volume is fuller of sarcasm and personalities than of wit or information. It may amuse to see two emigrants accusing each other of *citizenism*, and selecting from each other's writings many passages which would not have misbecome the pen of *Brissot*.

ART.

ART. XII. *Richard Louenberz, &c. i. e. Richard Lion-heart, a Poem, in Seven Books.* 8vo. 358 pages. Berlin. 1796.

EARLY in the fourteenth century, the metrical romance introduced itself into England, and was industriously cultivated by the *makers*, the rude versifiers of that æra. Richard Cœur de Lion soon became a favourite hero. His exploits were alike dear to the religious and the chivalrous passions of the people. The scene of them, lying in the marvellous East, offered an ample play-room to the wildest freaks of fiction. The poets of Provence began; and those of England continued to embellish his *gestes*, which the avowed esteem of the liberal and polished Saladin for this excellent barbarian will justify exalting into traits of heroism. Of our native rhimed tales concerning him, the most extensive has been partly analysed in the 4th section of Warton's History of English Poetry\*.

We own that it was with some ardor of patriotic curiosity that we took up the volume before us. We knew what the fancy of *Ariosto* had made of the adventures similarly circumstanced. We knew into how complete and fascinating a whole the selecting taste of *Wieland* had shapen the enterprise of Huen of Bourdeaux. The Arabic wizardry of the Italian, or the elven mythology of the German poet, seemed to offer rival resources for a supernatural machinery. We hoped that, like the French, we were about to owe to some foreign *Tasso* a national epopœa.

How great was our disappointment at finding, in these seven cantos, only a wearisome narrative of one of the traditional adventures of the life of Richard! His melancholy captivity is chiefly the theme; and the successful friendship of the faithful Blondel is made the main prop of curiosity and sympathy. The hero is forgotten in favour of his generous deliverer. *M. de Sedaine*, in his lively dramatic after-piece, had impressed in more glowing colours this truly beautiful incident: his celebrated *O Richard! o mon roi!* is more pathetic than the analogous minstrel-song of the present author. The tale, which might have sufficed for an affecting ballad, is here dilated into a tedious epic poem. Its trailing style, which caricatures while it imitates the expansion of *Wieland*, and which transplants to a degree of plagiarism his favourite turns of phrase, still farther contributes to the dullness of this string of stanzas.

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\* For our accounts of Mr. Warton's valuable work, see Rev. vols. l. and lxvi.



ART. XIII. *Histoire de la Conjuration, &c. i. e. History of the Conspiracy of LOUIS PHILIP JOSEPH D'ORLEANS, first Prince of the Blood, Duke of Orleans, Chartres, Nemours, Montpensier, and Etampes, Count of Beaujolais, Vermandois, and Soissons, surnamed EQUALITY. By the Author of the History of the Conspiracy of Maximilian Robespierre. 8vo. 3 Vols. Paris, 1796. Imported by De Boffe, London. Price 15s. sewed.*

THIS historical romance, apparently the work of a religious royalist, strictly conforms to all the rules of *Mably*. It is written with spirit: an ostentatiously severe morality pervades the reflections; and a *fearful* eloquence continually imprints some brand of infamy. It has the most perfect unity of design, and is incumbered with no episodes. To the several incidents, a due relative extent is assigned: each occupies an attention proportioned—not to its intrinsic importance, but—to its more or less connexion with the fate and fortunes of the hero. In order to aggrandise his importance, and thus to enhance the interest of the narrative, mighty events have been pressed into a seeming dependence on his projects, and artificially connected with his wishes and exertions. Was France afflicted in 1789 with famine? (book 3.) *D'Orléans* had accomplished, by his contrived monopolies, the wide-spread misery. Was an address sent to the National Assembly during his stay in England? (book 13.) *D'Orléans* had obtained from Earl *Stanhope* and Dr. *Price* this precious tribute. Had *Roland*, *Brisot*, *Condorcet*, *Syeyes*, recommended the institution of a republic in France? (book 17.) the ruin'd *d'Orléans* had hired their eloquence to displace the reigning dynasty, and to smooth his passage to the throne.

As a composition, the work wants nothing but external and internal marks of authenticity and veracity, documents, vouchers, probability, and the name of the author. Nor is it an ephemeral production. Where it libels, it must be contradicted. It furnishes new particulars of the parliamentary proceedings which prepared the revolution. It illustrates, with convincing detail, the horrible state of France under the Constituting Assembly. Yet it tends, perhaps, to operate as a school of revolt, from its describing with so studious a circumstantiality the regular methods in use at Paris for getting up, according to the pressure of the circumstance, a sedition, a tumult, a riot, an insurrection, a tenth of August, or a massacre.

The first book gives a cursory account of the ancestors of LOUIS PHILIP JOSEPH D'ORLEANS, since they have formed  
a separate

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a separate family from the royal dynasty of France, and of the early life of that prince.

The second recounts his aggregation to the society of free-masons, his first conspiracy (as it is called) in concert with the parliamentary bodies of France, and his consequent exile to his villa of *Villers-Cotteret*.

Concerning the society of free-masons, which in different countries has excited the jealousy of governments, the following particulars are given :

‘ The English and Irish who came into France with James II. brought over this innovation, which was long confined to the army. By degrees, the society made proselytes in most of our towns, and ventured to assemble there. The obscurity in which it lay for a long time lulled the vigilance of the police ; and, as soon as the magistrate seemed disposed to interfere, it eluded the danger by putting at its head the Count *de Clermont*, and by receiving into its bosom many personages of high distinction. After the death of *de Clermont*, *d'Orléans* succeeded him.

‘ Into this society, men of all countries and all sects were indiscriminately received. It was divided and subdivided into sections called *lodges*. Neither sovereigns, nor ministers, nor their faithful agents, were initiated into its inner mysteries. They were admitted merely to give it consequence, and to hush suspicion. The same reserve was observed towards the indiscreet, and towards those who had a real interest in withstanding its doctrines and secret views. These persons attained only the subordinate degrees, and were made to believe that no others existed in the society than those which they had attained. This discretion was not observed towards *Louis Philip Joseph* ; he obtained the highest rank, and knew all that is communicated to a tried free-mason.

‘ A complete revelation of the spirit and aim of the society was only made to those who were personally interested in adopting this spirit, and promoting this aim. For this purpose, previous experiments were tried on his bent, his constancy, his fidelity. If these trials proved satisfactory, all the secrets were unveiled to him, and he was permitted to know that the true free-mason has for his motto *Ennemi du culte et des rois* \*. So early as 1789, some members of this confederacy, and among others the Baron *de Menou*, (a member of the Constituting Assembly,) when they addressed letters to their colleagues, used a seal with this inscription.

‘ A few words will describe the doctrines, to the maintenance and propagation of which *Louis Philip Joseph* had sworn to contribute with all his might, when he was admitted to the degree of master *Kadosh* †.

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\* Is it likely that the adherents of the bigotted James II. should be members and promoters of this institution, if it had for its device—*A foe to Religion and to King's*? Or is it to be supposed that none of them were fully initiated? Rev.

† A Hebrew word signifying *He who forms anew*.

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“ All men are equal ! no one ought to be the superior of another, nor to command him.”

“ Sovereigns belong to the many ! the people bestow sovereignty as they will, and resume it when they will.”

“ Every religion, announced as the invention of God, is an absurdity.”

“ Every authority calling itself spiritual is assumed and delusive.”

On his admission to the degree of Kadosh, *Louis Philip Joseph* was introduced by five free-masons, called *brothers*, into a dark room. At the farther end was a cistern, or charnel-house, full of bones, illuminated by a sepulchral lamp. In one corner, was an effigy clad as a king, and near it a double ladder. On his introduction, he was stretched on the ground like a corpse, and ordered to recite the creed of each degree which had been conferred on him, and the oaths he had severally taken. The intended honor was then explained to him, and he was required to swear that he would never communicate it to a knight of Malta. These ceremonies finished, he was permitted to rise, commanded to climb the ladder, and to throw himself from the upper step. He obeyed, and was then informed that he had attained the *ne plus ultra* of free-masonry\*.

After this headlong jump, he was armed with a dagger, and bidden to plunge it into the crowned effigy. A blood-coloured fluid spouted on the candidate, and stained the floor. He was now desired to cut off the head of the figure, and to lift it in his left hand, holding the poignard in his right; which having done, he was informed that the bones in the cistern were those of *James de Molai*, grand-master of the order of Templars, and that the man whose blood he had been spilling was *Philip-le-bel*, king of France. He was next instructed that the *sign* of the degree, to which he had been promoted, consisted in placing the right hand on the heart, in moving it horizontally forwards, and in letting it fall on the knee,—to designate that the heart of a Kadosh is prone to vengeance; and that one Kadosh offers his hand to another as if armed with a dagger. These burlesque tragic scenes ended with a dialogue to this effect :

Q. What is to be said at quitting the charnel house ?

A. Neckum †.

Q. What is in your hand ?

A. The head of the traitor who assassinated our father.

Q. What are the names of the masons who shall build the new temple ?

A. Paul-kal, Faras-kal ‡.

Those, I think, are not to be ridiculed who discern in these dark fooleries a real conspiracy against the successors of *Philip-le-bel*. Yet, even if contemplated merely as dismal farces, they ought to be abhorred; for sports which familiarize the handling of poignards, the spouting of blood, and the excision of heads, cannot but tend to form atrocious manners. It may be presumed that, if such pantomimes had

\* Who was to be made acquainted with all this *secret ceremony*, and all that follows ?

† A Hebrew word signifying *I have slain*.

‡ Hebrew words signifying *Those who kill blasphemers*.

come

come to the knowledge of sovereigns, they would not have been tolerated.'

The third book narrates the projects of *d'Orléans* during his exile at *Villers Cotteret*; the rebellion of the parliaments and magistracies; the contrivances to produce famine and discontent; the instigation of the Calvinists in the *Place Dauphine*.

The fourth describes his conduct during the second Assembly of Notables; his artifices to acquire popularity; his institution of a factious society in the Palais-royal; and the signal concerted between them to describe to their adherents the site and number of outrageous riots which were to be undertaken.

The fifth relates his temporary reconciliation with the Court; his intrigues with the electors of Paris; and the house-gutting patronised by him, in order to punish a manufacturer who had refused to enlist his journeymen in the service of the insurgents.

The sixth tells of his tampering with the soldiery; of his appointment to the presidency of the National Assembly; of the revolutionary society of Passy; and of the needless insurrection, civil warfare, and treacherous assassinations, which stained with blood the streets of Paris on the 12th and 13th of July 1789. From respect apparently for the laws of his country, the author does not at all allude to the 14th of July: but he evidently entertains an opinion of it not very dissimilar from that advanced by Dr. Girtanner (see our xvith vol. p. 524).

The seventh book is very remarkable, and presents, in greater detail than we have elsewhere seen them, the most important anecdotes of that extensive massacre or proscription which took place about the 4th of August 1789; the day marked by the abolition of tithes and of the feudal system. This carnage again is ascribed to the machinations of *d'Orléans*; and it was so cruel, so universal, and so destructive, that our author very pertinently expresses his wonder that the members of an assembly, which could affect ignorance of all these horrors, should ever have thought of reproaching their successors for tolerating (probably from increased impotency) the ice-holes of Avignon and of the second of September.

The eighth book reports the legislative debates relative to the hereditary succession of the crown, and the efforts made to influence them by the partisans of *d'Orléans*.

The ninth ascribes to this prince exclusively the celebrated riots of the 5th and 6th of October. On this hypothesis, the removal of the king and royal family to Paris must have been accidental: not at all intended by *Fayette*, *Bailly*, and the friends to liberty and order: not even intended originally by *d'Orléans*. Now this cannot be reconciled with the previous phenomena,  
with

with *Fayette's* letter to *d'Estaing*, with the march of the national guard by order of the civil magistrate, nor with *Maillard's* going for directions to the *Hotel de Ville*. It is probable, therefore, that all the Parisians were agreed in the expediency of inducing the king and the assembly to reside in their town; and that the popular explosion at Versailles during the night, so unexpected by *Fayette*, and so pointedly directed against persons peculiarly obnoxious to the Palais-royal faction, is the only portion of this achievement exclusively ascribable to the conspirators of our author: if the simpler theory be dismissed that this explosion was wholly unguided.

The tenth book begins with great pomp the account of a sacrilegious profanation committed by *d'Orléans*. It seems that he, *Mirabeau*, and some others, found it convenient to meet frequently on the morning of the 6th of October, previously to the king's determination of leaving Versailles: They had therefore given to each other a *rendez-vous* in the church of Saint Louis; and, in order to make their coincidence less remarkable, they employed a priest to say mass. The circumstance is loudly execrated and deplored by our author.

The eleventh book is occupied with the quarrel which arose, relative to the nocturnal explosion at Versailles, between *Fayette* and *d'Orléans*, who had hitherto acted at Paris in concert. *Fayette* convinced the Court that the Prince had sinister intentions, and obtained his banishment to England. The tribunal of the Chatelet, supported by *Bailly* and *Fayette*, took great pains to procure such evidence as might criminate him and *Mirabeau* in the eyes of the public. The Constituting Assembly declared, and the Abbé MAURY acknowledged, that this evidence was insufficient for the basis of an impeachment. The following observations occur relative to the martial law, or riot-act, of the French:

\* *Petion*, *Buzot*, the duke *d'Aiguillon*, and the *Lamets* supported *Mirabeau* in his opposition, but in vain. *Fayette* obtained his martial law. The spirit of it is that, where the public tranquillity is in danger, a red flag shall be displayed from the windows of the town-hall, and carried along the streets. At the sight of this blood-red banner, every crowd, whether armed or *unarmed*, becomes criminal, and may be dispersed by force. If, however, these assemblages do not separate, the municipal officer shall thrice summon them to disperse, before it shall be lawful to fire on them; after which no one is responsible for the event.

• It is obvious that nothing can be more rigorous, nor more terrible. How horrid is the use which a party chieftain might make of such a law! It would be sufficient for him to gather a crowd, and to call the most innocent collection of persons a riotous assemblage. He might enter a club-room, a church, a theatre, a public walk, and pretend

pretend that these unarmed persons formed a tumult. In five minutes he might possess himself of the right of throwing the ground with carcasses. It was reserved for our age of humanity to set the example of so sanguinary a folly ! Sooner or later some monster arises, who makes ample use of such inventions. This we have seen under *Robespierre*. Had the antient punishment of hanging been retained, the executioner could never have sacrificed sixty victims in one quarter of an hour. The slowness of the process preparatory to punishment would have given time for pity to penetrate the soul with a salutary horror, and these tremendous experiments could never have been so profusely repeated. In a word, every legislative act, which tends not to spare, but to spend human blood, is in every circumstance to be abhorred. In all those great movements which endanger public tranquillity, the leader should be selected for the sword of the law, and the crowd forgiven. This is the voice of humanity, without which policy and justice cannot exist.

‘ If it be inconceivable how our first legislators, in a time of revolution, should have constructed a law so absurd and atrocious : it is no less so that *Fayette* never felt the dictatorial power which it really conferred on him. Suppose *d'Orléans* to have been in his place—how much blood would have flowed !

‘ On the very day on which this law was obtained, *Fayette*, like a child eager for his new toy, hung out the red flag from the town-hall-window. As the agitation excited by the murder of *François* was long ago dissipated, the appearance of this standard only served to collect a prodigious number of curious persons. When they were sufficiently sated with the spectacle, a white flag was hung out in its place. Thus every thing new pleases the Parisians, who are ever greedy of innovations, and careless of their consequences.’

The twelfth book represents the Orleanists as greatly daunted by the absence of their prince, and as industriously bent on procuring his recall. The judicial execution of *Favras*, for no crime, is here charged on persons who were surely very incapable of so profligate a complaisance for popular opinion,—*Bailly, Fayette, &c.*

The thirteenth book preserves some curious particulars relative to the institution of the too celebrated society of Jacobins, and attributes (vol. iii. p. 20) an exceptionable connexion with *d'Orléans* to several persons in this country.

The fourteenth expatiates on the vain efforts of *Fayette* to keep *d'Orléans* in England, analyses the Duke's apology, states his recall, records his civic oath, and reports the judicial proceedings at the Chatelet.

The fifteenth resumes the detail of his low arts of popularity, and of his progress in mob-favor ; attributes to his contrivance the insults which provoked the flight of the king ; and represents him as disappointed by the generous conduct of the Assembly.

## 542 *Hist. of the Conspiracy of Louis Philip Joseph d'Orléans*

The sixteenth ushers in the new Legislative Assembly, under which the friends of *d'Orléans* succeed in enfeebling *Fayette*; by elevating *Petion* in the stead of *Bailly* to the mayoralty of Paris. *Dumouriez* is delineated as a strict partisan of the Duke; and the tenth of August, the birth-day of the republic, is absurdly enough represented as having for its object his elevation to the throne. In describing the attack of the palace, a very fine anecdote occurs :

‘ As they were dragging away the king, some wretches cried aloud : “ Where is the queen ? we will have her head ! ” The princess Elizabeth, who would not quit her brother during his danger, turning towards the assassins, and baring her breast with undaunted dignity, said to them firmly : “ Here I am, your queen : ” but the attendants about her pressed forwards, crying : “ No, no, ’tis Madame Elizabeth. ” “ Gentlemen,” said the Princess, “ you ought not to have undeceived them : is it not better that I should perish than my sister ? ”

The seventeenth book exhibits *d'Orléans* in connexion with *Marat*, *Robespierre*, and the sans-culotte party, in opposition to the Girondists. To him is directly attributed the assassination of the princess *de Lamballe*, and that influence over the Convention which effected the death of the king. About this time, his property became exhausted, his friend *Dumouriez* deserted, and *Robespierre* began to perceive his own importance. The Duke’s last effort to ingratiate himself with the vulgar was his assumption of the surname, *Equality*.

The eighteenth and last book narrates the denunciations against him, his sham trial, and his behaviour at the place of execution ; and it terminates with the following apostrophe :

‘ Ye who shall read this, in whatever age Heaven ordains you to exist, forget not that he, who wrote it, was a witness of the deeds related ; was a cotemporary of the men, who, some through malice, some through imprudence, engendered and produced these events. He had conversed with many of the artists of the dissolution of the finest empire of Europe. He read in their conscience as in his own, and knew the baleful sources whence they distilled their plagues. On the ruins of his shattered country, amid carnage, blood, and death, to the sound of the groans of innocence and the shouts of executioners, he composed these pages. To him the æra is unknown in which he may hazard their publication ; terror still freezes every soul ; and the mere name of that liberty of the press, which a fraudulent philosophy has claimed in order to employ it exclusively to its own purposes, is become a subject of apprehension to those who most require instruction. It imports not, however, to the authority of this work, the moment at which it may escape into society. The time in which it was written will remain a pledge of its authority.

‘ What interest should its author, who has ever striven under the banners of truth, have to desert them now ? He has bestowed no praise on those who dispose of the fortunes, the liberties, and the



lives, of his fellow-citizens. Where his lips have opened to praise, every word has been a tribute to some of those unfortunates whom want, pain, banishment, or the tomb, have overtaken. If, in that state of mind to which the sufferings of his country have reduced him, he could know any other wish than that of preserving posterity from the woes which overwhelm the living, he would have courted the patronage of the oppressor, and disdained the gratitude of the oppressed.

'No: if he have escaped so many dangers, if he have survived so many victims, he will not withhold the price of ransom which so marvellous a preservation demands; he will not forsake the defence of those righteous principles, of which the return alone can indemnify France for her innumerable sufferings. He protests, then, that, in devoting himself to the narration of the crimes of *d'Orléans* and his accomplices, he has had no other view nor ambition than to convince the people of all times, and all countries, that those men (as a great politician \* expresses it) should be deemed infamous and detestable, who destroy religion, overturn governments and republics, and persecute the virtues and the arts which are useful and honourable to the human race. These are the real enemies of mankind, the reformers against whom all polished society should make a perpetual league. Without that firm precaution, there is no tranquillity for empires,—there is no safety for personal property.'

After the observations on this work with which we commenced, we can only say respecting this final apostrophe—*Valcat quantum valere potest.*

ART. XIV. *Die Negersklaven. Ein historisches dramatisches Gemälde Vom Präsidenten VON KOTZEBUE.* Crown 8vo. pp. 139. Leipzig. 1796.

ART. XV. *The Negro Slaves, a Dramatic-Historical Piece, in Three Acts.* Translated from the German of the President DE KOTZEBUE. 8vo. pp. 142. 3s. sewed. Cadell jun. and Davies. London. 1796.

AUGUSTUS VON KOTZEBUE, president of the magistracy of Ehlthland, introduced himself to the public by some popular novels, and by a tour to Paris in 1790, which may yet be consulted with interest. He is, however, more distinguished as a dramatist. *The beautiful Unknown*, (of which the scene lies in London,) *Count Benyowski, Misanthropy and Repentance*, (to which the author of the *Wheel of Fortune* appears indebted,) *the Virgin of the Sun* an opera, and several others of his pieces, have succeeded on the German stage. Many of these are plays which, like some of our sentimental dramas, intentionally excite alternate laughter and sorrow; and the personages have

\* \* Machiavelli, lib. 1. Discorsi.'

- mostly the manners and language of elegant middle life, removed alike from the rant of tragedy or the *flang*\* of farce.

The dramatic poem which we have now to notice is an attempt at compressing, into one deeply affecting piece, the more prominent facts of distress which the evidence respecting the slave-trade has brought into general notoriety; and, by representing them all as occurring on a single plantation, to weave a woof of horror,—the contemplation of which in our closets, and the representation of which on our theatres, cannot but tend to stimulate new efforts in behalf of the oppressed negroes.

From the translation,—which, without being masterly, has considerable merit,—we select a scene:

\* *A negro-woman enters with a dead child in her arms.*

\* *Negro-woman. (Wildly and out of her senses.)* Away! away! this place belongs to my child!

\* *William. (Jumping up.)* God! what is that!

\* *Negro-woman. (On her knees close to the grave.)* Rest quietly here, poor worm. There, underneath, resides a good man who will protect thee.

\* *William. (Shuddering.)* Truro, what does this mean? the child bleeds.

\* *Negro-woman. (Looks round, laughing.)* It bleeds? Certainly it bleeds. Look at these drops on my gown—and these—and these—one—two—three—

\* *William. Whose child is it?*

\* *Negro-woman. (She presses it in her arms most ardently.)* It is my child!

\* *William. Who killed it?*

\* *Negro-woman. (Smiling.)* I killed it.—Who but a mother could take pity on her own child?

\* *William. God have mercy on thee, unfortunate mother!*

\* *Negro-woman. Aye, God have mercy on me!*

\* *William. Why didst thou this?*

\* *Negro-woman. Ought not the mother to take care of her child?*

\* *William. What impelled thee to this horrible deed?*

\* *Negro-woman. Maternal love! My poor child would have been many a long year tormented; whereas, now its torments lasted only three days.—It was born three days ago.—I was very weak and ill, the Overseer came, and desired me to press some sugar between some heavy metal cylinders. I was not able to do this, and therefore he beat me.—(Uncovering her shoulder) See, how he scourged me, see how the scars of the whip extend from my neck quite down, over my breast.—And whenever, after, I wished to give milk to my child, there came out blood.—Two days did my poor child live upon blood, which it sucked from the swellings, and it cried to pitiaibly—(Smiling) Now it cries no more.*

\* *William. Ah! what hast thou done!*

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\* We should not have borrowed this word from the St. Giles's Dictionary, if we could elsewhere have met with one more appropriate.

\* *Negro-*

\* *Negro-woman.* My duty. Would to God, my good master, that my mother had destroyed me at the time I was born! I have no joy in the world! God has created Blacks only to suffer. I was stole from my parents, when an infant, and sold for a copper kettle. My days dragged on between work and hunger, and my nights were passed in feverish sleep and tears, till they gave me a husband that I might bring more slaves into the world. Three times did I hope and fear to become a mother, three times I miscarried from over-work. We are used worse than dogs in the same situation, for they are spared and left at home; but the Negro-woman must work till she rolls in the sand with the pains of child-birth. This child was the first ray of joy that shone upon my life. I heard its little voice. It lay upon my breast—I rejoiced. I felt what joy is to a happy being!—Sweet intoxication of motherly love! Alas! it is vanished.—I have been waked to new torments, to new redoubled torments. I was not to suffer alone, any more—this poor creature was to share my torture. When the Overseer scourged me—God knows! I bore it patiently, and covered my child with my arms—but a stroke chanced to fall on my child—I then went out of my senses—I then drove a nail into its heart—It did not cry—It just moved once—and see, it is dead—would to God, my good master, my mother had been as compassionate, and had destroyed me at the time I was born!

\* *William.* (*Quite subdued*) My heart will break!

\* *Truro.* (*Wiping the tears from his eyes*) I have lived through many such scenes, and yet I cannot grow accustomed to them!

\* *Negro-woman.* Flow gently, innocent blood! flow down and wash the bones of a man who was pious and good. Ah! here rests a dead man—he was white, but humane. He compassionated me, he bought me, because I was unhappy. He died soon after, and I am again unhappy! but this will not last long! No, not much longer! They will torture me for loving my child so much, I am sick and weak, and shall not survive their tortures. God be thanked! I shall die soon!—thou weepest!—Can a white man weep?—let me see—they really are tears—do not cry—give me those tears—I am so poor, that I have no more even of them.—I washed my child's wound with my last tears. (*William covers his face, and throws himself on a bench in the arbor.*) See there, a white man, who has humanity. Go down to that dead man; here above-ground, you stand alone among your brethren.—Hark! what was that? did not I hear the Overseer's voice?—Good night, dear child! Sleep well—Now, they will scourge thy mother, but thou art taken away from misery.—Rest quietly upon this grave—rest tranquilly—sleep well—(*She kisses the child once more, and is going*) No, I cannot however leave it here! It is dead, but the mother's heart yet lives—Oh my child! my child! (*She presses it in her arms, and runs away, with marks of despair.*)

\* *Truro.* You are crying, good master? Alas! that does me good!—I have not seen it a long time.

\* *William.* (*Hiding his face*) Leave me alone, Truro.

\* *Truro.* You are not alone. The spirit of your father hovers around you—the spirit of the father of us all! (*He kneels close to the*

*grave*.) Oh thou good old master! Oh that I could with my nails tear thee up from the earth!"

Two distinct catastrophes have been provided by the author: the one fortunate, in which William (the benevolent brother of the cruel planter) buys the plantation, and emancipates the sufferers, which seems fittest for the theatre: the other unfortunate, in which his intended benevolence effects its purpose too late, but which seems fittest for the closet. The translator, therefore, in our opinion, should have thrown into the note the opposite termination.

This version, dedicated to Mr. Wilberforce, is well adapted to revive his benevolent zeal for the unfortunate sons of Africa.

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ART. XVI. *Correspondance Politique, &c. i. e. Political Correspondence*, intended to serve as Materials towards a History of French Republicanism. By M. MALLET DU PAN. 8vo. pp. 45. En Surffe. 1796. London, De Boffe.

**M.** MALLET DU PAN of Geneva, the *Burke* of the Continent, has long been a celebrated antagonist of the French Revolution, and distinguished above his compeers for virulent variety of invective. In our xiii<sup>th</sup> vol. p. 93, and in our xiv<sup>th</sup> vol. p. 286, we have noticed two of his productions. He is extensively conversant with the best sources of political information. His zeal in the cause of religion and order, of churches and kings, is so fervent and so pure, that he cannot pardon in any of the confederated courts, nor in any of their agents, a moment's inattention or interruption to the great work of blotting France from the map of Europe. He lashes the blunders of the Generals and the Ministers in hostility to the Convention with a searching discernment, and a well-intended severity, which are said to grow rather unacceptable, and of which events have not demonstrated the utility. A moral spirit appears to inspire his censorial fulminations: yet we doubt whether these inflammatory writers have not always, by arousing the passions, occasioned more crimes than their indignation against error can have repressed.

We shall borrow a passage from his introduction:

"Of all those contradictory motives which, with the appearance of an irresistible depressing force, have most contributed to aggravate the energy, to evolve the spirit, and to prolong the duration of the revolution, none has been more domineering than the foreign war.

"I do not suppose that any person will be found seriously to attribute to it any efficacious remedial power, now that a length of habit has enfeebled, a change of object has vitiated, and a disastrous course of event has counteracted its expected operation.

‘ It would be much if a glorious campaign restored to the allies their territory entire. On that of France they might infringe without infringing on the Republic. Probably we should in this case behold the national passions reviving from their present torpor, and consenting anew to that revolutionary spoliation which the distress of the government would require.

‘ The rashness of the republic has long been struggling with its agonising resources: but, although this exhaustion surpasses all that history has related of the most memorable public calamities, still it is only relative. It is proportioned to the activity of a numerous people, to the extent of a fertile soil, to the capitals of a country lately rich in the accumulated labors of ages, industry, opulence, and genius. Besides, if famine gall them into rage, the despair of a faction on the brink of ruin is sure to contrive some new vent, or new resource, at which reason, humanity, or even imagination shudders. We saw this at the entry of the Prussians into Lorraine, and of the Austrians into Hainault.

‘ Those who at London have foretold, with so much confidence, that the fall of the assignats would bring on that of the Revolution and of the Republic, and would produce peace: those, I say, neither know France, the Revolution, nor its abettors.

‘ If to their extensive military means, to Generals, at once Captains and Statesmen, to an obstinate constancy in one invariable plan, the allies had united singleness of end and concert of means—if, observing on the one side a nation kneeling before Peace, but its directors eternizing war in order to eternize pretences for tyranny, they could exhibit themselves as benefactors and not as conquerors—then, perhaps, the exhaustion, which is only to be overcome by the atrocities of terrorism, would operate to call forth the people of France in behalf of the termination of their woes:—but this will never happen, until foreign powers shall cease to alarm its independence.

‘ Such dreams, however, can no longer be formed. One half of Europe has already recognized the French Republic. The question of its legitimacy will only be doubtful to the just man, when the armed confederates shall sooner or later have terminated, by a treaty of peace, their differences with the Republic. This legitimization will then confer the honors of triumph on a band of obscure usurpers, who, after having massacred a whole royal family, proclaimed insurrection against every government monarchical or aristocratic, sworn to stifle in blood every social distinction, and taught to their children the murder of sovereigns as a duty, even now continue to have chaunted officially in their temples and on their theatres, *Perish all kings*.

‘ When the very ministers of several of these kings have openly rejoiced at the republican organization, which has succeeded in France to the revolutionary government; when, in the presence of public notoriety, and with the very newspapers of Paris before their eyes, they have the impudence to falsify the history of their own times for their own purposes, and choose to behold events with the eyes of fear or of necessity; it would be idiotic to reckon on the public opinion of Europe as a mode of influencing the destiny of France, before she regains what reason might call a government.

\* It would not be one of the strangest oddities of our own times, to see the French Republic recognized, and received into the political hierarchy of Europe, at the very time when governors and governed are acknowledging to one another the impossibility of preserving in France a republican form of constitution. This confession has reciprocally been made, I affirm it; although it be not yet promulgated from the tribune, nor in the pamphlets of the Directory.'

These hundred pages contain an introduction, and the first letter of a series which will be continued periodically.

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ART. XVII. *Consequences de la Guerre Consequences de la Paix, &c.*  
i. e. Consequences of War Consequences of Peace. 8vo. 15. 3d.  
De Boffe. London. 1796.

IT has long been a favourite opinion with the aristocracy of Europe, that money is the real spring of national cohesion and aggrandizement; that the prodigious success of the French is really to be ascribed to the enormous sums which their government has found means to levy and to expend; and that a bankruptcy of the republic would soon compel their god Terminus to re-occupy his antient frontier. In our last Appendix, p. 517, we opposed some arguments to this opinion; which is also disputed in an extract from the *Etat Réel de la France* (the work of a republican in disguise) occurring at p. 567 of the same number. To this dangerous theory, which only tends to prolong the rash expenditure of our own resources, the writer before us appears to accede.

P. 14. \* When I speak of the actual distress of France in matters of finance, I presume nevertheless that the party now in power has provided the necessary funds for the campaign of 1796: but I am convinced that it will be possible for the revolutionists not only to begin another, but even to prolong the existence of their government until March 1797.

\* The actual Ministers of France have tried, in their delirium, different methods of re-establishing their finances, which they themselves knew to be impracticable, and insufficient even if successful. They ordered a forced loan in specie. They well knew that they could not expect 600,000,000 livres in cash. Their object was merely to come at as much specie as possible, and especially to revive the credit of the assignats, by affecting to receive them on the footing of one hundred for one; while the actual depreciation was four hundred per cent. They imagined that, by these means, the assignat would at least rise to the miserable rate of one per cent. What has resulted? The assignat, instead of rising, lost as before the very next day, and continues to decline in value. The forced loan has produced but little specie, and even few assignats; and they were soon compelled to recur to other methods. They created mandates. Could they imagine that any other paper-money substituted for assignats, or rather opposed to them, and mortgaged in like manner on the estates of the emigrants,

emigrants, would obtain the confidence of the public? They then thought of instituting a national bank, and of offering considerable advantages to the subscribers for shares:—but where is the man—I will add, the republican—mad enough to carry ready money to a government avowedly bankrupt?

‘All their efforts, then, have been unable to repair the dilapidation of their finances. All their plans have been unsuccessful. I know not whether they will propose new schemes: but thus much is certain, that the human mind cannot conceive of any resources remaining in their power. A little patience, and we shall see this horrible system of revolution crumbling of itself.’

Such has been the unremitting cry of those, who, rather than see an experiment made to revive the democratic institutions under which Greece, and Sicily, and Palmyra, and modern Italy, surpassed in civilization the rest of mankind, have stimulated a confederacy to re-barbarize Europe, to depopulate her fairest provinces, and to reduce them into a desert!

ART. XVIII. *Gedichte von V. W. NEUBECK, &c. i. e. Poems of VALERIUS WILHELM NEUBECK, M.D.* 8vo. Vol. I. Liegnitz, 1792. Vol. II. 1795.

THE Abbé *Winckelmann* ascribes to the poetry of the English the defect of admitting too many abstract ideas: it should abound, according to him, in vivid sensible images; and every epithet which does not paint is a fault. On this ground, he censures these lines of our great bard,

“ Grace was in all her steps, heaven in her eye,  
“ In every gesture dignity and love;”

in which the poet, he says, wholly trusts to and does not assist the fancy of the reader.—Were we to attempt as loose and general a censure of the collective poetry of *his* nation, we should call it *trailing*. The German versifiers seem to employ more syllables, more and longer words, more and longer lines, more stanzas, to excite a given series of imagery in the fancy, than those of Italy or of England. This is perhaps a fault of their language, which *Schiller*, *Bürger*, and *Klopstock* have eluded only by harsh constructions. They can succeed in translating Homer or Chaucer, whose style has also this character: but they fail in attempting Virgil or Pope. Hence their simplicity appears to border on inanity, and their nature on insipidity; and the reader is continually tempted to exclaim—“there is too much of it.” Their style has one character of rudeness; it wants abbreviation.

Dr. NEUBECK partakes in a small degree of the national character: but his works are a favourable specimen of the



average poetry of the Germans : they are infinitely varied in form and matter ; and they are mostly elegant and short. Those of this latter description are addressed to the zephyr, to the apple-blossom, to the evening-cloud, to the nightingale, to Lina, to sympathy, &c. Among the loftier odes, that to the northern light distinguishes itself advantageously. Among the ballads from the English, *W. J. Mickle's* Hengist is most worthy of praise. The elegiac poetry is perhaps penned with the more feeling, and polished with the more perseverance. Morven, and the ruined hall of Ossian, produce an emotion very like the songs of Selma.

The most extensive of these poems is entitled *Die Gesundbrunnen*, or the Health-wells ; a name by which mineral springs are designated in the German tongue. The fable may be deduced from the fourth book of the Georgics of Virgil, where the bee-master Aristæus is admitted into the cave of the Nymphs, and initiated into the wonders of the subterranean world. This poet, in like manner, supposes himself received by the Naiad of the Gera into her grotto. He is led to the iron-cisterns of the chalybeate rills ; to the volcanic caverns and lava-lakes, in which the sulphureous waters are impregnated with caloric and vitriolic ingredients ; and to the glittering chrystalline chasms, whence the salt-streams are distilled. The celebrated Thermopylæ of the antient and modern world are sung ; those of Judæa, of Greece, of Italy, of England, and of his own country. The diseases which require this remedy are enumerated, and the rites which Hygeia has prescribed for their exorcism ; the draught, the bath, and the mixture of mellow hock with the sparkling aerated waters. Exercise, dancing, the social pleasures, and the dangers of dissipation, are described ; and the melancholy story of Theonæ terminates these didactic hexameters. We could wish to see an imitation of this latter poem drawn up in the spirit of Dr. Darwin, and accommodated to our local manners and places of resort.

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ART. XIX. *De l'Intérêt de la Monarchie Prussienne, &c. i. e. Of the Interest of the Prussian Monarchy, in the Situation of Affairs as they were in January 1796.* 8vo. pp. 348. *En Allemand,* Février 1796. London, De Boffe.

WE have no authority for crediting a rumour, which describes the composition of this work as having been bespoken by a diplomatic agent of Great Britain on the Continent. Its object is to persuade the Prussian Cabinet to rejoin the confederacy against France. For this conduct two motives

tives are alleged, viz. the prospect (p. 204) of a fresh subsidy of half a million sterling from England; and the prospect (p. 171) of occupying Over-ysse, if not all Holland.

The work is very methodical, and treats first of the interests of Prussia with respect to collective Europe, and then of its interests with respect to each state. Separate chapters are allotted to the consideration of its relations towards France, Portugal, Spain, Italy, Switzerland, Turkey, Poland, Sweden, Denmark, and Russia. A passage is quoted from the Posthumous Works of Frederic II., which observes "that Prussia has to fear lest Russia (its ally) should become so powerful, in time, as to attempt to impose laws on Prussia as well as on Poland." "If this alarm of the great Frederic, who must be the oracle of Prussians, was well-founded before the partition of Poland, (continues our author,) how great must its weight be now!" We incline, on the contrary, to think that Russia will for a long time have more important objects of ambition, than the acquisition of a few sandy provinces along the Baltic. Persia is already threatened with a king from her hand. Her suspended views on the Ottoman Empire will either be withstood by the imperial house of Austria, or seconded only at the price of a considerable division of the spoil—at the price of an important portion of European Turkey. She has, then, an interest rather in depressing the sharer and rival of her present rank and future acquisitions, than in attacking the rival house of Prussia, whose extinction would throw too much power into the hands of the Emperor. As objects of covetousness to the Czarina, Hungary and other provinces of the Austrians, (since the inhabitants speak the Slavonian language, abound with followers of the Greek church, and would conveniently amalgamate, from the feudality of their constitutions, with that spirit of military subordination which pervades the civil institutions of Russia,) are more inviting than those northern German provinces; though less easy to subdue, because full of poor and armed men, already inoculated with the love of independence, panting for the manners of a military democracy, and likely, when attacked, to offer up on some new Platea the hosts of the great monarch, as victims to Jove the deliverer.

Germany, the house of Austria, and Great Britain, are next considered. In this chapter, the observation has been omitted that so long as Hanover, Bremen, and Osnaburg, shall continue domains of the royal dynasty of Great Britain, it must be the interest of Prussia to quarrel with the English sovereign, in order to have a pretext for the usurpation of these districts. These, then, form an obstacle to a cordial alliance.

The chapters concerning the Netherlands and Holland analyse, much at length, the nature of the engagements to the Stadtholder taken in 1788, and endeavour to represent these engagements as in no respect invalidated by the treaty of Basil. It is maintained that, consistently with the spirit of this agreement with the French republic, the king of Prussia can act on his guarantee of the Dutch constitution; and that, in case of his breaking with the French, he has little else to apprehend than missing the indemnity, promised to him in the 5th article, for the cession of the Prussian territory situated on the left bank of the Rhine. To us it sounds like language of the last century to talk of the restoration of the Stadtholder. Such old-fashioned fidelity is out of date. If the king of Prussia could restore his noble relative, he could occupy Holland for himself, and would probably prefer the latter mode. The great continental powers have long since taken it for granted that the republicanism of France will operate as a warning to their subjects, and are no longer anxious to bestow any other constitution on that country:—but they are more than ever intent on preserving the balance of power in Europe; and they are rapidly annexing to their several territories such petty states, as may assist them to equiponderate with the new dimensions of France.

The ensuing long chapter on Prussia contains theoretical propositions, which have been much refuted by events. One passage deserves selection, as tending to warn our rulers against remaining behindhand in point of information as to the negotiations of foreign cabinets.

P. 181. ‘At this time, the Emperor received, *under the name of a loan*, a vast subsidy from England for the campaign of 1795. Prussia, jealous (it should seem) of so profuse a *douceur*, pretended, in order to fix on herself the attention of Great Britain, to be about making a separate peace, and began a negotiation; probably without surmising that it would end in a treaty:—but, whether from necessity, or because the court of Berlin thought its dignity wounded by the apparent neglect, or because the aggrandizement of the Emperor seemed likely to result from its continuance in the confederacy, the negotiations insensibly advanced. Much might have been gained by retarding a conclusion: but the French were active and decisive. All Europe was amazed at the rapidity of this approximation, England, who alone could have stopped it, and who had the strongest interest in doing so, *was the last to perceive it*; and the treaty was already concluded, when her tardy offers, which if made a month sooner would have proved an insurmountable obstacle,

obstacle, arrived at Berlin. Such at least was the general opinion, which time must be left to ascertain. This peace, made in the month of April 1795, interrupted that campaign of the allies; and, in order to afford a pretext for a new subsidy to the Emperor, his armies were put in motion in the November following. Then M. de Clerfayt executed with glory that which he might have done with no less ease and success, and with a hundredfold more utility, had he been enabled and authorized to undertake it while Luxembourg was still defended, and Dusseldorf untaken by the French.

The concluding observations relative to the practicability of overthrowing the Revolution, and to the future plan of conduct of the allies, are not to us either convincing or original. Among the notes, a severe critique occurs (p. 343) on the conduct of our expedition to Quiberon.

This work treats of diplomatic questions with becoming boldness. That department of governmental science has hitherto eluded publicity with too much success; and it is to the honor of the German press, that the conduct of the federative power may so freely be canvassed by the subjects of its influence. It is instructive to nations to contemplate such a treatise, however equivocal may be the wisdom of the advice which it bestows. They will see from it how much they are considered in the light of fields and cattle by a landlord,—to be transferred, exchanged, or annexed, without their own consent, whenever the opportunity offers for inclosing a common, or bringing a scattered domain within a ring-fence.

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ART. XX. *Statistique Elementaire, &c. i. e. Elementary Statistics of Switzerland, for the Use of Young Persons.* By F. J. DURAND. 8vo. 4 Vols. Lausanne. 1795, 1796. London, imported by De Boffe.

THE word *Statistics*, as the name of a peculiar science, was first engrafted into our language by Sir John Sinclair. It comprehends, according to the practice of the German writers, from whom it was adopted, all those topics of inquiry which interest the *statesman*. That is a proper *statistical* account of any country which contemplates every thing thereto relating, in the point of view whence the rulers of the *state* ought to survey it. The natural and artificial curiosities, the caverns and prospects, the antiquities and works of art, of a given district, are only recorded by the *statist* inasmuch as they are likely to promote the actual or future well-being of the inhabitants, by attracting strangers, by affording profitable branches of employment, and by supplying the wants or improving

proving the civilization of the inhabitants of the land. His oryctography has for its object not to evolve a theory of the earth, but to ascertain the nature and quantity of its mineral wealth. His topography aims not at tracing the exact site of a Roman camp or road, but at investigating the most profitable, possible, application of every hill and causeway. His biography confines itself to the notice of such characters as derived from their local situation the means of their degree of excellence, or conferred on it services which claim the record of their exemplary utility.

This being premised, we object to the fitness of the title given to the work before us; which is a mere geography of Switzerland. The inquiries of the antiquary, of the historian, of the etymologist, of the mineralogist, are admitted into the composition with the usual extension, and not at all limited in their purport or elaboration by the political importance of the objects to which they relate. It contains, indeed, the enumeration of most particulars which the native, the resident, or the traveller, from motives of curiosity, will desire to learn:—but it dwells more on the amusing, and less on the instructive intelligence than might justly have been expected. Natural history of the objects of commerce, courses of husbandry, accounts of the machines, and returns of manufactories, wages of labour, lists of population, establishments of beneficence, local laws and public constitutions, or practicable schemes of territorial improvement, are not detailed with that favour and precision, nor with that industry of research and preference of attention, which belonged to the spirit of the undertaking. The author professes himself a stranger to the German tongue; an ignorance scarcely excusable in a writer, whose best materials were to be sought in the voluminous collections of *Schlötzer* and of *Büsching*, and in the *Schweizerische's* Museum.

Possessed, as we are in this country, of the well-directed travels of *Coxe*, it will not be necessary to make very copious selections of any information which this work may have to bestow. The translation of a chapter here and there will give a sufficient idea of the merit of its execution:

Vol. i. p. 241. 'The subject of population is difficult to handle. Many methods have been suggested for discussing it with success: all been found in practice erroneous.

'One method has been to ascertain the number of hearths or families, to allow 6, 5, or at least  $4\frac{1}{2}$  to a family, and thus to infer the total amount of the population.

'Another method has been to compare the annual returns of births and deaths for a series of ten years or more, so as to obtain the average number; and to reckon 24 or 28 persons living to 1 dead in the large towns,

towns, 30 or 32 persons living to 1 dead in the small towns, and 40, 42, or even 48 persons living to 1 dead in the villages. The mean calculation for a whole country is by multiplying the number of deaths by 37 or 40.

A third method is to enumerate the births. It is commonly taken for granted that the number of births is greater than that of deaths, especially in time of peace, and when there are no contagions. In the country, and in small towns, the average number of births is multiplied by 29; in large towns by 35. It has even been maintained that in an overgrown metropolis, such as Paris or London, it should be multiplied by 50. Suppose, for instance, the annual number of baptisms in Paris to be 15000; multiply by 50 and you produce 750,000 inhabitants. Others would reduce the multiplier to 21 or 22. The great disagreement between all these calculators proves their uncertainty;—and, to say nothing of lists of marriages, we believe that certainty can only be attained from actual enumeration by the head. This was the method of the Romans; it is that of the king of Prussia: it has occasionally been that of the Swiss.

In 1764, for instance, the canton of Zurich ordered an enumeration of its inhabitants. There were found of males

From 1 to 16 years of age	28000	
16 — 64	46000	
Above 64	15000	— in all 89000 males.

Of females, there were found

From 1 to 16 years of age	25000	
16 — 64	44000	
Above 64	17000	— in all 86000 females.

So that the whole population consisted of 175000 inhabitants. This number has, no doubt, augmented since, under the influence of peace. From 1651 to 1700, there were in this canton 15 births to 10 deaths.

This enumeration offers two important observations: the one, unusual in most countries, that the number of men surpasses that of women: the other, almost universal, that more women attain old age than men.

Vol ii. p. 138. The languages spoken in Switzerland may be reduced to four: 1. the German; 2. the French; 3. the Italian; and 4. the Velsh or Roman, as the jargon of the peasantry is called.

The German is the national language. The Helvetic body uses it in the Diet, writes its edicts, and receives its petitions in this language. In the Valais and among the Grisons, it is used in all conferences and state-affairs.

The town and canton of Friburg, the Pays de Vaud, the principality of Neuchatel, Geneva, and some lowlanders of the Valais, speak French.

A pure Italian is used in the valley of Livenen; an impurer in the ultramontane bailiwicks, contiguous to the Milanese.

The Velsh is a medley of the antient Tuscan language, of the Gallic, Latin, and other foreign tongues. Many singularities occur in its dialect and pronunciation. This is the language of the country people, and of all the lower classes where French is spoken.

There

\* There are many varieties in the German dialects which are used in Switzerland. Sometimes, a narrow line separates those who speak a totally distinct language. This contrast is surprising at Friburg; and we could name some ridges of hills, on one of the declivities of which the Velin is spoken, and on the other the German.

\* Persons of education and learned men feel in Switzerland, as elsewhere, the beauties of these languages. *Leu* in his dictionary, the learned *Beckhart*, and *M. André* of Hanover, have made on this head some ingenious observations.

\* Another circumstance deserves notice, that, in some of these districts which once belonged to the Romans, and in others which belonged to the kings of Burgundy, not the least trace remains of the languages of those two nations. The German has wholly superseded them, even in technical terms, and names of places and persons.

Vol. iii. p. 429. \* *Rousseau* says that, were there a people of gods, they would govern themselves democratically: but he adds that this form of government is ill-suited to men, and that the best of all constitutions is an *elective aristocracy*. Why? Because choice is the true means of separating and elevating probity, talent, and the juster titles to public esteem. Because select assemblies can be more conveniently held than those which are promiscuous. Because business is done there with more order. Because magistrates, whom their birth, education, and knowledge render venerable, are fitter to govern than an obscure multitude, capricious and moveable as a leaf agitated by every wind.

\* Now, if we attend to the constitution of some of the Swiss constitutions, we shall find that these characters are applicable to them: that fustian and oblique methods of obtaining the public offices are proscribed: that, if local circumstances, as will always happen, do introduce members into the councils who have not the qualities requisite for functions so eminent, they only form part of the crowd, and never arrive at the leading dignities: that the laws reign, and the magistrate only governs by their means; that the laws, profoundly devised, are conformable to the disposition and wants of those who have to observe them, and to the several geniuses of the constitution of each state; and that this constitution is every where analogous to the situation and circumstances of the country, so that there is nothing harsh nor arbitrary.

\* To inquire absolutely which is the best form of government is asking a vague and unanswerable question. Or rather this question admits of as many solutions as there are possible combinations in the absolute and relative conditions of different nations. There always have been, and always will be, disputes on this question, because each sort of government is in certain cases the best, and in certain others the worst;—and how can we enumerate the multiplicity of circumstances which form exceptions? The celebrated Englishman, *Temple*, has observed that there is no species of government without its peculiar disadvantages. Absolute monarchy corrupts and ruins the people; limited monarchy perpetually exposes the prince. Aristocracies suffer from the ambitious struggles of the great, and from the pitiless oppression



pression of the little. Democracy is liable to popular tumults. From all this he concludes that to seek for the best form of government, speaking absolutely and of all cases, is like seeking for the philosophers' stone.

“ We must then understand in a relative sense the assertions of the citizen of Geneva, and the praise which he bestows on elective aristocracy in particular. Similar praises have been bestowed both on the democratic and aristocratic governments of Switzerland. If, on the one side, it be acknowledged that the greater part of constitutions extant in the world seem to have been constructed like our old halls, a portion at one time, and a portion at another, so that in every renovated form of government, something of the preceding state has been preserved which destroys its beauty, symmetry, and proportion;—on the other side it must be acknowledged that, under constitutions so constructed, the subjects of the Cantons are the most free and the best treated of all others.

“ Mr. Cox says that, although aristocracies have in general been found most oppressive to the people, those of Switzerland are certainly an exception; that nothing can be milder than their spirit, nor farther from an arbitrary tyranny, than the scrupulous attention with which the rights of the subject are there respected. In other places, he praises the mild firmness of their administration, and the celerity with which business is executed. How often, also, Mr. Ramond exclaims on surveying the Alps: “ Happy country, in which man feels the true dignity of his nature, and has a high idea of his personal worth; in which the yoke of oppression never bowed his neck.”

Vol. iv. p. 294. “ It has been proposed to institute a *harvest home*, (fête Cereale,) to be celebrated in every village, after having housed the corn, when rewards should be distributed to those husbandmen who had most distinguished themselves. Thus, at London, in the church of Saint Leonard, Shoreditch \*, an annual sermon is preached in honour of the agricultural and horticultural profession. Such an appointment has its use, and does honour to a nation which few equal and none surpass in the arts of improving land.

“ Without any formal institution, there are many villages which keep holidays of this kind. At Ormont, as soon as the return of fair weather permits the shepherds to re-ascend with their flocks and herds those mountains which supply their summer feed, they proceed to the election of a *king*. Neither intrigues, factions, nor wealth, determine their suffrages. They calculate only the services done to their community. If any one of them by his intrepidity or skill had delivered them from the ravages of a bear, or had slain a voracious wolf, or had enabled them to get rid of some other nuisance, he is forced into a throne which neither ceremony nor care surrounds. On those occasions when appeal is made to his authority, a silent solemn ring is formed about him. Seated under the oldest tree of the mountain, his audience hall is the circle of shade. Instead of sceptre, he grasps a knotty staff;—and perhaps some trophy of his prowess, the skin of a

\* Founded by the late Mr. Fairchild, a gardener.

wild beast, is the ornament of his person. Has any shepherd been convicted of profane swearing or quarrelsome provocation ;—has he been guilty of any intemperance, or of cruelty towards the cattle \* under his care ;—he is made to stand up in this circle. The accusation and defence are heard : the king dooms him to some adequate punishment ; and the sentence is religiously executed. This despotic authority over the shepherds is said to be exercised with great wisdom and equity.

Every four years, at Vevay, a festival is celebrated under the name of *Abbaye des Vignerons*, although it be not consecrated to Bacchus only. Ceres,—represented by a woman holding in one hand a sheaf, in the other a sickle,—appears seated on a waggon over-arched by hoops adorned with poppies and with ears of corn. Among the characters of the procession are fauns armed with halberds twisted with ivy, young women as bacchanals playing on the tabor, or dancing, and at the head of all the jolly god of wine. He is represented by a plump young man astride on a hog'shead, which two men carry. Satyrs in buff (nankeen) lead along a victim with gilt horns, and dressed with flowers. A priestess has been introduced, before whom is carried a censer and a tripod. The trough in which the grapes are bruised is not forgotten ; nor old Silenus, crowned with clusters, a pitcher of wine under his arm, tottering on his ass. All this resembles a pagan holiday, and would be very much in the antique taste, were it not that father Noah and his children, with a vine and the ark, and the huge bunch of grapes from Canaan, also made their appearance in the procession. It probably originated, therefore, in those ages of ignorance, so well described by *Robertson*, in which it was customary in the mystery of the passion to introduce Bacchus and Jesus Christ together on the stage.

The two vine-dressers, to whom the wreath was adjudged for superior skill, preceded the abbé, their parish priest and theatrical director. Then followed other vine-dressers in green and white, with straw-hats, singing hymns for the occasion in honour of Bacchus and Ceres, whose *truly national* burden was

“ *Chacun a son tempérament ;*  
“ *Boire c'est notre amusement.* ”

The priestess and bacchanals joined with the fauns and satyrs in executing the wild rotatory dances of the country, in different parts of the town, where largesses were collected. The procession was closed by harvest-men, some with blue and white, others with pink and white ribbands, displaying the several implements of their employment. The next day, on the borders of the lake Leman, one hundred and fifty of these persons dined together at a long table in the public walk, on a plentiful collection of joints of meat and various vegetables.

By those who want a traveller's guide to the more prominent objects of attention in Switzerland,—or who are engaged in the improvement of our elementary works of geography,—or

\* This is singularly excellent ! may the example spread !

who

who wish for some compendious account of a country remarkable beyond others for fine natural scenery, no less than for the courageous love of liberty and the purity of domestic morals which distinguish its inhabitants,—this work may be consulted advantageously: it is instructive and methodical, yet amusing and lively.

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ART. XXI. *Le Spectateur Francois, &c. i. e.* The French Spectator during the Revolutionary Government. By Citizen DE LA CROIX, formerly Professor of Public Law in the Lyceum. Intended as a Sequel to his Work intitled, *On the Constitutions of the principal States of Europe*. 8vo. Paris. Third Year of the Republic. Imported by De Boffe, London. Price 5s.

ABOUT twenty years since, M. DE LA CROIX published a French Spectator, in some measure on the plan of the celebrated English one, and, like it, designed to correct the follies and foibles of the time by good-humoured ridicule or serious admonition. It was well received; and in 1777 a new edition of it appeared under the title of *A Picture of the Manners of the Age*. After a long space of time, the author was induced to revive the first title in another work, in which he conveyed his sentiments and advice on many topics connected with the recent revolution. The moderate side which he took in this great change rendered him odious to, and suspected by, the violent spirits under the tyranny of *Robespierre*; and he was imprisoned, and tried for his life. He escaped, however, by great good fortune, and is become one of the *men of letters* of Paris. His work, which is now before us, bears many marks, especially in its earlier part, of being written at a time in which it was not safe to utter all that a man thought or felt. Yet there seems no reason to doubt of his real attachment to liberty, and even to the new order of things, as far as it consisted in the demolition of antient abuses, and the establishment of a national equality. The volume is divided into a number of *discourses*, many of them consisting of imaginary letters, with the answers to them. We have been, on the whole, much pleased with the spirit displayed through them, which is calculated to heal the cruel wounds inflicted by a state of civil discord, and to soften the prejudices and asperities of party. We have translated two or three as specimens.

\* *On the Injustice of the Charges brought against the genuine Philosophers.*

\* According to those who suffer from our revolution, all the errors, the acts of injustice, and the persecutions, which afflict the friends of humanity, are the work of philosophy. May it not be asserted, with

more truth, that it is because men have despised her lessons, and been deaf to her voice, that so many troubles and disasters have happened, which have brought desolation on town and country? Has not philosophy assumed all forms, and borrowed all languages, in order to make our monarchs comprehend that they ought incessantly to occupy themselves with the happiness of their subjects; that, in sacrificing the public welfare to the desires of some individuals, they did not even satisfy the avidity of their courtiers; that they exposed themselves to the risk of seeing extinguished in the hearts of their subjects that love which is so natural to the people under their dominion, and which was the firmest support of their throne? Were not the days of the author of *Telemachus* poisoned with exile, because he dared to trace, under the eyes of Louis XIV., the duties of a great king? Was not *Racine* overwhelmed with a load of disgrace, for having essayed to move the heart of the same prince to the misfortunes of his people.

Did not *Voltaire*, *Montesquieu*, *Mably*, *Rousseau*, in fine, all the philosophical and moral writers, use all their efforts to snatch Louis XV. from his scandalous indolence, and to sow in his frozen heart some seeds of virtue? What eulogies, even to exaggeration, have they not given to Henry IV., in order to excite the emulation of his descendants, and to cause him to be revived in the heirs of his throne! The wisest counsels have been disdained, the best intentions calumniated. Then the zeal of philosophy was irritated; she assumed the prophetic tone, and concluded with clearly announcing those events which now strike our eyes and astonish our minds. These truths appeared so improbable, that scarcely any attention was paid to them. In proof of my assertion I only quote the following passage from *Emilius*: "You trust to the existing order of society, without reflecting that this order is subject to inevitable revolutions. The great become little, the rich become poor, the monarch becomes a subject. Are the strokes of fate so uncommon that you may expect to be exempt from them? We approach the state of crisis and the age of revolution; who can answer to you for what you will then become?" To render this prophecy the more striking, the author adds in a note, "I consider it as impossible that the great monarchies of Europe can have long to last; all have shone, and every state which shines is near to its decline: I have more particular reasons than this maxim for my opinion; but it is not my business to mention them, and every one sees them too plainly."

Kings, prelates, nobles, financiers, was it possible more clearly to predict to you your present state! Happily for him who foretold your sudden fall, you only regarded him with contempt.

If the magistrates had not with inexorable inflexibility rejected the maxims of the *Beccarias*, the *Filangieris*, and the *Dupatys*, and of all those who conjured them in the name of humanity to extend an equitable protection over innocence and wretchedness, would they not have found defenders in that national assembly which destroyed their power? The nobles, so jealous of their quit-rents, their *corvées*, their right of the chase, and all those claims of servitude which degrade the inhabitant of the country, have they not leagued against a minister who would have been the protector of their properties? Far from voluntarily yielding to the voice of reason, and making slight sacrifices

sacrifices to the public interest, they have aggravated their vexations, and immolated men to the preservation of their animals; yet, instead of reproaching their own injustice, and attributing to their pride and unfeeling sternness the vengeance of their former vassals, they impute it to philosophy. Ah! let her no longer be calumniated! she foresaw all our misfortunes, she braved and hazarded persecution to avert them: but her efforts have been fruitless! Princes have more heavily burthened their people instead of relieving them; the great have humbled instead of succouring them; pontiffs have scandalized instead of edifying them; magistrates have outraged instead of protecting them. The moment of their power arrived. Then they recollected nothing but the insults and sufferings which they had so long endured. If their vengeance has been terrible, it is not philosophy that has directed it; on the contrary, she has tried to alleviate its effects: but it has no more been in her power to stop the excesses at which she deeply groaned, than it was to realize the good which she proposed.

It is not during the flame of revolutions that the voice of sages has any empire over the human passions. What could the Roman orators and philosophers do amid the proscriptions of Sylla and the triumvirs? no more than the *de Thous* and *l'Hospital* in the rage of the League. Could *Fenelon*, *Montesquieu*, *Voltaire*, and *Rousseau* himself, were they still living, by their discourses or writings put a stop to the sanguinary acts which tarnish our liberty and excite the lamentation of our legislators? Reduced to fruitless regrets, we should see them resemble the pilot, who, during the fury of a horrible tempest, contemplates with stupefaction the vessel which he can no longer govern. Let a single philosopher, worthy of the name, be mentioned to me, who has excited the people to murder and conflagration; who has not recommended to them to be generous in victory, to respect legitimate property, to spare imbecillity, to condemn the guilty by the rules of justice alone!

We subjoin a quotation of a lighter cast: it is a letter from the daughter of an ex-noble:

I am not yet eighteen, and I have experienced things so extraordinary that I seem to have lived an age. My father, who was lord of one of the finest estates in the kingdom, indignant at seeing his titles burned, and his seat demolished, has forsaken his wife and children to enroll himself under the standards of Austria. My mother, who immediately availed herself of the law of divorce to preserve her liberty and property, has just married her steward, in order no longer to belong to a persecuted cast. One of my brothers, who was running the episcopal career, is transformed into a soldier, and is now fighting against the fanatics who wish to re-establish the clergy. Another, who lately had a seat in the parliament, now conducts the waggons of the republic. A third, who was a knight of Malta, puts the seal on the commanderies of his order, in quality of justice of peace in his canton. I was destined to a young officer of the guards, and I am on the point of giving my hand to the son of an apothecary who protects all my family, as president of his section. One of my aunts, a  
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determined devotee, hesitates between the clerk of a young attorney and her former confessor; one, as the price of her hand, offers to preserve her fortune; the other, to save her soul.

‘ I go from surprize to surprize. The abbess of the convent in which I passed my infancy figures in a confectioner’s shop; and some days since I recognised my spiritual director in the dress of a pioneer. A man who was formerly my father’s coachman, but who is now at the head of a revolutionary committee, *thou’s* me as if I had the honour of being his niece. If I live some years longer, I know not what I shall see: but I confess to you that my present existence resembles a long sleep troubled with very odd dreams.’

The following paper appears to be dictated by good taste and good sense:

‘ *On the Influence of the Revolution on the Productions of Wit and Genius.*

‘ The revolution which has taken place in our government has produced one not less astonishing in our literature. Our books of history and of morality, and our dramatic pieces, seem to have been created for another people, and by writers foreign to our thoughts and manners. The eye of a republican scarcely deigns at present to dwell on the SPIRIT OF LAWS, and to glance over a work which gives to the monarchical government a pre-eminence over other forms, and so highly extols the wisdom of the English constitution! Of what value in our eyes is that far-famed TELEMACHUS, which was inspired only by the intention of rendering a prince worthy of the throne? The HENRIADE, which before seemed cold to certain readers, must it not be mere ice to those who have overthrown the statue of the hero of the poem? The funeral orations of BOSSUET and FLECHIER, pronounced in honour of those illustrious Dead whose ashes have been dispersed, do they appear any thing else than a pompous assemblage of vain words on imaginary virtues? Those epistles of BOILEAU, which too often disclose the courtier under the austerity of the censor—those pretty poems of the LUTRIN and VER-VERT, in which the imagination sports so agreeably with the vanities of a Chapter and the scruples of a Cloister,—are they not vanished with their subjects? How many tragedies, termed national, no longer dare appear before us! I speak not of those enormous collections engendered by theology and jurisprudence—they have all fallen into the nothing, whence it is not to be desired that they should be recalled:—but I confess that I should not without regret behold the fruits of genius, the works of taste, the productions of wisdom, undergo the same fate. I would wish, at least, that they were contemplated with the same regard with which an antiquary views the precious fragments rescued from the destruction of an ancient city; that men should not be more severe against them, than under a monarchical government they were against the works of Demosthenes and Cicero; that for the same reason for which, under our kings, those fine scenes were admired in which *Cornaille* seems to restore to life the Horatii, Pompey, and Sertorius, and those in which *Voltaire* displays the great soul of Brutus, we should not shew a sa-  
vage

vage insensibility towards others which bear the impress of royalty; that the aversion borne to our antient monarchs should not extend to every thing which shone under their empire; that a moral or political writer should always have credit for his zeal and generous efforts; that the time in which he wrote, and the fetters in which his genius was bound, should not be forgotten; and that he should even be pardoned for those slight flatteries which served as passports for truth. Can we believe that, if the Romans had regained their liberty, they would have disdained the poems of Virgil and the epistles of Horace, because Augustus had been treated with exaggerated eulogies by these writers?—that Pliny and Seneca would have been delivered to contempt, for having sought to mollify a too potent authority?

Would the Greeks have suffered the works of Aristotle to fall into oblivion, because he composed part of them in the court of Philip, and directed the youth of that conqueror before whom liberty disappeared? Let us admire all that is fair, esteem all that is honourable, and not fancy ourselves superior to those who would only have been rash had they been bolder. Let us recollect that *Fenelon* and *Racine* were disgraced for having caused the voice of the people to be heard by a master who saw nothing above his will, and thought, in his pride, that it was happiness enough for men to obey his laws, and to exist under his dominion. Was the genius of *Montesquieu* supported by any thing less than a high office, which enabled him to make head against his enemies, and to render his work triumphant over their rage? How many stratagems was not *Voltaire* forced to employ, in order to escape the persecutions of ministers and magistrates! *Mably* durst not, in his lifetime, publish his best works; his *posthumous* children, who raised the glorious shade of their father from his tomb. Did not *Raynal* drag out his declining years in exile? It was only by the most dextrous policy that *D'Alembert* escaped public censure. Friendship preserved *Hobbes* from ruin and disgrace. *Diderot* saved his head only by veiling his bold thoughts under an anonymous character. The author of *Emilius*, pursued by the madness of priests and the fanaticism of parliaments, went into banishment for shelter from their attempts, and only pacified them by condemning himself to silence and obscurity. O ye writers, O ye modern orators, who have within a few years taken so bold a flight, speak no longer with disdain of those who soared in the highest regions of thought, while you crouched under despotism, and obscurely sought your food at its feet!

Instruction is composed only of the knowledge of errors and of truths: we attach ourselves more firmly to the latter after we have reflected on the former. If we should be so fortunate as to establish a good government, one the best adapted to our manners and the versatility of our character, what harm will there be in having considered those which imagination had embellished with its magic? Let us think that we are almost always more happy by illusions than by realities: that, if we take away from our literature all that taste, wit, and the graces have produced to charm our days, we should only root up the flowers from the path of life!

We could with pleasure make farther extracts from this volume, which contains many ingenious, eloquent, well-intended,



564 Forster's *Travels*.—Danican's *Russians unmasked*.

intended, and judicious pieces, had we not already allotted to it its full share of the pages of our Appendix.

It is sufficient for us to *announce* the new edition of the author's former work, which is come over with the present, and is now entitled *Spéctateur Français avant la Révolution, par le Citoyen De la Croix*. It is a large octavo volume, and abounds in a variety of entertainment.

ART. XXII. *Voyage Philosophique & Pittoresque en Angleterre & en France*: i. e. Picturesque and Philosophical Travels in England and France in 1790; with an Essay on the History of the Arts in Great Britain. By GEORGE FORSTER, one of the Companions of Cook. Translated from the German, with notes, by CHARLES POUGENS. With 10 Copper-plates. 8vo. Paris. 4th Year of the Republic.

THIS volume seems to be manufactured out of the notebook of the late Mr. GEORGE FORSTER, and contains nothing which we think of importance to an English reader. It is to England that the whole, *nine pages* excepted, relates: so that the addition of France in the title is a *take-in*. The writer gives hasty sketches of our metropolis, places of amusement, fashions, arts, and sciences, &c.; and takes a flying tour through some of the interior parts of the kingdom; where he occasionally exercises his talent at sentimental and picturesque description: but, as there is nothing new in his *matter* to an Englishman, so his *manner* will scarcely distinguish him above sentimentalists of our own growth. The most elaborate part of the work is the history of the arts in England, particularly those of painting and sculpture, which contains considerable information for a foreigner: but it chiefly consists of *matter of fact* with which a native must be already acquainted; and as to the critical remarks, they do not appear important enough to merit translation. The volume is eked out by the translator with accounts of our principal edifices, &c. taken from common authorities, and accompanied with ordinary plates.

ART. XXIII. *Les Brigands démasqués, &c. i. e.* The Russians unmasked, or Materials for a History of the present time, &c. &c. By AUGUSTUS DANICAN, Ex-general of Brigade, commanding the Sections of Paris on the 4th of October, and condemned to Death by the Military Commission. 8vo. pp. 235. 5s. sewed. De Boffe, London. 1796.

THERE is about this pamphlet a personality of bitterness, which might inspire the suspicion that the author was rather angry with the revolution and the republic on account of some difference with the men who rule it, than through the medium

medium of any settled system of political opinion. It contains, however, besides much tedious, incredible, dirty, pettish libel, some information of value to ministers; particularly respecting the armies of France, p. 195, &c.

We shall extract one paragraph :

P. 190. ' Suppose a partial peace attained, what will be the result? That the Executive Directory, not satiated with the treasures pillaged in Italy by *Buonaparte*, will send to seek for more in Great Britain. This expedition, which is not so chimerical as has been thought, has two principal objects. The one to lay waste a rich and flourishing region by inoculating it with *Robespierrean* liberty. The other, to rid the Directory of a dangerous croud of restless soldiery, which it will want no longer, and which it must send *somewhere* to be "killed off."

' For a long time past, the republicans have been continually told of the immense riches of England. The persons pointed out as the conductors of this descent rely on their powerful friends; and especially in Ireland, they loudly flatter themselves with the hope of being received with open arms, and seconded by a numerous party. The plans of execution are drawn up, and the moment is perhaps at hand, at which ambition is to come and die of disappointment on the coasts of an island, whose inhabitants are really patriots. The common security will prompt them vigorously to coerce the partisans of anarchic liberty, oppressive equality, and miserable fraternity.

' The example of Italy must open the eyes of all the nations, who have not yet been pillaged by the masses which the Directory is sending to the slaughter-house. Listen to a report made to the Convention by the deputy *Pelet*, only last year: "If the next campaign be inevitable, (says he,) we have nothing left to do but to strike some great blow in Italy. Undoubtedly, the republic gets exhausted by its bloody victories. Undoubtedly, Frenchmen perish: but the liberties of France shall not perish without involving the whole of "Europe in their overthrow."—A consolation worthy of the shameless successors of *Picard* the depopulator.

' French soldiers, why do you display all this luxury of courage? Whither will these fine exploits, this blazing valour, bring you? They only strengthen the authority of those, who tore you from your parents and your homes. Are you ignorant that the conquests of *Attila-Buonaparte* have cost 30,000 of your comrades their lives? Will you for ever be duped by the policy of your tyrants, who leave your country a prey to the horrors of misery and famine, while they send you to ravage that of others?

' The voice of your terrible conquests resounds through France, like the trumpet of the last judgment: but will it recal to life those innocents who have been severed by the guillotine, and devoured by quick lime? No. Your vaunted laurels are no panacea to cure the wounds which they hide: nor can they serve to reconstruct the smouldering ruins amid which they were plucked: they are no Sybil's branch to lead back from Hades the son to his father, or the mother to her grief-worn daughter. Will these laurels cement that concord, that union, that sweet prosperity, those inviolable pledges which the

regenerators of France had promised? The exhausted nation has no need of conquests: she has deserts at home, new-made deserts, to colonize: the bones of her citizens are proofs that you know how to conquer. The bloodiest men of the interior are no longer hungry for corpses; even they themselves sigh for justice and for order.

' Directory! vain is the boast of thy ignoble power; thy throne, elevated on five columns of human heads, commands the indignation of all parties. A terrible voice cries incessantly to the French that the kingdom of Charlemagne, of Louis XII. of Henry IV. of Louis XVI. that the country of *Bayard*, *Duguesclin*, *Condé*, *Turenne*, of an immortal croud of men of genius and virtue, ought not to belong to and be governed by a common sharper, a ferocious Alsatian, a nullity, an idiot palsied by cowardice, and the bloody right hand of the monster *Robespierre*. (Good morrow, *Carnot*!)

' O French nation, how strangely inconsistent thou art; after having dragged the master to a scaffold, thou placest a crown on the head of the disciple!'

The author informs us (p. 9) that he served the republic manufactured by *Collot*, *Billaut*, *Robespierre*, *Danton*, *Marat*, and consorts; and he appears in fact to have seen the worst side of the worst party in France. He assures us, however, that even then monarchy was the idol of his secret worship: he must therefore be a perfect master of simulation; and he seems to be a vigilant and keen observer. He says, (p. 4,) that the Directory has not influence enough over the English ministry to get him sent out of this island: where he shall stay to publish a history of the war of Vendée. His apparent military experience, and knowledge of the coast, may enable him to add many accurate details of the invasions and rebellions undertaken in that quarter. We do not think this book, however, likely to interest many readers: but some original particulars it does supply, concerning the bloody controversy between the sections of Paris and the Convention, relative to the decree for the annual re-election of one third of the legislature.

ART. XXIV. *Les Veillées Philosophiques, &c. i. e. Philosophic Vigils.*  
By A. L. VILLETTERQUE. 8vo. 2 vols. 390 pages in each.  
Paris, third year. Imported by De Boffe, London. Price 7s. sewed.

**F**ONTENELLE first endeavoured to introduce the severer sciences into fashionable company, and employed the Graces to attire Minerva. His example has been frequently followed by the Parisian philosophers, whose reputation has rather kept pace with their amusive than with their instructive powers. The recent success of the amiable *Saint-Pierre's* work, entitled *Etudes de la Nature*, undoubtedly suggested to M.  
VILLETTERQUE

VILLETERQUE the *Veillées Philosophiques*. The same topics of inquiry are here re-examined, in a superficial but entertaining manner. Opposite opinions are started with rival versatility, and with resembling vivacity of style and polish of period:—but, like most imitations, the *Philosophic Vigils* are inferior to the models which they emulate: *Saint-Pierre* has studied nature in the sunshine; VILLETERQUE by lamp-light.

The first and second volumes comprize four Vigils each; a third and fourth volume lie in reserve: notes, neither very learned nor very long, are printed separately at the end. The author is very desultory: he sometimes adopts the form of regular dissertation, and sometimes that of dialogue with a female philosopher, Fatalita, whom he wishes to convert from epicurism to theism: he more frequently discusses natural than moral philosophy.

A random extract from each volume may suffice to give our readers an idea of the work.

Vol. i. p. 242. ‘Contemplating the exterior features of our globe, M. *Saint-Pierre* discovers in it a kind of obscure analogy to some animal whose head may be placed towards the north-pole, and its sensorium in the magnetic pole; as the circulation of so delicate a fluid towards a specific point can scarcely not have some purpose of percipieny to accomplish. Its heart may be imagined near to the equator; for the constant heat of the torrid zone bears some analogy to the central warmth of animal bodies. Its excretory organs may be imagined in the wide seas of the austral hemisphere; and in those volcanoes, so abundant there, which are constantly expectorating lavas, bitumens, and sulphurs.

‘Without staying to analyze this animal with head of ice and tail of fire, of the same breed (it seems) with Medea’s dragons, I own that I cannot think the earth has at all an animal semblance; and it appears to me that it is obviously thwarting the analogy of nature to take up with such an hypothesis.

‘Empedocles and Pythagoras, who had no doubt of the animality of the earth, carried their prudent solicitude so far as to reason about its mode of nutrition. Plato supposed it to be fed with its own ruins; others, with fire from heaven; and others, with moonlight:—but, if we cannot discover the animal physiognomy in the first instance, we shall be very easy about its repasts. I am not even inclined to discover the likeness between the earth and an egg; although many philosophers of antiquity have represented it under this symbol. To two such theories I should prefer a new one.

‘If any relation could exist between the most monstrous of systems and an idea so wild, I should be tempted to fancy that the system of Spinoza had been the connecting medium. His single simple self-existent substance, inseparable from any of its properties, shaping itself by its own inherent attributes into the whole succession of existing forms, is an animal of this kind. Still, however, an attempt to indicate an impossible and whimsical analogy ought not to be con-

founded with the attack of respectable opinions; it is merely courting a chimæra for the useless amusement of the exercise. Yet I think that such theories are more mischievous than amusing; for, if our curiosity be detained by them a while, we are sometimes tempted to lend them an activity of attention which multiplies the rocks without extending the boundaries of science.'

Vol. ii. p. 67. 'I can suppose that, without burning the koran or destroying the mosques, the Turks may one day be contented to honor Mohammed as a great man; and to quote his moral precepts, without preaching about his travels through nineteen heavens, and his conferences with a pigeon.

'And why may not other religions do the same? Can they not be purified in the crucible of learned inquiry, of truth, and of time, without losing their peculiar character, their useful principles, or their natural ceremonies, which do no harm when unaccompanied with intolerant or irrational creeds. Thus they might remain the consolation, and cease to be the terror, of man; and each nation might retain its religion, as its language, but improve it.

These extracts, short as they are, will manifest the style and spirit of the writer. The parent fountain is open to those whom these streams may delight.

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ART. XXV. *Les Derniers Regicides, &c. i. e.* The last new Regicides; or Mad. Elizabeth and Louis XVII. By the Chevalier de M\*\*\*\*\*. 8vo. 109 pages. 2s. 6d. London, De Boffe. 1796.

**A**NECDOTES unvouched; frothy declamation; the revolution gravely ascribed (p. 73) to *Mesmer* and *Cagliostro*! We shall, however, take the trouble of translating a specimen:

P. 92. 'Inept and cruel theorists, your false reasonings mislead the people. They have every thing to lose with you, and nothing to gain. Are they even in a condition to understand you? It is only because they do not understand you, that they do not make a burnt-offering of you to society, against which you are committing treason. Your weapon is calumny, and what do you not invent? Has not Livy pointed out to you this frightful road? To excite horror for the enemies of Rome, he fables seriously that Hannibal fed his soldiers with human flesh. What monsters you create at pleasure! You *insurge* the people; no matter how nearly their cruelty approaches to a ridiculous excess; and in these moments they renew the singular mistake of Hanno; who, 336 years before our æra, drew up his soldiers against a troop of ouran-outangs.'

\* \* \* \* \*

'Let kings early adopt rigorous measures: in a little while they will have to compound with innovators. From that moment, they become the accomplices of a party, and will soon find that the king of a faction is sovereign but of half his subjects; and who remains to come up to his assistance?'

A re-

A reward was some time ago allotted by the Convention to the female citizen *Masson*, for having invented a method of restoring printed paper to its original whiteness. O that this invention were naturalized here! we might then recommend this author to the bleaching-troughs of the *Citizeness Masson*.

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ART. XXVI. *Paris pendant l'Année 1796. i. e. Paris during the Year 1796.* By M. PELTIER. 8vo. Vols. VI, VII, VIII; No. xliii. March 19. to No. lxx. August 27. 1s. 6d. each No. De Boffe, London.

OF this work, which is said to find more readers among the nobility than among the people of England, we have spoken much at length in our xviii<sup>th</sup> and xix<sup>th</sup> volumes.

One of the most curious articles of the 6<sup>th</sup> volume is the report of *Mailhe* to the French legislature, recommending the suppression of patriotic societies: it proves that the principles of preservation are in all governments the same; and that the principles of innovation are uniformly thrown aside, as soon as the specific degree of change is attained which the patrons of popular rights have in view.

In the 7<sup>th</sup> volume we distinguish the eloquent and affecting speech of *Pastoret* (p. 470) on the respect due to funeral ceremonies and to the dead, and on the importance of preventing those depredations on the tombs which were encouraged during the profession of atheism by the ruling powers. *Pastoret* may be considered as the founder of modern idolatry: it was he who solicited the church of Saint Genevieve for a national pantheon: surely his humanity was slumbering when he suggested the penal laws, by the proposal of which this oration terminates.

The 8<sup>th</sup> volume contains the account of a public session of the national institution of art and science held 4<sup>th</sup> July last. *Chaptal* read a memoir on the manufacture of common soap, in which he recommended a soap made by boiling wool in a lye of pot-ash, as cheaper than soaps made with oil. The carbon in the wool supplies, he says, the place of that which the oil would have furnished. *Tracy* read a paper on metaphysical nomenclature, and proposed to call the philosophy of mind, ideology. *Goffelin*, in a very learned dissertation on the Red Sea, proved the Ophir of the Hebrew writers to be now an inland town of Yemen: that sea having greatly diminished in extent.

At p. 81 occurs an interesting abridgment of the voyage undertaken by M. *d'Entrecasteaux* in order to learn the fortunes or fate of M. *de la Peyrouse*; and at p. 103 begins a series of well-written letters by *Quatremere*, on the injury which would  
 ensue

enfue to the arts from transferring to Paris a few of the master-pieces of Rome. Of such papers, translations should be inserted in our own periodical collections. The address of *Juward to Freron* (p. 463) is another of those "blazing cressets" of eloquence, which the readers of the debates of the National Legislative Assembly have been so accustomed to admire in this celebrated Girondist.

The following reflections (p. 505) on national luxury, merit selection:

' If the minister of the interior has distinguished himself by the feasts given to our Generals, and to the Ambassador of Tunis, he is no less attentive in seeking whatever may increase the pleasures of the citizens. Through his care, an exquisite neatness, and a magnificence hitherto unknown, reign in the gardens of the Thuilleries. They daily acquire new elegance. Walks smoothed and sanded, cases of orange trees and other fragrant and beautiful exotics, seats of white marble, statues of bronze superadded to the master-pieces of art already stationed there, new vistas opening on objects of magnificence, concur to render it an enchanted pleasure-ground. This exterior order announces the return of moral order: it inspires ideas of harmony and beauty adapted to reconcile and to soothe.

' The luxury of individuals often renders effeminate those who enjoy, and humiliates those who miss its delights:—but public luxury, necessarily stamped with decency and majesty, elevates the minds of the citizens for whom it is provided, and produces an exquisite and delicate impression which humanizes the manners of the multitude. It connects, by the bands of common enjoyments, the citizen who is *not* rich with the citizen who *is* rich. It thus enfeebles that tendency to envy which is not less painful to its subject than dangerous to its object. When I see a public garden embellished, I think it is my own that has been improved; and why not? were it exclusively my own, could I enjoy it more than by inviting my neighbours to walk there with me? Cannot every one say and feel as much?"

This journal, however partially conducted, will continue to form very convenient annals of Parisian events, as long as the circulation of French newspapers shall be resisted at our post-office.

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ART. XXVII. *Vues sommaires sur des Moyens de Paix, &c. i. e.*  
Summary View of the Means of Peace, &c. By M. DE MONT-  
LOSIER. 8vo. pp. 55. 1s. 6d. De Boffe, London. 1796.

WE noticed in our last Appendix, p. 560, a former pamphlet of this author, on whom the severe lessons of experience do not appear to be thrown away. He is desirous of attaching himself once more to the destinies of his former country; and of contributing by the presence of his example to revive in France that spirit of obedience to the laws, and of allegiance



*Lettre d'Antraigues.—Soemmerring on the Absorbent Vessels.* 571

allegiance to the government, without the temporary interruption of which no exceptionable institutions can indeed be overthrown, but which are no less necessary under a republican than under every other form of constitution. Anarchy in states, like atheism in sects, is a point of crisis, not a resting-place, which intervenes between the rejection of old and the adoption of new systems. It must be taught to produce reform: but society would cease to subsist, were it long to continue the doctrine of the many. Those men, then, of all others, least deserve to be outlawed, who, from an extreme love of the ascendancy of the law, have opposed the transient will of the majority, and have been crushed by its impatient force.

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ART. XXVIII. *Lettre du Comte d'ANTRAIGUES, &c. i. e.* Letter of Comte d'ANTRAIGUES to M. de L\*\* C\*\*\*\* on the State of France. 8vo. pp. 30. 1s. Dilly, London. 1796.

THIS letter is written by one of those high-toned emigrants, to whom a feudal monarchy of the 14th century appears the *ne plus ultra* of wise legislation. The Comte d'ANTRAIGUES is born four hundred years too late for his own happiness, and would do well to seek a plantation in the Antilles.

If forms of government do *not* affect the moral qualities of the subjects, order being now re-established in France, there is no occasion for reviling the present form: it is the established one, and therefore good.

If forms of government *do* affect the moral qualities of the subjects, (as we firmly believe they do,) there never was a worse form than the late monarchy of France. The interval of anarchy has exhibited in their naked deformity the pupils of the despotism. The greater the crimes which the Revolution has exhibited, the more important it was to undertake a revolution.

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ART. XXIX. S. T. SOEMMERRING *de Morbis Vascularum Absorbentium, i. e.* A Prize Dissertation on the Diseases of the Absorbent Vessels. By S. T. SOEMMERRING, M. D. 8vo. pp. 217. Frankfort on the Maine.

THIS dissertation appears to us more remarkable for erudition than for accuracy or ingenuity. The author, we think, refers too great a number of diseases to the morbid action of the absorbents: but he has added some valuable facts of his own; and the student will find, in the work, the fullest catalogue of writers on this important branch of medicine which has yet been furnished.

ART.

ART. XXX. S. T. SOEMMERRING *de Corporis Humani Fabrica, i. e. A Treatise on the Structure of the Human Body.* By S. T. SOEMMERRING, M. D. Vol. I. on the Bones. 8vo. pp. 432. Vol. II. on the Ligaments of the Bones. pp. 71. Frankfort on the Maine.

WE can safely recommend this excellent compend of anatomy. If it proceeds with the same spirit with which it sets out, it will, in our opinion, be the most complete that has yet appeared. It contains all the new observations that have occurred to the foreign anatomists, of which there are certainly a great number little known among us.

ART. XXXI. *Homeri Opera Omnia, ex Recensione* FRID. AUG. WOLFII. Vol. I. 8vo. pp. 280. Halis, Saxonum, 1795. London, imported by Escher, German Bookfeller, Broad St. Giles's.

AT present, we can do little more than announce this learned work, having only received the first volume, or *Prolegomena*: but, as some copies of the Homer itself are just arrived, we hope it will not be long before we are enabled to present an account of it to the public. In whatever relates to the Father of poetry, every scholar is concerned; and the removal of the smallest corruption from his precious remains must give pleasure to all lovers of literature.

From a cursory view of the volume before us, we have reason to think that the author is fully adequate to the task which he has undertaken. The means by which he proposes to restore the text of the Divine Poet are, a more accurate collation of MSS., and a compilation of all such verses, or fragments of verses, as have been quoted by the more antient grammarians, glossarists, and scholiasts. From these, we doubt not, a multitude of various readings may be drawn: but they must be drawn by a critical and careful hand; and much acumen, patience, and persevering industry, as well as a very refined taste and correct judgment, are requisite to make a proper discrimination. The present editor seems, in a great degree, to be possessed of all or most of these qualifications; and, from his exertions, we are encouraged to look for an edition of Homer superior in excellence to any that have preceded it.

With the style and latinity of his *Prolegomena*, we confess we are not entirely pleased. It appears to us to want that elegant perspicuity, which is the greatest beauty of composition. He is also, in our opinion, too verbose and pleonastic: but *non omnia possumus omnes*; and, indeed, redundancy is the common fault of modern writers, particularly those of Germany and Italy.

ART.

ART. XXXII. *Geist der spekulativen Philosophie, &c. i. e. Spirit of speculative Philosophy.* By THEODORE TIEDEMANN. 5 Vols. 8vo. Marburg. 1791 to 1796.

STANLEY's *Lives of the Philosophers*, so much consulted by the French authors of the *Encyclopædia*, and Enfield's *Abridgment of Brucker's History of Philosophy*, are the only two English books at present in much request on this topic. LEIBNITZ has complained that the historians of science pay too little attention to doctrines and systems, and rather write the history of philosophers than of philosophy. To his objection the former of the above mentioned works is certainly obnoxious. Professor TIEDEMANN, however, studiously observes a contrary conduct. His primary object is a record of philosophical positions and opinions, and of their grounds of proof; and an indication of their greater or less habitual concatenation with the leading systems into which speculative philosophy has always branched. He makes mention only of theories which have been professed; leaving the metaphysician to deduce, from the nature of human intellect, the whole number of possible consistent theories. In the evolution of the history of each speculation, he adheres closely to chronology: but he has occasionally been led, by similarity of matter, to interrupt a strictly chronological list of the persons engaged in philosophizing. In order thoroughly to investigate the course and tendency of speculation, the reader should previously know why the mind of each individual philosopher took such a direction and no other, what determined him to adopt his precise ideas and principles, and even what predisposed him to devote his studies to philosophy. Now as this can only be attained through the history of the individual speculators, it was necessary to insert so much of the events and circumstances of their lives as seems to have influenced their pursuits; and to this our author confines himself. It is, however, with the growth of sects as with that of individuals: their education, and their manhood also, will be influenced by surrounding circumstances. In consequence of the state of government and of manners, certain objects become at a particular time universally interesting, and hence attract the struggles of ambitious talent. So much, therefore, of civil history, as serves to explain why any peculiar branch of science was to become at any given period a favourite object of investigation, belongs to our author's subject, and has been inserted: but beyond this he has not wandered.

In the collection of his materials, the learned Professor has been original and select. Not contented with second-hand accounts of the ancient schools, he has examined their writings for himself, and sometimes deduces a new result from his application

plication to the sources. His pages are not, according to the German manner, overloaded with an embarrassing croud of citations: he every where indicates his leading authority only; or, in questionable matters, the comparative testimonies which are essential to the decision. He is not a very concise nor a very polished writer. He does not possess the art of literary distillation in such high perfection as Professor *Conrad Meiners* of Göttingen, who (in his *Outlines*\* of the History of Philosophy) has extracted the essence of much voluminous and dispersed information, and has concentrated into a single duodecimo a mass of matter scarcely less comprehensive than the historical disquisitions before us. Both these meritorious historians of philosophy betray a predilection for the lessons of Aristotle, Cicero, Sextus Empiricus, and Epicurus, beyond those of Pythagoras, Plato, Plutarch, and the fathers of the church.

The *first volume* of the present work consists of sixteen chapters, and extends to the time of Socrates. What we read of the Persians, Chaldeans, and Egyptians, is considered as without foundation, or without value; and it is maintained to have produced no great effect on the principles of the Greeks:—but to the popular religious ideas, and to the representatives of them, Homer and Hesiod, is ascribed great influence on the systems of the earlier philosophers.

Asia Minor was the first seat of inquiry and literature. This circumstance may be ascribed to the political liberty sooner introduced and established there—to the sweetness of climate, fertility of soil, and consequent earlier organization of individuals and societies,—and to the commercial intercourse between them and the older nations of the east and south; whence the communication of knowledge followed in course. Two divisions are consecrated to these preliminary inquiries.

Thales of Miletus was the first philosopher who deserved the name. He improved his mind by travelling into Egypt; although he did not there find all that wisdom for which the latter Greeks give so much credit to the Egyptians. His researches were confined to a theory of the origin of things. Cosmogonies are every where the first essays of intellectual curiosity. Thales derived the production of all things from water. His doctrine reduces itself to a pantheism ascribing the origin of individual existence to gross material emanation. His two disciples, Anaximander and Anaximenes,—although they admit a finer substance as a first principle, a gas, a medium

\* *Grundriss der Geschichte der Weltweisheit* von C. Meiners; Lemgo, 1786.

between air and water,—in the main adhere to the same doctrine of creation by gross corporeal emanation.

The 5th chapter introduces Pythagoras. Culture had already made great progress in Samos under Polycrates, a mighty and opulent prince who loved the arts and sciences, when this philosopher appeared. Like Thales, he visited Phœnicia and Egypt; but his pretended travels into Persia and India have little probability. His intimate acquaintance with the Egyptian priests (into whose order he is said to have been initiated) gave to his mind a mystical turn. He laid claim to an intercourse with gods and dæmons, and to miraculous gifts; and he became the founder of several societies in Greece, which aspired to the like attainments. He visited the temples most renowned for miracles; and, finding his pretensions slighted in his own country, he migrated into Lower Italy, and became the hierophant of a growing sect.

‘In this country, (continues our author, p. 74,) which the riches of its soil, the mildness of its climate, its contiguity to the civilized nations, and its Mediterranean situation, announce as highly favoured by Providence, a number of Greek planters had settled, between the eleventh Olympiad and the time of Pythagoras. Prosperity and riches were already known there; and in many places the greatest luxury prevailed; of which the memory of Sybaris remains a perpetual example. Pythagoras, in looking out for a new residence, followed perhaps the multitude in the same manner as some years ago the Europeans emigrated to the East and West Indies. Perhaps he entertained some hopes that in those regions, in which the state of government was still forming, in which art and science did not yet flourish, he should have an opportunity of influencing the organization of those governments, and of extending by their means the knowledge of his principles.’

Pythagoras formed in Crete, under the name of the Pythagorean league, a secret society, whose aim it was to remain exclusively possessed of superior knowledge and illumination; which they were to apply in assisting the government of the state, and to deal out cautiously to the people; towards whom they preserved an illusive exterior. The existing fragments of the Pythagoreans are, in the present author’s opinion, spurious.

The system of Pythagoras attributed to ideas the origin of things; or, as we should express it, ascribed to mind the origin of matter. His pantheism is of a finer and more abstract sort than that of Thales: his world emanates from a *logos*; and thus was the foundation laid for mysticism in philosophy;—an elevation of the fancy at first enthusiastic, but which really produced improvements in our notions of God, of divine worship, and of the nature of man.

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\* The glorious victory of Athens over the legions of Persian slaves, which were sent to bind the Greeks in fetters, elevated the minds of the citizens, and encouraged them to greater undertakings. The riches taken in booty afforded to many families wealth and abundance; which, added to the important revenues from the mines, caused Athens to advance rapidly towards the pinnacle of prosperity. After the battle of Marathon, more conquests of importance were made by the good fortune and prudence of Miltiades; and colonies were founded at great distances, even on the territories of Thrace. When Xerxes, with the power of almost half a world, attempted a second time to subdue under his own iron sceptre the inconsiderable province of Greece, Athens was already flourishing. Clinias alone furnished a ship with 200 men. Intoxicated with the glory of the first victory, and filled with indignation against the Persians, the Athenians, in the enthusiasm of a new liberty, which they had hardly begun to wrest from their tyrants, rejected all overtures of peace, and readily resisted all attempts to bribe them. To be virtuous, a patriot, and a friend to liberty, was not considered by the Athenians merely as a *duty*; it was their *delight*. It was a natural consequence of their democratic constitution, which left open to merit the avenues to the highest honours and dignities of the state; and of those public rewards which were allotted to merit, consisting of columns, monuments, wreathes, and other badges of distinction.

Anaxagoras, born in Ionia, quitted his mother-country on account of the Persian oppressions, and chose Athens for his residence. He is the first author of a real system of deism, admitting, besides matter, an eternal thinking Being, which, by bestowing motion, formed the world from the rude mass. An account of the Sophists, of Hippocrates, Melissus, and Diagoras, fills up the 15th and 16th sections, and completes the first volume.

The *second volume* opens with Athens at its highest pitch of power and glory, while Isocrates was yet the companion of Plato and Xenophon, and assisted perhaps with the historian Thucydides at the first representations of the Oedipus of Sophocles and the Iphigenia of Euripides; while his pupils Æschines and Demosthenes contended for the crown of patriotism in the presence of Aristotle, the master of Theophrastus, who taught with the founders of the Stoic and Epicurean sects. At this period Socrates appeared, and strove, in quality of instructor of the people, to stem the torrent of corruption.

\* A clear and piercing understanding (says M. TIEDEMANN) taught him easily to distinguish the steady light of truth from the glittering sparks of falsehood. Uncorrupted by the vanity which is peculiar to higher life, his heart was open only to the disinterested love of truth. He found the genuine medium of the genuine spirit of philosophy. Riches and luxury had not enervated either his soul or his



578 *Tiedemann on the Spirit of Speculative Philosophy.*

body. Possessed of a pure, benevolent, and virtuous heart, he made it an absolute rule to diffuse virtue and happiness as far as lay in his power. The only purpose of all his exertions was to shape his fellow-citizens into men of rectitude and integrity, worthy of being members of a free state.

With this view he directed all his researches; by this measure he estimated all his knowledge; and through these means he guarded himself against the seductions of sophistry, and the vain investigation of unattainable points. Inflamed with the purest love of truth, he deemed self-interest, dignities, riches, and whatever flatters vanity, as nothing. Education had taught him to dispense with them, and reflection to tread them underfoot. He therefore merited, above every other philosopher, the title of an instructor and cultivator of the people. For this purpose, he combated, during his whole life, with the Sophists, and succeeded in re-inflating Philosophers in their true dignity. Of his speculative doctrines, the most remarkable are some arrangements in natural religion, some improvements in theism.

After Socrates, Greece became enfeebled by domestic wars, and gradually submitted to the Macedonian subjugation. The melancholy history of these ruinous attempts of despotism is only softened by the reflection, that this woeful example taught the Greeks, and through them the human race, that absolute sovereignty does not tend to the happiness nor to the perfection of mankind. It was no doubt necessary that this event should take place; for nothing but experience will make men wise. It will from time to time be necessary that similar warnings should be given, as long as rulers shall continue to make their own aggrandizement more their object than the well-being and improvement of their subjects:—until, in future centuries, or perhaps millenniums, it be received as an universal principle that in political importance the true greatness either of sovereigns or of nations does *not* consist. Had Athens, Sparta, Thebes, instead of quarrelling for the sway and empire of Greece, preserved their own liberties and that of the common country; instead of struggling for victory over each other, had they sought to promote perpetual peace, and a reform of the manners, principles, and institutions of each body of citizens; how much more rapidly would the human mind have approached towards perfection, virtue have been diffused, and its universality promoted! What is the lustre of conquest to the glory of such trophies? Slavery, desolation, barbarism, are now seated on the ruins of Athens; and the imprecations of all civilized men still pursue the conspirers of her overthrow!

The teaching of Socrates produced many new philosophic schools. That of the Cyrenæans only becomes remarkable for their new distribution of knowledge into several parts; and for a new investigation of the certainty or reality of our knowledge;

which

which they placed in our internal perceptions.—The much more important school of Plato deserves particular attention.

Plato formed his mind by mathematical exercises, by visiting Egypt and Sicily, and by studying the more eminent philosophic systems extant; especially those of Heraclitus, Anaxagoras, Pythagoras, and the Eleatic system. From these he selected what appeared to him most useful, and thus erected a new edifice; which is distinguished by the separation of the divinity from nature, by better proofs of his existence, by juster ideas of his attributes, by a more rational theory of the formation of the world, and by a higher designation of the human soul.

Under Plato, Aristotle received his education, and by travelling perfected it. He is thus characterized by M. TIEDEMANN, p. 212:

‘Not only is he to be distinguished on account of the multiplicity of his knowledge, in which he surpassed all his predecessors; (for besides mathematics, philosophy, and fine literature, he was master of natural and political history;) not only on account of his erudition; (for he was the first philosopher who formed a library, and had read the greatest part, if not all, of what had been written before his time;) but especially on account of his systematic mind, which every where seeks a firm foundation, and comprehends at one glance a whole, from the first principle to the last result. His penetration, which enabled him to separate with precision that which had been hitherto intermixed, and the inventive superiority of his mind, obtained for him the name of the first among Greek speculative philosophers. His system distinguishes itself by introducing the word metaphysics; by tracing back all demonstrations to first principles; by seeking the cause of all physical alterations in the forms and attributes of the particles of matter; by maintaining the eternity of the world, which (according to him) knows no first author, no beginning, only an inherent principle of motion; by a peculiar theory of God, to whom little influence is ascribed, which places this system in the middle between the antient atheism and the Platonic theism; and finally by an improved and more scientific psychology.’

The first followers of Plato, the Academics, soon manifested a predilection for the Pythagorean doctrines, and were inclined to mysticism and to a finer emanation. Yet Pyrrho became remarkable by arranging scepticism methodically, and first questioning the possibility of certain knowledge. Epicurus, on the contrary, who borrowed from Democritus the basis of his material system, appears to have been the first formal atheist. He opposes, with new arguments, the existence of a rational author of the world, and the immateriality and immortality of the soul. To the like materialism and atheism, many Cyrenaics, and a few Aristotelians, were addicted. A new party

in philosophy was the Stoic school founded by Zeno of Cittium. He borrowed from Heraclitus the chief trait of his speculative system: but, uniting with it the deistical ideas of Socrates, he composed a doctrine concerning the existence of God and the government of the world, which was new, consolatory, and calculated to elevate the soul. Zeno and his pupils, however, did not perceive the inconsistency and contradictions of their system; which were,—that on the one side they maintained a mere materialism, a mechanical formation of the world by the inherent qualities of the elemental substance; a gross corporeal emanation of all things from the first matter, the original fire, and the absolute necessity of all actions and events:—while, on the other side, they also maintained the existence of a rational power in this matter, a formation of the world according to wisdom and benevolence, the influence of a thinking power over this matter, and a freedom of will. The Academics of a middle and later period inclined to scepticism; but they admitted a probability, that might perhaps be found to differ little from that which we now call a certainty.

This subject closes the second volume. We must reserve the continuation of our analysis for a future number.

[To be continued.]

ART. XXXIII. *Fables de MANCINI-NIVERNOIS, &c. i. e. Fables of MANCINI-NIVERNOIS.* Published by the Author. 2 vols. 8vo. Didot, Paris. 1796.

THE estimable biographer of *J. J. Barthelemy* (see *M. Rev.* vol. xviii. p. 558) has again revisited the olive-groves of literature. Having already rendered his occupations, he now endeavours to render his amusements, profitable to his fellow-citizens. The goodness of heart, and the delicacy of mind, which distinguish the author, are impressed on every page of his fables; some of which are wholly new; many of which are applied with original felicity; and all of which are agreeably verified. We shall extract

\* LE CHIEN MAL SECOURU.

\* Par une nuit tout-à-fait noire,  
Un voyageur à pied traversait de grands bois.  
Il n'y voyait pas clair jusqu'au bout de ses doigts;  
Mais il voulait arriver à la foire  
Qui, dans un village prochain,  
S'ouvrait à ce que dit l'histoire,  
Dès l'aurore du lendemain.  
Un gros bâton armait sa main;  
Un gros chien lui servait de page;  
C'était-là tout son équipage.

*Il marchait sans songer à rien,  
 Quand, pour le malheur de son chien,  
 Un loup se trouve en leur passage.  
 Aussitôt grand combat : le dogue était puissant,  
 Le loup passé maître en carnage.  
 L'homme au bâton dans ce péril pressant,  
 Voulut secourir l'innocent,  
 Et le gourdin dans les airs se déploie ;  
 Mais attendu l'obscurité,  
 Trop aisément il se fourvoie,  
 Et maintes fois tombe à côté.  
 A la fin, il frappe une tête ;  
 Mais ce n'est pas celle du loup ;  
 Le bon matin recoit le coup,  
 Et c'est fait de la pauvre bête.*

LA PRIERE.

*\* Aux saints autels d'un temple respecté,  
 Un homme de l'antiquité  
 S'en allait faire sa priere ;  
 Ses vaisseaux étaient à la mer,  
 Ses enfans étaient à la guerre,  
 Sa femme allait encore devenir mere,  
 Et des procès tenaient son bien en l'air.  
 Ainsi, pour adresser ses vœux à Jupiter  
 Il ne manquait pas de matiere.  
 Comme il allait entrer dans le parvis,  
 Un passant le retint, et lui dit : Mon avis  
 N'est pas que vous alliez dans cette froide enceinte,  
 Vous enrhummer gratis, je vous le dis sans feinte.  
 L'Etre souverain et parfait,  
 Qui jeta l'univers en moule  
 Et le produisit d'un seul jet,  
 Changera-t-il donc de projet  
 Au gré de l'imbécille foule,  
 Qui, pour le plus mince sujet,  
 A ses autels se prosterner et se roule ?  
 On vous dit que les dieux, jaloux de tous nos pas,  
 Se plaisent aux honneurs qu'on leur rend ici bas ;  
 Ils s'indignent plutôt d'une telle superbe ;  
 Eh ! qui sommes nous donc pour honorer les dieux ?  
 Quand le ver, qui rampe sous l'herbe,  
 Leve sa tête vers les cieux,  
 Le ciel s'applaudit-il d'un aussi vil hommage ?  
 Et croyez-vous, humains, le flatter davantage  
 Par votre encens, votre culte, et vos vœux ?  
 A-t-il besoin . . . . Non, reprit l'homme sage,  
 Dieu me garde d'un tel penser !  
 Je sais fort bien qu'il n'a que faire  
 De vœux, d'encens, ni de priere ;  
 Mais . . . . l'homme peut-il s'en passer ?*

M. MANCINI-NIVERNOIS (formerly Duke de Nivernois) was a friend of the elder *Mirabeau*, author of the *Ami des Hommes*, &c. To French emigrants, it may perhaps appear a crime in a duke and peer of France to have preserved his fortune and survived the revolution. Yet he has purchased these advantages by no servile compliance with the tyranny of the hour. At a meeting of the electoral body of Paris, while the guillotines of terrorism yet rattled along the streets, it was wished formally to oppose the known will of the Convention: but it was suggested that the president of the assembly might be exposed to fatal dangers. This illustrious republican claimed the presidency on that occasion, in virtue of his age. He was then eighty. He may address himself to death in the words of an old man in one of these fables:

*' De l'heure où vous deviez venir  
Je n'eus jamais aucune inquiétude.  
Jamais crainte de l'avenir  
Ne m'a troublé; ma seule étude  
Fut de prendre le tems comme il vient, d'en jouir  
Sans passion et sans sollicitude,  
Emportement, ni repentir.  
J'ai pris de tout avec mesure,  
Et je n'ai de rien abusé;  
Toujours le corps sain, l'ame pure,  
Je n'ai jamais à la nature  
Rien demandé, ni refusé.*

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ART. XXXIV. *Notizie dei Novellieri Italiani*; i. e. Notices of the Italian Novelists, By Count ANTONIO MARIA BORROMEO of Padua. 8vo. Borrono.

THIS elegant work is not less distinguished by grace of style than by typographical execution. Novelists, says the Count, will generally be found the purest repositories of the language of the cultivated classes; and they commonly mingle, with their *fabulous*, many allusions to *actual* manners, circumstances, and distinguished characters; by the selection of which much may be learned concerning the state of public culture and opinion. The introductory remarks are followed by an alphabetical list of the novel-writers. Their relative merit is appreciated; and the best editions are pointed out. The work terminates with eight hitherto inedited novels.

The first, by *Alamanni*, relates the adventures of the daughter of a nobleman of Languedoc, who refused to marry a gentleman of Catalonia. It is chiefly valuable as descriptive of the manners of the times.

The

The second, by *Amaltheo*, is a story of a sharper, who, on the point of being detected for stealing a horse, manages to sell the animal to his former owner.

The third is by *Julia Bigolina* of Padua, known by her poems, and by the friendship of *Aretino* the satirist.

The fourth, by *Fortini*, is less attractive but more decent than his other productions.

The fifth, by G. M. recounts the adventure of the wife of a Jew who was ravished by a ferryman, who persuaded her to cross the Arno while her husband waited his return.

The sixth, by *Vincenzio Rota*, may interest in this country by its purity of style, and by its argument; which has served for the fable of Lillo's Fatal Curiosity.

The seventh and eighth are two of the least indecent productions of *Sermini*, (an imitator of *Boccace*,) whose numerous productions are circulated only in manuscript.

Two Latin tales of *Girolamo Morlino* are also added, which have only the merit of rarity.

A supplement corrects some faults and supplies some omissions in the work.

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ART. XXXV. *Ex Museo Regis Sueciæ antiquarum e Marmore Statuarum Series integra*, i. e. A complete Collection of the Antique Marble Statues in the Museum of the King of Sweden. Folio. Stockholm.

GUSTAVUS III. having purchased at Rome many antique statues of merit, this splendid volume offers to the public, in seventeen copper-plates, an adequate idea of the nature and value of these reliques. The annexed descriptions are attributed to *C. F. Von Fredenheim*, inspector of the royal cabinet. One of the most singular fragments is a bas-relief representing a tripod standing by an altar, around which a serpent is entwined. A torch lies at the foot of the altar, which is inscribed *malus genius Bruti*. Before it, stands a winged genius, drawing a bow, apparently about to transfix the serpent. The costume of the genius is Phrygian or Persian. The editor refers this monument to the times of Augustus.

✂ We again delay our account of the Leipzic edition of *Aristophanes*, in expectation of receiving some additional volumes of it.

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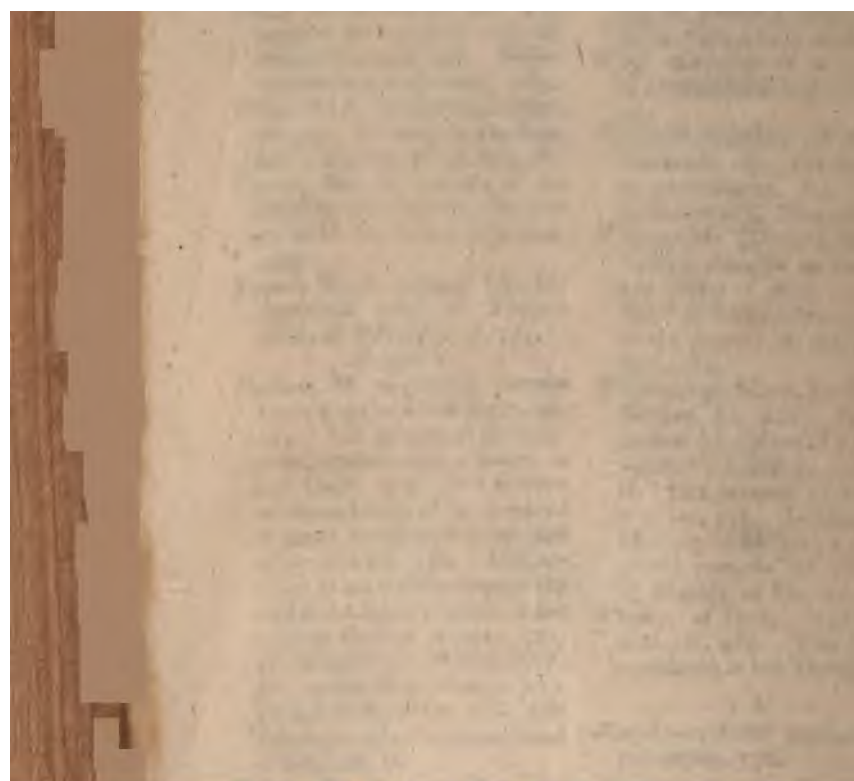
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